JEWS FOR JESUS newsletter

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PACIFIC SCHOOL OF RELIGION
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ON OUR DISTINCTIVES, by Moishe Rosen, leader of Jews for Jesus

My wife and I became Christians in 1953. We're both Jewish. When we submitted ourselves to the Savior, we thought we were the only Jews in modern times to become Christians. I felt a burden and call of God to share the Gospel with my people. A year after we were saved, I went away to Bible college and, in my senior year, I became a full-time missionary to the Jews. I served with the world's largest Jewish mission board and for ten years I labored in Los Angeles. Through the ministry there, I saw more than 200 Jews make decisions for Christ.

Then, in 1967, I went to New York to work in an executive capacity for that same mission. During those years, I discovered some factors which I felt were preventing Jewish evangelism in North America from reaching its full potential. In 1970, still under the same mission board, I came to San Francisco to do the work of an ordinary missionary again. This time, I determined to pioneer a different strategy and to use unique tactics based on some of the insights that I had gained.

The problems which I saw then in the field of Jewish missions still prevail.

First, most of the Christian approach to the Jews was carried on by people who sought to gain the goodwill of the Jewish community. These missionaries to the Jews tried to avoid conflict. Of course, as soon as they started to become effective, conflict inevitably developed. At this point, many promising projects were aborted for fear of antagonizing the Jewish community. I analyzed the situation and discovered that, in most cases, it was not that the tactics were offensive, but that the issue of the Lord Jesus Christ had been raised. The offense was truly the *offense of the cross* rather than the results of insensitive methods. To me, it seemed there was no way around the problem. Even when a witness is carried on lovingly, tactfully and sensitively, there is no way to tell the Jewish community about Jesus without risking the displeasure of the Jewish community leaders. **I committed myself, and taught those who followed me in the work, that disapproval and rejection are a normal part of our ministry.** Once the workers became oriented so that they could handle this rejection from our Jewish people, they started winning many.

Another problem was that materials and literature available for evangelism were inadequate. Missionary work among literate people calls for the use of literature. Almost all of the literature available for Jewish evangelism was poorly written. Most of it was doctrinally and scripturally correct, but it failed to communicate because it was stodgy and uninteresting and frequently arrogant. The largest number of any one tract that had ever been printed by a missionary society was a mere 10,000.

We came up with a new form of Gospel literature based on contemporary issues. It was humorous, easy to read, good-natured and not at all "preachy." We called this new literature "broadsides." It was inexpensive to produce and different. Even though we only had a mimeograph machine to work with in the beginning, it wasn't unusual for us to run off and distribute 100,000 of these broadsides in one month. We followed the principle of broadcasting our literature widely and the literature itself invited response. (Presently we print and distribute more than 150 different titles. The broadside is initial contact material. We're now working to develop well-written, scholarly literature as follow-up to build the case of Christianity.)

The third problem I saw was the culture gap. In the early 1800's, the general mission movement made many mistakes as it tried to impose a Western or American Christian culture on those who received Christ. As a result, a communications failure developed between the Christians and those to be evangelized. Slowly, this mistake in judgement began to be corrected. Mission leaders started recognizing that the basic principle of most effective missions was to win the people of a certain nation, tribe or culture pattern to Christ and then to train them and send them back to witness to their own people. Missionaries, instead of imposing their alien culture on the new Christians, learned to let them work within the framework of their own culture pattern. They no longer tried to make Western-type Christians out of the natives.

However, this basic principle was neglected in the Jewish mission field. The missionaries expected Jews who came to Christ to start behaving like the Gentiles who came to Christ. It was as if somehow by eating pork we could prove that we were really Christians. **What I recognized almost from the beginning was that we should heed Paul's example, to be as a Jew to those who are Jewish. We started using the elements of Jewish culture—Jewish melodies to sing praise to Jesus, Jewish holidays such as the Passover and the Day**

Continued on page two. . .

JESUS MADE ME KOSHER is one of several different broadsides we'll be distributing during our New York Summer Witnessing Campaign. Why not use it for your own personal "witnessing campaign" by sending it to a Jewish friend?

. . .Continued from page one

of Atonement—as occasions to show that Christ is the Lamb of God and that He is our atonement.

Instead of retreating from Jewish culture, we valued our Jewish heritage more as we grew in Christ. In this way, other Jews could recognize that we had not abandoned the God of Abraham, Isaac and Jacob, and they could see that Christ was indeed the fulfillment of the Law. **At the same time, it was of utmost importance to us that we maintain a very strong tie with the church.** We are not a separate sect. In order to serve with Jews for Jesus, one must be a member of good standing in a local church. **We look on our ministry as being an arm of the church to reach into the Jewish community in a way that the church has never been able to do before.**

Another distinctive that we developed in the early 1970's was the philosophy that we must maintain a "high profile." Up until this time, it was easy for Jewish community leaders to make the statement that "Jews don't believe in Jesus." It was apparently true, if actually false. Of course, there were always a number of Jews who received the Savior, but there was a tendency to assimilate and, for the most part, their testimonies were not known in either the church or the Jewish community. By banding together, using teamwork and developing a means of mobility, we made our message known throughout the country. Now a rabbi can no longer tell a Jewish youngster that there are no Jews who believe Jesus, for it is apparent that there a thousands of us!

God had given me the vision of wh could be done, but, in order to be mo effective, it was necessary to form new and separate missi organization. In 1973, Jews for Jes became an independent ministry. **W intend to preserve, maintain an foster the courageous Evangelic and evangelistic distinctives whi have made us an effecti missionary group and we're happ to see that many other Jewi mission groups are beginning follow our innovative approach.**

Won't you praise God with us as continue to grow and as we continue reach Jewish people in sizeab numbers? □□

★★★★★ THE CAMPAIGN CONTINUES ★★★★★

Almost half of the Jewish people in the United States live in the greater New York metropolitan area. For the last three summers we've been conducting a witnessing campaign in the valleys of those concrete canyons.

It would be impossible to conduct such a campaign on a year-round basis. Slushy, cold winters are not conducive to tract-passing or friendly conversation. During the cold season, most ears are covered with scarves and earmuffs so that preaching on street corners would be barely audible. But, ah, the summer!

Crowds throng to Central Park, to the beaches, out of those high buildings to feel a bit of the breeze in the streets. **We'll be there, dozens of us, distributing hundreds of thousands of our Gospel broadsides, eager to talk, to tell, to show the joy that Jesus has given us.**

Summer campaigning is a difficult kind of work. It requires that the Jews for Jesus campaign staff rise at dawn and get "prayed up." Then there's a briefing for the day, and out they go in their teams of six to meet the tens of thousands of commuters on their way to work.

A smile and a tract—that's what most New Yorkers will get from us. But there will be those who will want more, who will be willing to hear why we feel Jews can be for Jesus. Their names and addresses will be quickly taken down by the campaigner and, within a few days, they'll be contacted. **The campaign only lasts for the summer, but the follow-up will take all year.**

Discipline is strict on the campaign. The street teams must move together, speak together, and act in unison. While there's not a lot of room for the rugged individualist, there is always a provision for the moving of the Holy Spirit.

Opposition will be hot in New York City. The Jewish Community Relations Council called a press conference to denounce our activities. The New York Board of Rabbis and the Long Island Board of Rabbis have been conducting special seminars on how to combat our missionary efforts. Certain militant elements of the Jewish community have been harassing and threatening us (see "Reaction and Response"). **However, there are thousands of other Jews who are waiting and watching. They feel a secret spiritual yearning to be one with God and to know about the Messiah of Israel. This longing is barely identified in their own hearts and minds and it's those—the seekers, the spiritually hungry—for whom we're looking.**

We will encounter them on the streets, but we've got to be there when they pass by. As we extend our hands to offer a tract, there is an unseen gesture on our part, a beckoning to invite them to consider the Messiah, an invitation to search the Scriptures, an invitation that only Jesus can give.

There will only be a few dozen of us. We won't be able to be everywhere all the time, so we must make the most of the minutes. **We are not fearful of the strict discipline, the strenuous regimen or the belligerent opposition. Our main concern is that we won't be able to do enough in the time we have with the materials we have. We'll do our best, though, confident that you'll be right alongside us campaigning through your prayers!**

We Jews for Jesus are really a rather likeable bunch. Yet some of our Jewish people don't want to get to know us personally because of Who we stand for. Our offer of love is unacceptable because they can't see past "the offense of the cross." The following poem really captures the poignancy of the situation as we try to relate to our kinsmen.

WITH AND WITHOUT A JEWS FOR JESUS T-SHIRT,

by Ruth Rosen

You shout at me,
your eyes as piercing as your tongue—
But you lack reason
and I am not ashamed.
Turning my back
to the storm of your hatred
I can feel the blasts of memories
blowing hot against me—
Hitler rising
amidst a pile of dead babies
and mothers dry; no milk,
not even tears to cry with.
Hollow eyes, everything gone,
all destroyed.
And somehow I am to blame...
Have I then murdered,
by believing Messiah has come?

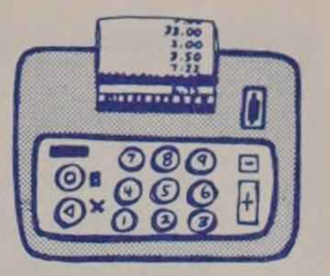
If I shake,
it is not your violence that upsets me,
it is your kindness.
Yes, your kindness.
What, then, have we met before?
Oh, yes, and often, too.
I've seen you many times,
but, you, you did not know me.
You see, I had no t-shirt,
no blue jean jacket
with light blue thread and gold
to weave the words you fear.
No German storm trooper,
no Russian czar,
you saw just me,
a girl of 20 with a Magen David
hanging on a thin, gold chain
around her neck.

You looked so sad that day.
I smiled and said hello.
I was a stranger but you liked my face.
The smile had done you good.
Waiting in the market the week
before last,
we spoke of the weather
and your son-in-law.
I was a stranger,
but the line was long
and time passed pleasantly
as we chatted.
Then there was the day
I walked into your shop.
Troublesome customers
had left your mood sour.
I was careful,
being appreciative, polite
and you were startled at first,
but then you warmed up.
Smiling at me, the stranger, the friend.
And, as I left, you heard a word
and saw a smile
but you missed the sigh
and the tear inside
because you, you didn't know me.
And tonight you still don't know...

You've seen me before.
You've liked me and would be my friend,
but you can't see past the lettering
on my t-shirt.
Your mind's eye sees
no golden shield of David,
only swastikas, red ones.
You see me standing, dagger poised,
when my hand holds only
a small scrap of paper
with some printed words.
You cry out bitterly,
you're convinced against your enemy.
But what enemy would dare to love you
even more than you could love yourself?
For you would kill yourself
by letting hatred eat your soul.
But He killed death when He died for us.
And He's asked me to offer you life.

Hatred cools and turns to gloating
as you ask why I'm not home
lighting candles for Shabbos.
But you lack understanding
and I can not be ashamed.
Tonight you'll eat pizza,
watch movies and schmooze,
yet I must light candles
to prove I'm a Jew. . .
If I'm shaking it is not your anger
or your gloating that upsets me.
It is your kindness.
Yes, your kindness
that forces the sigh
and the tear inside.
The one you don't see
when you look at me—
The friendly stranger,
the nice Jewish girl
on a bright, sunny day
with no t-shirt.

ACCOUNTANT FOR THE LORD,

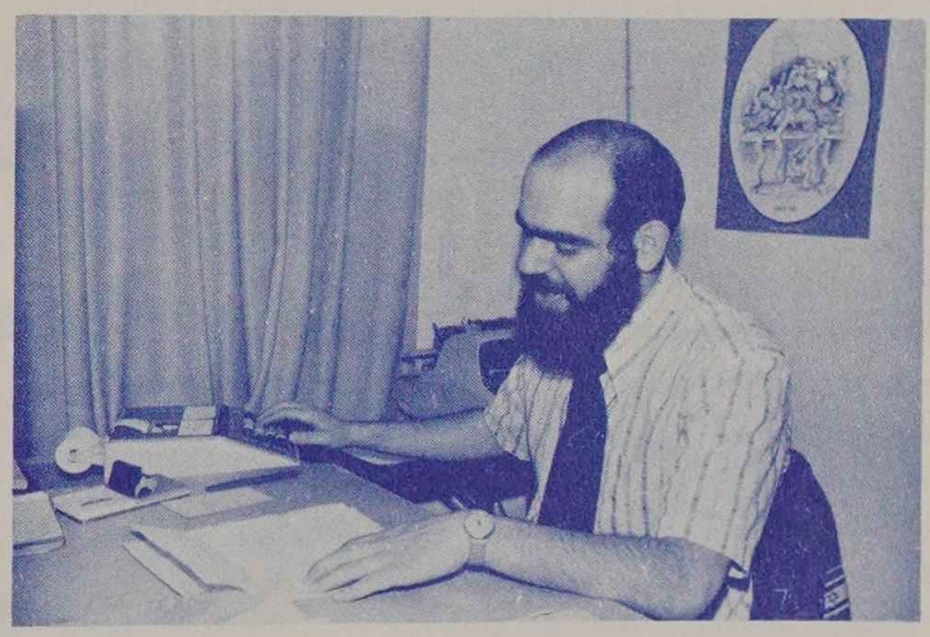


by David Lipkowitz

I accepted the Lord when I was a sophomore at the State University of New York at Albany, majoring in accounting. My first question was, *"Shouldn't I quit school and become a preacher?"*

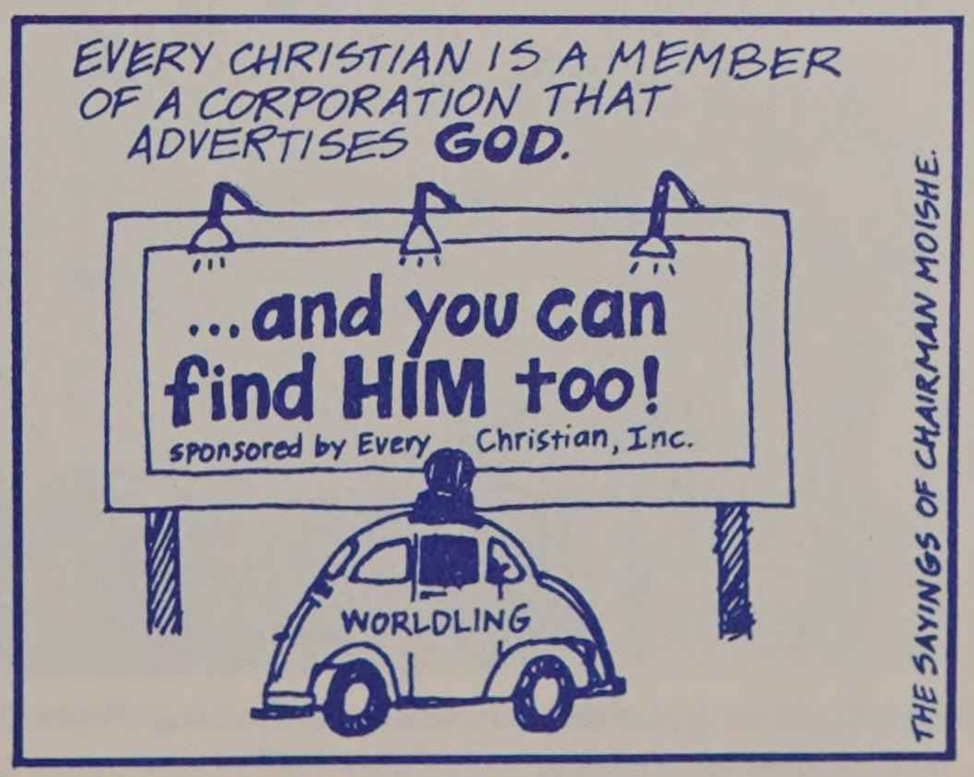
Luckily, the girl who led me to the Lord took a sensible approach to my impulsiveness. *"God needs accountants as much as He needs preachers,"* she counselled. So with those words of encouragement I continued my course of study. I figured that God would find me a job as a C.P.A. where I could share the Gospel with my fellow workers and clients. After all, everyone knows there's no such thing as a Christian accountant, right? What a mission field!

By March of my senior year, God still hadn't gotten me that job. Why was He waiting so long? My roommate finally suggested that I apply to Jews for Jesus. Maybe they needed someone in their accounting department. *Little did I know that they had been praying for an accountant for months.*



Why am I telling you all this? Because I'd like to give other Christians the same advice my roommate gave me. **Do you have an office skill and wonder how this fits in with your serving the Lord? Jews for Jesus needs people like you—people willing to work behind the scenes doing the nitty-gritty work that keeps the organization going. Think about it. Pray. Then call or write us.**

By the way, I manage to get out often and hand out tracts!



In the early days of the Jews for Jesus movement, we confined our activities to the San Francisco Bay Area. As opportunities arose, we became more mobile. Branches opened in key cities across the nation. We've now entered a new phase of ministry that has taken us across the ocean. It's true we are called the "wandering Jews," but we don't wander without a purpose.

Wherever we go, our way of witnessing is pretty much the same—talking to people in a way that they can understand; prompting the kind of questions that we think God wants to answer. Our literature has been translated into many languages. Whether our broadsides are printed in English, Spanish, Hebrew or French, they use good-natured humor, a very universal ingredient. And even when people don't understand the language we're speaking or singing, they can see the light of Jesus shining forth. We have found that light breaks through any communication barrier that might otherwise exist.

Now we certainly have plenty of work to do right here, but God has called us to witness to all who want to hear. And He's been opening up opportunities for us to do just that.

In 1975 our first venture abroad took us to Israel. We capitalized on our people's curiosity by wearing "Jews for Who?" t-shirts. Hundreds of Israelis asked the inevitable question and we were able to tell them that the "Who" was our Messiah, Jesus.

Then, in 1976, a born-again Irishman (whom we affectionately call our "patron saint") financed a Jews for Jesus expedition to **Northern Ireland,** where we preached the Gospel of peace to Catholics, Protestants and even some Jews.

1977 took us to Argentina. According to the Jewish Year Book, that country has the seventh largest Jewish population in the world. The opportunity to reach these Spanish-speaking Jews came about because Zhava Glaser of our Los Angeles branch is a native-born Argentine Jew and is fluent in the language. Since her husband, Mitch, is an experienced groupleader and a capable Bible teacher, they were the ideal team to send. They handed out thousands of "Judios para Jesus" broadsides on the streets of Buenos Aires, sang Jewish Gospel songs and even ministered in the homes of curious Argentinian Jews.

Just this past April we returned to Belfast. Prompted by the success of our previous campaign there, we reinforced the "Love One Another" message with hospital visits, concerts in the high security prison and street rallies. We were even invited to attend the Orthodox synagogue in Belfast for special Passover services.

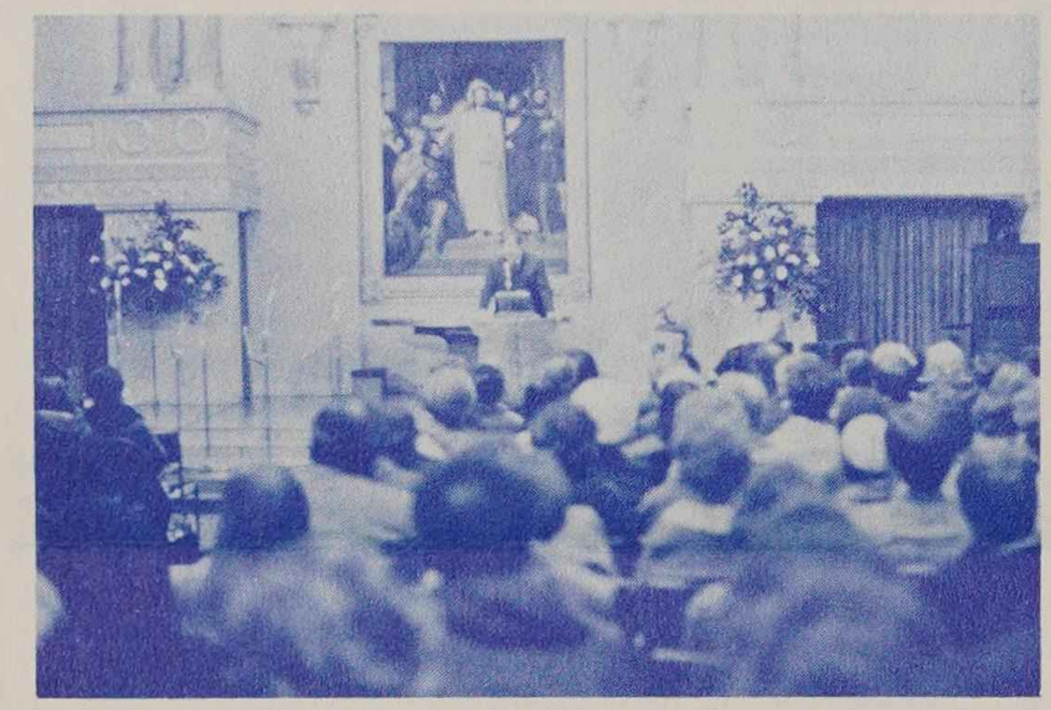
Then, being just an hour's flight from London, we couldn't bypass the opportunity to have Moishe Rosen minister in that city of 280,000 Jews. He met with leaders of the major Jewish missions in Great Britain. *As a result, we may have the opportunity for an evangelistic campaign in England in 1978.*

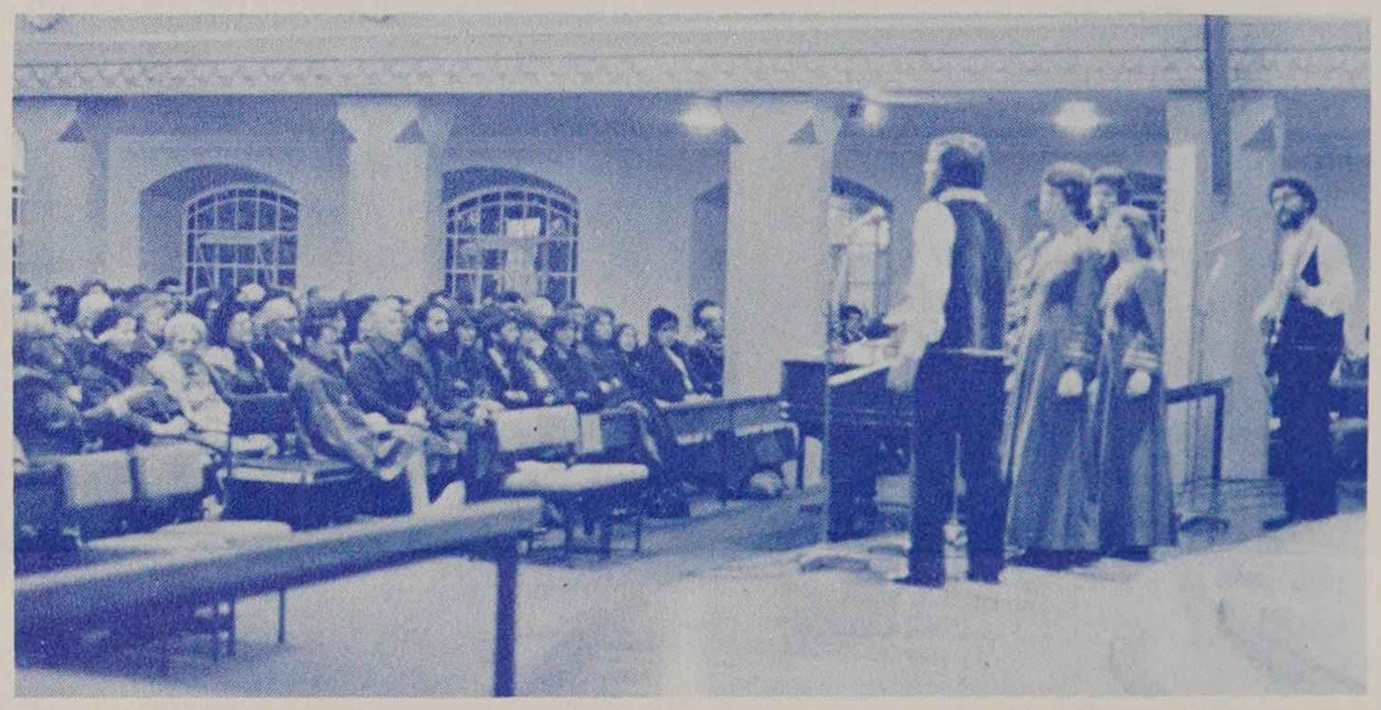
Yes, we started out in 1973 with a handful of people in the San Francisco Bay Area. In the beginning, our idea of Mobile Evangelism was traveling to another state with the Gospel message. Few of us even knew what a passport looked like.

Now, as God gives us the strength, people and resources, we intend to go *everywhere* speaking, singing and demonstrating the love of Christ.

Susan Perlman, Guest Editor

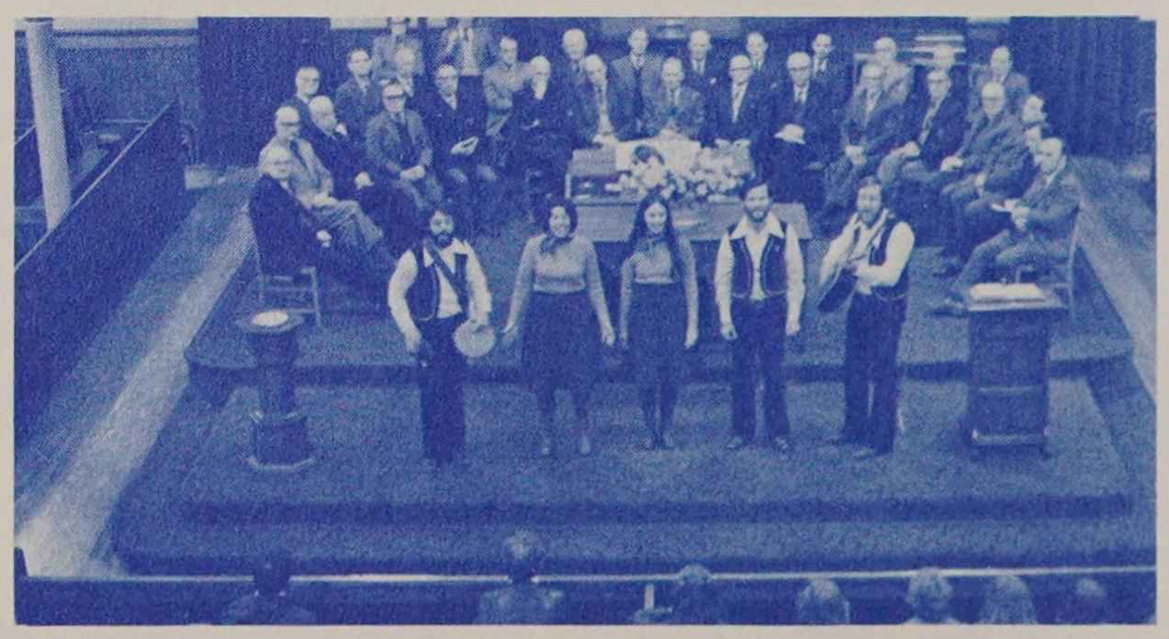
MOBILE EVANGELISM OVERSEAS





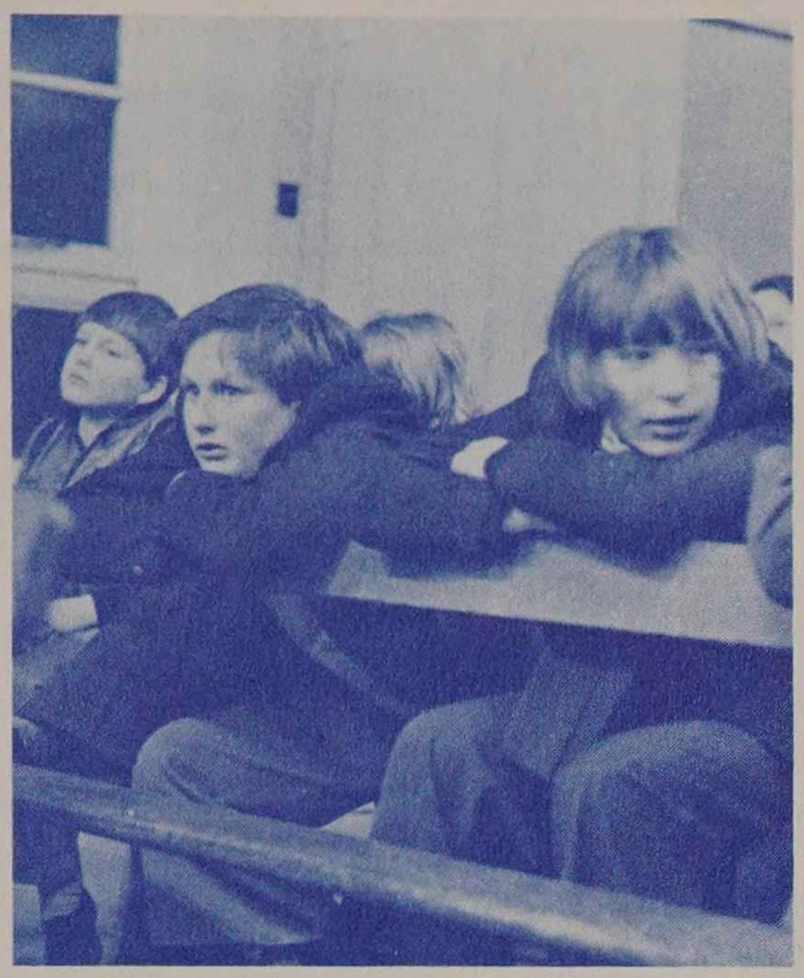
Moishe Rosen and the Liberated Wailing Wall minister at All Souls Church, London. The major Jewish mission boards in Great Britain were represented. The congregation included over 100 Jewish Christians.

Israelight sings in the downtown shopping district, the scene of frequent bombings.



Some churches in Northern Ireland have the custom of seating their elders behind the pulpit speaker or "singers," as the case may be.

Over 20,000 broadsides were distributed that week.



The children are the real victims of the strife. We tried to replace despair with the hope of Christ.

Two Belfast residents, one a Catholic, the other a Protestant, allowed us to wash their feet as a symbolic act of Christ's humility. (John 13:4-15)

SEARCHING FOR SOMETHING MORE,

by Naomi Dauermann

Our first outdoor concert in Belfast began in the aftermath of a bomb explosion. We passed through the gates of the security checkpoint into the city center where a bomb had gone off in a small cafe. More than 40 people, including a ten-month-old infant, were taken to the hospital. Some were only in shock. Others, not so fortunate, had lost limbs. **The citizens of Belfast, accustomed to living with the terrorism, were going about their business and their shopping.**

We set up our sound equipment in Arthur Square, a brick-paved, open area ringed by shops. Some people stopped to watch us. Soon a crowd gathered. Throughout the concert and during the breaks when we handed out "Love One Another" buttons, a young store clerk stood at the back of the crowd listening intently with an eager, almost hungry look on her face. Near the end of our concert, I walked over to her. She was still standing near the edge of the now dispersing crowd. *"How did you like the music?"* I asked.

"I've never heard anything like this before," she responded. In the next few minutes, Margaret shared a lot about herself. She had come to listen on a break from her job. She was "not religious" herself, but was culturally a Protestant. She was at a point in her life where she wanted something more—a relationship with God.

"You know, I've been very tempted to go to the synagogue sometime. The Jews really have the original religion, don't they?"

Margaret was including us in this statement, and I explained that, though most Jews don't accept Jesus as Messiah, we are among some who do. We've learned from the Bible, written for both Jews and Gentiles, that Messiah can bring all people into a relationship with God. Margaret said that her older brother believed "Like you do" in Jesus and talked a lot about Him. She also added that she had been reading the Bible off and on—mostly off—but would probably get back into it. Then her break ended and she said good-bye and returned to work.

As we packed up the equipment, I thought it unusual that, in a society where Christianity is a common denominator, there are those who know the difference between being the product of a Christian culture and having a personal relationship with God. I pray that the Holy Spirit will continue to draw the "Margarets of Belfast" to Himself.

We called it a "Passover Peace Concert"—our presentation at Ulster Hall, Good Friday evening.

"Love One Another" was the campaign theme, and the message sung in this Belfast ghetto.

REACTION ▸▸▸ AND RESPONSE, by Tuvya Zaretsky

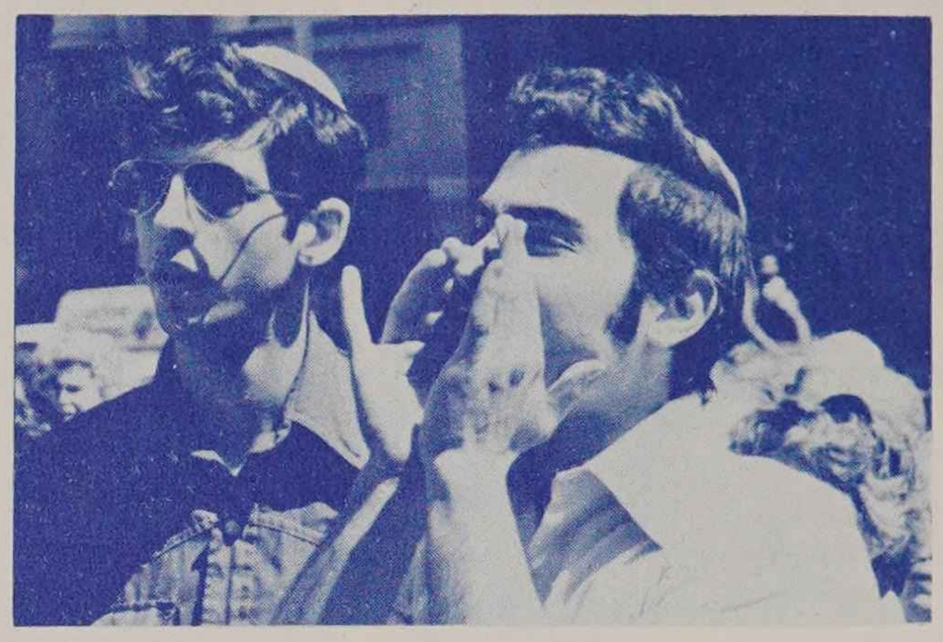
Sam Nadler, our New York branch leader, called me at 7:30 A.M. He sounded very weary. *"I've been getting phone calls all through the night, Tuvya."* From his tone of voice, I knew the calls were not of a friendly nature. He went on.

"They (meaning some of the militant Jewish groups in New York City) *have been making some very witty calls, like 'Do you know where you can get wheelchairs cheap, because you're going to need them if you go through with this rally,' or 'Do you know the closest hospital to the 42nd Street Library?' You might say they think we should cancel the rally."*

Sam urged me to prepare the Liberated Wailing Wall to expect the worst. I briefed the team, we all prayed together and, at 11:25 A.M., we were down at the concert site, the steps of the New York Public Library's main branch at 42nd Street and Fifth Avenue in the heart of Manhattan. More than ten policemen were assigned to patrol the area, just in case the militants decided to carry out their threats.

As a crowd began to gather, several organized opponents of our message showed up on the scene. Some shouted, some gave catcalls and others circulated a pamphlet which said:

"Today is Yom Ha-Sho'ah–Holocaust Memorial Day. A day dedicated to the memory of our six million Jewish brothers and sisters who perished at the hands of the Nazis. Jews do not sponsor concerts today!! Do not be deceived. The 'Liberated Wailing Wall' is associated with the so-called 'Jews for Jesus.'"



Some tried to shout down the message.

The atmosphere was tense. However, we had prayed and felt the calm that only Christ can bring. After singing our first Jewish Gospel song, I asked those assembled (the crowd was several hundred at this point) to pause for a minute of silence in remembrance of those who had perished in the holocaust. As we bowed our heads, a man in the crowd began screaming, *"It was Christians that took them! It was Christians!"* He was quieted by the rest of the crowd as I said, *"This is a solemn moment. May we observe it in silence."* At that point, the only sounds that could be heard were those of passing cars. The silence was awesome. Afterwards, many listened attentively as I commented that God preserved 12 million of our people and we needed to remember those who survived as well as those who died. I also pointed out that a true believer in Jesus would never have had a part in the holocaust, for Jesus taught only love for His chosen people.

Then we did more songs and gave testimony to the faith we have in Jesus, the Messiah. **While some were intent on disrupting, they only served to draw in more people who were passing by.** Some of the comments overheard went like this:

"What's this all about?"

"They're Jews who say they believe in Jesus."

"What's the big deal? Let them believe what they want to believe."

"I don't believe in Jesus, but I like the music and, you know, I'm enjoying myself."

At its peak, the crowd was close to 1,000, with people standing 15 to 20 deep. This was the largest street event we've ever had in New York City! More than 30 unbelievers lingered after the concert, some to argue, but many to discuss the issue of Jesus' Messiahship with us. Some said they were a little bewildered. Others expressed a sincere desire to know about Jesus. A number of Jewish people said they'd like to come to other meetings sponsored by our New York branch. **What a victory for the Lord!**

In the midst of all this, the police officer in charge of "protecting" us came over to me and said, *"You're stuck with a cop who doesn't believe in God, but I gotta hand it to you. It takes a lot of guts to get up there and say what you believe. I take off my hat to you for that."* With that, he did (take off his hat).

I'd like to tell you all that it wasn't guts that gave us the courage to stand in that street and sing of the love of Jesus. Rather, it was the knowledge of Him in our lives every day that made us want to tell others.

"Behold God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation."
--Isaiah 12:2

PRAYER

● **Many new Jewish believers are in need of discipling. We can't mention them all by name.**

● An important meeting of the leaders of the major Jewish missions will take place in June. Pray that out of this meeting will come a spirit of harmony and cooperation.

● **We're seeking God's will with regard to cutting an album of Jewish Gospel music featured by Israelight, our Los Angeles-based Mobile Evangelistic Team.**

● There are some in the Jewish community who would foster prejudice against Evangelical Christians as a way of keeping Jews from considering the claims of Christ. Pray that Christians might be able to show an overwhelming and overcoming love.

● **Pray for the relocation of our headquarters. We still have no progress in this area and we are in need of a breakthrough. We have been unable to find facilities to rent that are suitable and we don't have the money to buy, because almost all of our income has gone toward evangelism.**

❋ PRAISE

Praise God for the large number of Share the New Life With a Jew books that have been sold. We feel that the strong demand for this manual on personal witnessing is indicative of the inclination of "ordinary" Christians to witness to their Jewish friends.

Praise God that, after a number of years, we're going to have some Jews for Jesus babies: the Nadlers, and new staff members, the Reitzins, are expecting!

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SIX MILLION DIED – ONE MAN DIED by Moishe Rosen, Leader of Jews for Jesus

"And forgive us our debts, as we forgive our debtors." -- Matthew 6:12

Men often do noble deeds for selfish reasons. It is our nature to seek reward or gratification in all that we do. We usually choose the expedient rather than the noble; the self-pleasing rather than the self-sacrificing. Self overshadows our motives—UNTIL we come to Calvary.

Calvary brings new life and new attitudes. We can then say, *"For to me to live is Christ."* Calvary provides the incentive and the power for us to serve God, to live for Him rather than for self. Though it goes against our human nature, we try to live the Christian life BECAUSE OF CALVARY. We muster the resolve to carry out difficult tasks BECAUSE OF CALVARY. We find courage to endure hardships BECAUSE OF CALVARY.

During my pre-Christian boyhood, I had a different motivation. I grew to adolescence at the end of the Hitler era. The inducement for being a good Jew was always. "Remember the Six Million of our people who died." If I asked my parents, Hebrew teachers or my rabbi why I must strive so hard to maintain a Jewish identity and uphold Jewish ideals or why it was wrong for Jews to marry Gentiles, the answer always came back: "Remember the Six Million who died." Whether it was taking a stand for my fellow Jews who were being persecuted, giving to Jewish charities or attending Jewish Sunday School when I'd rather go fishing, the goad was always the same: "Remember the Six Million."

I first heard of the Holocaust when I was 12. In Jewish Sunday School, they showed us pictures of emaciated Jewish corpses, gas chambers, crematoriums, torture instruments and bars of soap made from the rendered bodies of the dead. We were told "they" did all this because "they" hated us. Who were "they"? The identification was not specific, but the inference was that these non-Jews were Christians. They hated us because they believed we killed Christ, and often "they" did terrible things like this to our people.

In my child's mind, first there arose the dread that, if that is what "they" do to us, one day "they" might do it to me, too. Then came the rage and indignation. I was angry toward all Christians for the Crusades, the Spanish Inquisition, the Russian pogroms, and for the Nazi Holocaust. I was motivated. I determined then that I would never go over to the side of The Enemy, that is, believe in Jesus. That teaching of the Holocaust had its intended effect on my life for many years. But one day the moving of the Holy Spirit overcame my prejudice. I discovered that Jesus taught love, not hatred. I realized that the persecutions of my people were not carried on by true Christians, but by some who masqueraded under the name of Christ while acting contrary to His teachings.

I couldn't see as a boy what I see so clearly now that I know the Christ of Calvary. I see that the Jewish community used the remembrance of the Six Million as a tool to promote ethnic unity and religious loyalty. Now, more than a quarter of a century later, Jewish leaders continue to use that issue to inspire loyalty to Judaism. They use this impetus in the same way that true Christians use the remembrance of Calvary as positive motivation to live the Christian life.

This negative motivation prompts Jewish people to challenge our Gospel witness with, *"Hitler killed six million of us, and now you want to obliterate us with your Gospel of Love!"* The insidiousness of that charge has even crept into Christian circles, whereby I have heard some misled brothers say of Jewish Evangelism, *"We should leave the Jews alone. After all, they suffered enough at the hands of Gentiles when six million were killed."*

It puzzles me to see some Christians who feel the need to apologize for the Holocaust which took place long before they were even born. The Jewish community exploits the slaughter of the Six Million, emphasizing it again and again as an emotional lever. That tragic memory engulfs both Jews and Gentiles in a flood of unwarranted guilt. It is a tool of Satan whereby he further obscures the person of Christ from the eyes of our Jewish people.

Surely God must grieve over the deaths of six million of His Chosen People. But those deaths cannot save anyone—not even those who died, let alone the entire Jewish populace. Only One in God's plan could accomplish atonement. The Six Million did not choose to die, but Jesus willingly gave up His life that all who believe might have God's forgiveness. The Six Million cannot rise from the dead, but Jesus rose from the dead that we might have newness of life.

The positive motivation of the Christian life is not only Calvary, but the Resurrection. We die with Christ and are reborn to new life in Him. The Holy Spirit enables us to love because He loves us. He bestows upon us whom He has forgiven His power to forgive. BECAUSE OF CALVARY the grudge I once bore Christians has vanished.

Judaism cannot flourish as a religion of grudge. If contemporary Judaism is a religion of grudge, it is because the Jewish people without Christ lack His supernatural power of forgiveness. Christians must understand and forgive His earthly people for nurturing that grudge. Jews have suffered much and the bewilderment and pain are deep. I, too, feel great sorrow over the Holocaust. The Jewish leaders feel it must be emphasized; I say it needs to be forgiven. No people, no creed based on negative motivation can long survive. *Positive* Judaism is the only Judaism which can survive. In order to be positive, Judaism must return to the true faith of the Fathers based on the teachings of the prophets and culminating in faith in Israel's suffering Messiah, Jesus. *That* Judaism can and will endure--BECAUSE OF CALVARY.

Enclosed this month is the HAPPY YOM KIPPUR broadside. Yom Kippur, the Jewish New Year, is considered the most holy day in the Jewish year. You might want to order extra copies from our office to send to your Jewish friends. ($1.00 for 100 broadsides plus $1.32 for postage and handling. California residents please add 6% tax.) This year Yom Kippur falls on September 22nd.

Rustie Rothstein

❋ I first encountered Christians in the summer of 1972. I was 17 and counseling at a Camp Fire Girls' camp. A number of the counselors were Christians.

I remember classifying them as "Jesus freaks" and yet "freak" didn't quite fit. As I got to know them, I saw something genuine about their faith. I felt threatened by their sincerity, but I wanted to keep their friendship and approval. **I definitely did NOT want to hear about Jesus.**

That fall, I started college at the University of California at Santa Barbara. Like most freshmen, I looked around for new friends. I found a number of girls in my dorm who were into the same things I was-- studying, studying, studying, and not drugs, parties and sex. As I spent more time with them, especially at meals, I began noticing things. They prayed before they ate. They had Bible studies. There was something special about their relationships with one another and, here again, I saw something genuine about their faith. I was impressed by their lives, but I felt threatened again. Even though there were Jews for Jesus on campus, I just dismissed the idea, or at least I tried to! So, I asserted my Jewishness. At Passover I made sure I was at Hillel (a campus Jewish group) for the first Seder and had a second Seder for myself and a few others in our hall lounge.

One day I was sitting in my room with Jan, a Christian friend, and she was looking up Bible verses on a specific topic. I told her to get me her other Bible and I'd help. When I got bored doing that, I started to read about John the Baptist. **It suddenly dawned on me that John was Jewish.** *"What did baptism have to do with being Jewish?"* I thought. What was going on? That started me on a whole string of questions. I started to look things up and to read parts of the New Testament.

I remember questioning another Christian friend about how someone could be Jewish and Christian, too. She explained about Jesus being the Jewish Messiah and we went through Isaiah 53 together.

I understood how a Jew could be a Christian, but I still had other questions. I realized I wanted a personal relationship with God, but was their way really right or would Orthodox Judaism give me the answers? And what would my family say? The decision I contemplated wasn't a small one and couldn't be made lightly. I sought out a Jewish friend on campus whom I had known from religious school and asked her to challenge me.

She asked me two questions. The first I had anticipated. **What would my parents say?** I didn't have an answer, but I knew that this was my decision, not theirs. I couldn't answer the second question either. **Why was I considering this?** Did I really believe it or was it because all of my friends were Christians?

It wouldn't be hard to find an answer to the second question. School was almost out for the summer and, in the fall, I was leaving these friends and transferring to UCLA. I prayed that God would show me if Jesus was really the Messiah. Even though I realized that my family was secondary to my relationship with God, I worried about it a lot. What if my parents disowned me? Then where would I live? What about school? My friends all said, *"Don't worry. God will take care of it."* I cynically thought, *"That's easy enough for them to say. They're not Jewish."*

During the summer of 1973, I met more Christians. I realized that meeting them was no mere coincidence, but was God's doing.

Towards the end of summer, I was at a Camp Fire Girls' district committee meeting. Lynn, the district director, and I were old friends and I knew she was a believer. After the meeting, we went to a coffee shop and talked for a long time. We discussed what it means to be a Christian and where I was at with God. As we left that evening, she commented that she thought I had already made a decision and a commitment.

I realized she was right! I had made an intellectual decision about Jesus. I knew Jesus was the Messiah and I knew how I needed to respond to that knowledge. I had been holding back on a total commitment because I feared my parents' reaction. Late that night I prayed that Jesus would come into my life and be my Lord and Messiah.

As school started at UCLA, instead of Christians "just happening" on me, I sought them out. I started attending a Bible study at a local church. But I still didn't tell my parents.

In November of 1973, I attended a retreat along with many of my friends from U.C. Santa Barbara. Since a visit to UCSB a few weeks earlier, I had been considering transferring back to that campus. It seemed as though I could have a more forthright testimony miles away from my parents.

I realized I wanted a personal relationship with God, but was their way really right or would Orthodox Judaism give me the answers?

Chuck Miller, youth pastor at Lake Avenue Congregational Church, centered his talks for the retreat around faith. During the first session, Chuck talked about Abraham's faith in Hebrews 11:17 - 19 when he went to offer up Isaac. I cried that night as God spoke to me through that message. I suddenly knew that I wasn't to transfer back to UCSB but was to go home and tell my parents of my decision for Christ. I also knew God would take care of me. He gave me the faith to grasp the promise my friends had spoken of when they said, *"Don't worry."*

When I got back, I told my parents. Their reactions were just the opposite of what I had expected. My mother, whom I thought would passively accept my new beliefs, hysterically charged that I was now worshipping a different God. My father, whom I thought would be the one to throw me out, just calmly said he didn't understand.

Since the time I first told my parents of my belief in Jesus, their reaction to my faith has vacillated from hostility to questioning and all points in between. But I was especially blessed in May, 1976, just before I joined the Jews for Jesus staff full-time. My mother commented to me that somehow I had become more Jewish since I became a Christian and she couldn't understand that. **I praise God that I could tell her it was because of Jesus, the Jewish Messiah.**

ANTI-JEW IS ANTI-CHRIST

The American Nazi Party claims to be the "defenders of the white race and the Christian religion." Jewish people are sorely misled if they think there is anything Christian about the Nazis. So we planned a peaceful demonstration in front of the Nazi headquarters in Chicago on Wednesday, June 22nd. We wanted to say that Christ taught love.

The Chicago Police Department would not give us a permit to demonstrate, not because they like Nazis or dislike Jews, but because they feared they could not protect us from the violent sons of Hitler. Feeling God would protect us, we went ahead with the demonstration.

The demonstration was certainly peaceable. Jews for Jesus are not allowed to defend themselves against violence by reacting violently, so, even when one of the Nazis came out and began shoving, there was no trouble. We demonstrated as Christians to show the love of Christ.

Praise God! Only three of the 14 Jews for Jesus were arrested and, at that, very gently and respectfully by the Chicago police. The charge was demonstrating without a permit--a city ordinance which has already been found unconstitutional by the Supreme Court. We have no doubts that the charges will be dismissed.

We don't like the scandal of being arrested, but we dislike that less than we dislike allowing the Nazi statement to go unchallenged: that they are the defenders of the Christian religion!

We are praying for the conversion of the Chicago Nazis and we look forward to the time they can give testimony as to how Christ changed their lives and gave them a love for all people because of Jesus.

TRUE CHRISTIANITY

The following is reprinted from Steffi Rubin's booklet on ANTI-SEMITISM, published by Jews for Jesus. It's available from our office for 75¢ plus 30¢ postage and handling. (California residents, please add 6% tax.)

What shall we say, then, concerning "Christendom" and its treatment of the Jews? The story is not completely black, by any means. There have always been those who have shown loyalty to the one who said that he came to give his life freely, that no man takes it from him. The one who preached forgiveness for those who unwittingly desired his crucifixion . . . both Jew and gentile. The one who said that he came for the lost sheep of the house of Israel . . . because he loved them so deeply. The one who wept over Jerusalem and loved its inhabitants the way a hen loves her chicks, with the desire to draw them near to safety in him. In spite of the many who have preached death to the Jews, there have been those who are the faithful ones, the "true Christians," if I may call them that, meaning the ones whose lives emulated that of Christ, the Messiah.

True Christians know that there is no such thing as "Christ-killing." Central to the faith in a saving Messiah is the firm understanding that the one who has the power to save, also has the power to save himself, if he should so desire. Jesus was not overcome by those who followed Judas into the Garden of Gethsemane to arrest him. It was for that purpose that he had lived among men. It was that same Jesus who had said,

> *No one has taken it (my life) away from me, but I lay it down on my own initiative. I have the authority to lay it down, and I have the authority to take it up again.*
>
> (John 10:18)

Jesus did not look forward to the pain and humiliation that he knew was to follow. But he was steadfast to do what must be done in order that atonement might be made. And when it came time for the atoning death to take place, the suffering servant Messiah was not the victim of a mob, but the fulfillment of prophecy.

> *He was oppressed and he was afflicted,*
> *Yet He did not open His mouth;*
> *Like a lamb that is led to the slaughter,*
> *And like a sheep that is silent before its shearers,*
> *So He did not open His mouth*
> *But He was pierced through for our transgressions,*
> *He was crushed for our iniquities;*
> *The chastening for our well-being fell upon Him,*
> *And by His scourging we are healed.*
>
> (Isaiah 53:7,5)

. . . faith in Christ is faith in a risen Messiah whose resurrection was proof that the sacrifice for sin was accepted as payment in the eyes of God.

So the "killing of Christ" in light of the prophet's words becomes a meaningless accusation when levelled at the Jews. In light of the prophecy, too, it takes on meaning when we apply the charge to *all who have ever sinned* and caused the necessity of such payment for that sin. In that sense, all mankind can share in the responsibility for Jesus' substitutionary death, for it was for them that he died.

And beyond the discussion of the death of the Messiah, there is also central to the faith of the "true Christian" the belief in Jesus' resurrection. Those who accuse the Jews of killing Christ demonstrate a lack of faith in the resurrection that was predicted and accomplished. The apostle Paul said,

> *. . . if Christ has not been raised, then our preaching is vain, your faith also is vain . . .*
>
> (I Corinthians 15:14)

If Christianity is merely faith in a martyred and tragic figure, then it is at best maudlin and sentimental. But faith in Christ is faith in a risen Messiah whose resurrection was proof that the sacrifice for sin was accepted as payment in the eyes of God. Those who busy themselves with persecuting Jews for the murder of a living Messiah are a testimony to their own lack of faith, and certainly are not "Christian" in the true sense of the word.

And what shall we say concerning the message of the man from Nazareth, who claimed to be the Messiah, Son of David? Did he really teach Jew-hatred? Of course not.

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. . .CONTINUED

Certainly he desired that all might come to know Him and the peace that He came to bring. He came to cement a broken relationship, that between God and mankind; *all* mankind. He did not preach revenge, he preached forgiveness. Even as he hung on the cross, he practiced what he preached, saying,

Father forgive them; for they do not know what they are doing.
(Luke 23:34)

And it was like Jesus to speak those words at that time, for it was for forgiveness' sake that he hung there. It was never Jesus' intention that men should kill one another to avenge his death. It was he who taught that we should forgive seventy times seven times when we have been wronged. In the prayer that he taught his disciples to pray was included the phrase,

And forgive us our debts, as we also have forgiven our debtors.
(Matthew 6:12)

. . . let it not go overlooked that there have been many whose love for Christ has caused an abounding love for the Jewish people.

The true Christian is anxious to forgive, for he is ever aware that if God hadn't lavished His forgiveness upon us, there would be no possibility of being able to call Him "Our Father."

Religious wars, crusades, inquisitions . . . these were the last things on Jesus' mind when he walked among men, teaching. Here was a man of peace, the Prince of Peace, as he is called by the prophet Isaiah, who, when speaking of the Messiah, said,

And His name will be called Wonderful Counselor,
Mighty God,
Eternal Father, **Prince of Peace.**
(Isaiah 9:6)

And the apostle Paul says of this *Sar Shalom,*

Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ,
(Romans 5:1)

Peace with God; peace with our brothers; peace within. That was the gift of Jesus. Not strife, swords and swastikas.

"In order that Jews may become *converted" it is of the highest importance that Christians should make a start by getting converted themselves, that is, by becoming real believers and not formal ones.'[25] In other words, Jesus' followers ought to start being like Jesus. And let it not go overlooked that there have been many whose love for Christ has caused an abounding love for the Jewish people. Corrie Ten Boom, in THE HIDING PLACE, tells the tale of one such Christian family whose Christ-motivated love for the Jewish people took on the sacrificial nature of the Savior's love. Whose Christ-motivated sense of justice made them stand against violence of any kind, because violence of any kind is, by definition, anti-Christian. Whose Christ-motivated sense of reality knew that to stand in the presence of anti-Semitic behavior, as Christians, was to most surely stand against Christianity as well. For an astute observation takes notice of the fact that a warning must be given to those in the church who condone anti-Semitism. A warning which has been borne out of the ideologies of Nazism and Communism both: anti-Semitism must eventually reveal its anti-Christian nature. You just can't hate the Jews without also hating Jesus, the Jew. It just doesn't make sense.

. . . anti-Semitism must eventually reveal its anti-Christian nature.

True Christianity, a Jewish movement at its roots, is a faith in love. The love of God is shown to the world by the sacrifice that would cleanse the hearts of all those who would apply the atonement of the Messiah Yeshua, or Jesus. The love that the One who was Himself sinless, poured out upon a sinful world, unreconciled to God. It is the love that those who call themselves Christians are *supposed* to be characterized by.

By this all men will know that you are my disciples, if you have love for one another.
(John 13:35)

25. Nicolas Berdyaev, CHRISTIANITY AND ANTI-SEMITISM (New York: Philosophical Library, 1954), p. 26.

* **Convert** is a Biblical word, meaning to turn from sin to God. See Psalm 19:7.

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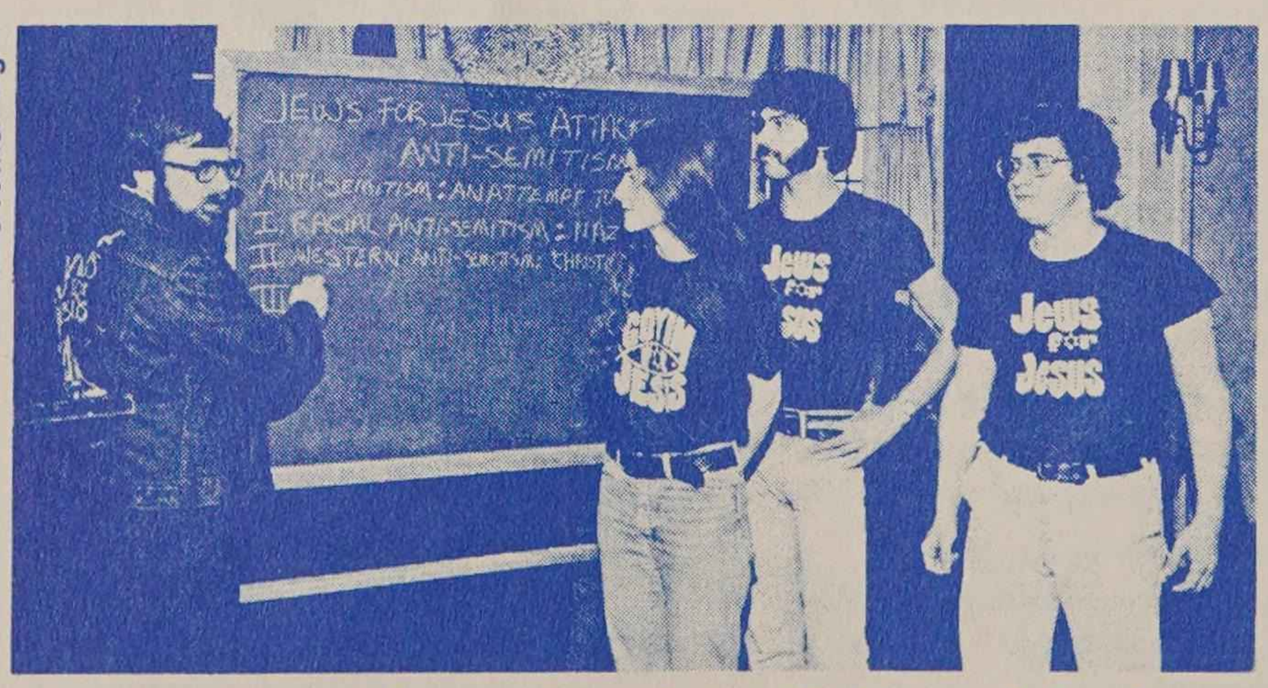
St. Louis Jewish Light



At the recent "Jews for Jesus" meeting at Washington University are (from left) Barry Rubin, Chicago director; Dorothy Bethel of Richmond Heights; Sandy Weltman of University City and Gabriel Laufer of Clayton.

The Anti-Semitism booklet was just one phase of our campaign to educate people about the cause and cure of Anti-Semitism. On left is Barry Rubin, teaching one of three seminars on it. We want Jewish people to know that a true Christian does not hate the Jews. We also want to help Christians show Christ's love with understanding.

EVANGELIZING, YES! BUT DISCIPLING, TOO!

by Irving Kugler

It's easy to get the impression that Jews for Jesus only witness to people on the streets or in other short-term situations. Sometimes it's true that our Mobile Evangelistic Teams aren't able to do much more than raise the banner of Christ when they're in an area for a few days or weeks. But in those places where we have full-time branch works or chapters, we're able to have relationships with people who want to learn about God. For the past few months, I've been involved in just such an evangelistic discipleship.

Morris is a 62-year-old Jewish man. He's an amiable person who expressed an interest in getting together with me to study the Bible. Once I began my studies with him, I soon realized that Morris had never really understood the message Christians had shared with him. He had difficulty understanding all the symbolism and figures of speech which we Christians sometimes take for granted. I decided we would have to start with the basics in an in-depth way.

This task was begun by slowly studying Scripture. We started with the first Messianic prophecy in Genesis 3:15. I tried to be careful; I realized that Morris might be led into making statements he didn't understand. I wanted GOD to work in Morris, and not to allow myself to manipulate him.

We've been able to discuss many things in the past few months. When we read that Sarah laughed upon hearing she would have a child, we talked about how God can see our thoughts and that nothing is too hard for Him. Morris later asked about "the difference between Jesus and God," and I explained that Jesus is God come in the form of man.

Each week Morris waits for our lesson and each week I pray that God will help me to teach him. The opportunity to disciple those who don't know the Lord, to bring them to a true, saving knowledge of Jesus Christ is one we in Jews for Jesus feel privileged to have. **Morris needs your prayers, so please join with me for God's Spirit to give him understanding and salvation.**

THOUGHTS ON FLORIDA

by Lyn Bond

Ever since I was a little girl I've wanted to go to Florida. A few weeks ago, I had my chance and I wasn't disappointed. The ocean really is bluer than any body of water I've seen and the sea shells are lovely. But, best of all, there are many Jewish people in Miami who know Jesus. A lot of them are old enough to be my grandparents.

On Sunday, my husband, Alan, and I met ten of these older "new babes" in Christ. One was 85 years old, but his effervescence and childlike delight in his Jewish Messiah was contagious. What an encouragement! (One popular misconception is that only young Jewish people are coming to Christ.)

The next day, as we were handing out Gospel tracts in downtown Miami Beach, I noticed a Jewish man about 70 years old watching me. He reminded me of those I met the day before. He had the same kind, grandfather's face, the same bronzed and wrinkled skin. I watched him as he picked up a broadside off the ground. It was blue and the front simply said, "Jews for Jesus." Some of the kindness left his eyes and mouth as he motioned me over. He told me in a rather stern voice that his philosophy was "live and let live."

I didn't answer him directly, but I puzzled in my mind what a sad world this would be if all of the God-fearing Jewish priests and prophets had kept God's revelations to themselves. Because he was retired and had the time, the man with the salt and pepper hair continued to sit there. Soon he picked up another discarded tract from the ground. It said, "Where was God when the Six Million died?" He read it and said, *"You're right about that. Six million Jews did die."*

I replied, *"That's what happens when we live and let live."*

I could see him turn that idea over in his head. About that time I had to be leaving. I knew this man was lonesome. He seemed somewhat open to the ideas expressed in the literature, but one conversation wasn't enough to turn his thinking to Jesus the Messiah.

I left a little down-hearted. Then I remembered that soon there will be a Jews for Jesus branch in Miami, and I felt I had a part in helping to reach these people for Christ. **Pray for the many Jewish people in Miami and the ministry Baruch and Marcia Goldstein will have to them.**

NEW ARRIVAL!

We're pleased to announce the arrival of our 6,100 pound bundle of joy. It's our "new" used Heidelberg KORS Press. Last year we printed over one and one-half million pieces of literature on our Chief 15, and had to have three times that many done by outside printers. We hope to more than quadruple our in-house production with our new equipment!

We're praising God for the large designated gift that made this purchase possible.

WITH LOVE from Rustie Rothstein

I am one of the almost 30 staff evangelists whom Jews for Jesus has had on extended, missions-related tours this year. I've been on tour for 43 of the last 52 weeks as part of the Liberated Wailing Wall, usually going out for periods of three to four months at a time. I feel qualified to talk about what life on the road is like.

Out of necessity it is a lonely life. The only familiar faces are the others in the group. Familiar voices come only by phone. But each of us feels called by God to do this work. When loneliness hits hard, we often turn to Him. To those who call upon the Lord, He gives strength, endurance, comfort and encouragement, and He has given us these gifts through other Christians.

He provides people whom He has called to minister to us. **These are the people from churches around the country who house and feed us for a night or a week, opening their homes, their families, their hearts to us.** They are the ones who give us the love and attention we so deeply need. They help fill the gap of leaving behind friends and family for long months at a time. **I doubt that most of the people who host us realize what they mean to us.**

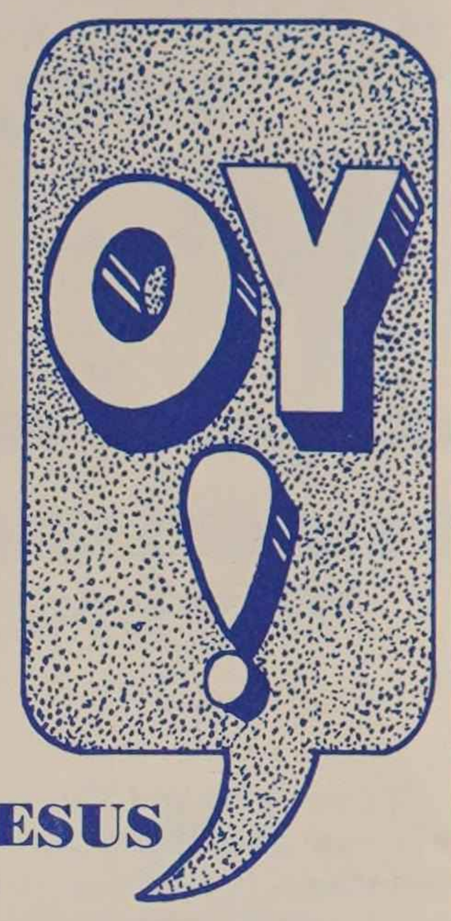
I wonder how many of these wonderful people realize that, in a real sense, they've been family to us. Even though the nature of our work keeps us buzzing in and out with little time to sit and chat, even though we often need to find a quiet corner of the house in which to go about our duties, the thoughtful little things that are done make us feel at home and relaxed.

There is just no way to say thanks enough to all those people for having this special ministry to us and having a special part in our ministry. But in the words of Paul, *"I thank my God, making mention of thee always in my prayers, hearing of thy love and faith which thou hast toward the Lord Jesus, and toward all saints; that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee . . ."* --Philemon 4-7

(If you would like to open your home to some of the many Jews for Jesus traveling constantly, write to Kresha Warnock, Director of our Department of Mobile Evangelism.)

PRAYER & PRAISE & PRAYER & PRAISE & PRAYER & PRAISE

- **Pray for the upcoming conferences for Hebrew Christians. We will have an East Coast "Ingathering" in September, and a West Coast "Ingathering" in December. Pray that these will be well-planned and a time of ministry to all involved.**
- **Praise God for the summer workers who came from all over the country to work and learn.** Many came from Bible colleges and seminaries and were part of all phases of our ministry, from summer witnessing campaigners to back-up office personnel.
- **Pray for our scholarship program.** We hope to continue granting scholarships to Hebrew Christians to attend Bible colleges. (We have students in Moody Bible Institute, Biola College and Talbot Seminary, just to name a few.) However, scholarships need to be paid in September, and the fund from which we pay has a large deficit from last semester.
- **Praise God that our mobile teams have new workers to travel with them. Pray for these missionaries in training as they prepare to be part of our outreach.**
- **Praise God for the opening of our Miami outreach.** Please pray for the Goldsteins as they begin to get established.



It's not that Jewish people complain more than others, but there is a special Yiddish word for griping or complaining. The word, KVETCH, means literally to squeeze, but idiomatically it means to declare pain. But it's usually in a harmless way and not in a spirit of discontent. As Jews for Jesus, we must confess that sometimes we KVETCH, too. In this issue of the newsletter, you're getting a first-hand, behind-the-scenes look at:

WHAT JEWS FOR JESUS KVETCH ABOUT

1. Jeffrey Branman kvetched that his hands got cold handing out Gospel tracts in nine degree below zero weather.
2. **Danny Schwartz kvetched that his head got hot handing out Gospel tracts in 90 degree weather.**
3. Moishe Rosen kvetched that we don't have enough money to do all the evangelism we would like to do.
4. **Patti Struck (head of our Data Entry Department) kvetched that we didn't have enough people to get out receipts promptly for the money we did get in.**
5. Baruch Goldstein kvetched that there are only 24 hours a day to hand out tracts, and he's supposed to eat and sleep in that time, too.
6. **Irving Kugler kvetched that there's a full, 24-hour day, and people still want to sleep some of that time instead of running the printing press all day and all night.**
7. Benyomin Ellegant kvetched that there are no Jews for Jesus weddings coming up for him to sing cantorial parts.
8. **Tuvya Zaretsky kvetched he's always behind on his correspondence.**
9. Tuvya Zaretsky's mother kvetched that Tuvya Zaretsky is always behind on his correspondence to her.
10. **Tuvya Zaretsky's father kvetched that Tuvya Zaretsky's mother kvetched that Tuvya Zaretsky is behind on his correspondence, which made Tuvya Zaretsky stop kvetching about his correspondence and start kvetching about this secret information leaking out into the Jews for Jesus newsletter.**
11. Stuart Dauermann kvetched that nobody understands him.
12. **Stuart Dauermann kvetched that too many people understand him.**
13. Moishe Rosen kvetched that he was put on hold when he called the office long distance because the new worker who answered the phone didn't know who he was!
14. **Our most effective kvetching is to Jesus, but He never kvetched about Calvary.**

JEWS FOR JESUS newsletter

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MESSAGE FROM MOISHE

By Moishe Rosen, leader of Jews for Jesus

And the seventy returned again with joy saying, Lord, even the demons are subject unto us through thy name.
Luke 10:17

The first witnessing campaign was organized and sent out by Jesus Himself. There were 35 mobile evangelistic teams of two people per team. (We need more people in our teams because we are not as powerful as those early disciples). They were heralds sent to cities where the Saviour Himself would appear and do His miraculous works. They issued an invitation to meet the soon coming King. There are certain parallels which make us feel that our Operation Birthday Cake Witnessing Campaign was done in much the same spirit as this ministry of the seventy.

First of all He said, *"The harvest is truly great, but the laborers are few; pray ye, therefore the Lord of the harvest, that He would send forth laborers into His harvest."* We were awed by the monumental task of witnessing in Chicago, Philadelphia, New York City, Washington, D.C., and Boston. **More than two-thirds of the Jewish population in the United States resides in those cities.** There were so many people to reach, and humanly speaking, we were so weak and so few.

The seventy amplified the ministry of the twelve disciples who were sent out two by two (Matt 10:1). The twelve had met stiff resistance, and the seventy were about to encounter the same kind of reaction and response.

When we planned Operation Birthday Cake, it wasn't the first time we had ministered in those cities. We knew in advance that some of the people to whom we were speaking had made themselves impervious to the message.

The Lord Jesus said to the seventy (and to those of us who would serve Him today), *"Behold, I send you out as lambs in the midst of wolves."* In our campaigning we made ourselves vulnerable. We had many opportunities to turn the other cheek and to pray for those who would persecute us. We were all astounded by the supernatural strength we had when we needed to endure the angry attitudes and violent actions directed against us. One girl told me: *"I don't know if I will be able to handle it if somebody slaps me or shoves me. I'm worried that I will break down and cry."* Well, she had an opportunity to find out. One angry person grabbed her, shook her, spit in her face, shoved her, and brutally slapped her. She didn't cry. Instead, she said, *"God bless you. God loves you and nothing you do to me will make it mean that Jesus is not the Messiah."* Her attacker skulked away, but many who witnessed the incident were amazed at her courage and calmness. One asked, *"Have you taken some kind of tranquilizer or dope?"* This became an opportunity to tell about the peace of Christ.

There was organized opposition. Church services were disrupted, bomb threats were made, and anti-missionaries tried to interpose themselves between our evangelists and the people to whom they were talking.

But this kind of opposition on the streets only seemed to intensify the curiosity of those who saw what was happening. The opposition not only failed miserably, but actually enhanced our witness.

Jews for Jesus has campaigned in New York City for three summers in a row. This year's campaign involved *twice* as many people and was *three times longer*. So far as I know, it was the LARGEST SINGLE EVENT IN JEWISH EVANGELISM since Apostolic Times.

We learned a great deal from our previous campaigns, so this year we held an intensive training period and imparted this hard-gained wisdom. We knew the questions on most people's minds so we stretched our financial resources to put a full-page ad in the Sunday *New York Times* which answered these questions. **As a result, we had several hundred immediate mail responses and thousands of discussions, or as we call them, "Evangelistic Interviews" on the street corners.**

The campaign is NOT over. As I write this, we are just entering the fourth and most intensive phase, and the results of the campaign will not be known until the end of the summer. *But I know with a spiritual certainty* that what was said of the original seventy on their witnessing campaign will also be true of us at the end of the summer.

THE SEVENTY RETURNED WITH JOY!

ATTENTION: HEBREW-CHRISTIANS, MESSIANIC JEWS, JEWISH CHRISTIANS AND ALL Y'ALL

Jews for Jesus, in conjunction with the Graduate Theological Union of Berkeley, is conducting an extensive research study on Jewish believers in Jesus. If you're Jewish and you're for Jesus, and you have not received a three-page survey from us in the past month, please write and let us know. OR, if you know of Jewish Christians, please send us their names and addresses so we can survey them too. One of the claims of the Jewish community is that Jews who accept Jesus as Messiah are few in number and insignificant to the community. We hope that this statistical information will be used to the glory of God to show His working in these times.

SPECIAL CAMPAIGN AWARDS

MOST POPULAR POLICE DEPARTMENT:

PHILADELPHIA police, who actually asked for tracts they could pass on to friends.

LEAST POPULAR POLICE DEPARTMENT:

CHICAGO police who arrested 19 of our campaigners for handing out tracts.

MOST COMFORTABLE MOMENTS:

After dinner, when everyone could socialize and let off steam.

LEAST COMFORTABLE MOMENTS:

Having to start off at 6:20 in the morning before yesterday's blisters and sore feet had healed.

MOST TERRIFIC FOOD:

Trinity Evangelical Divinity School, where we got fed like only a Jewish mother feeds us.

MOST APPRECIATED JEWS FOR JESUS STAFF:

Mitch Glaser (Los Angeles) and Amy Rabinovitz (San Francisco) who stayed on the West Coast to "mind the ministry," even though they wanted to be on the East Coast getting sore feet and blisters.

LEAST APPRECIATED JEWS FOR JESUS STAFF:

Anyone who complained about anything to anybody.

WE PRAISE GOD FOR:

THE DEMOCRATIC NATIONAL CONVENTION which brought so much media our way.

THE ANTI-MISSIONARY INSTITUTE which reminded us that preaching the gospel is still a warfare, and that Christ will always be the Victor.

HUNDREDS OF GAS STATIONS all across the country that maintain clean restrooms.

★★★★★★★★★★★★★★★★★★★

GETTING AROUND

Our mode of transportation was in highly visible maxi-vans. There were 11 of these, each of them a moving billboard as they traveled the streets with their 14-inch-high letters proclaiming Jews for Jesus. Traveling from Philadelphia to New York, the vans "caravaned" going 45 m.p.h., slightly slower than most traffic. Cars would zip past the entire line of vans, and as they glanced at the vans (how could they help it?) they would see windows full of smiling Jews for Jesus waving their hands. *Our unofficial poll reports that out of every 25 cars passing these vans, occupants in nine of them would wave at the first van they passed (the last van in the line). Occupants of 12 were waving back by the middle of the "van-line." By the time cars would pass the entire caravan, 15 out of 25 carloads were waving back.*

WAYS OF THE OPPOSITION

Even today, even here in America, there is opposition to the gospel. Here are two quotes which were printed in the *Jewish Press*, the largest weekly Jewish newspaper:

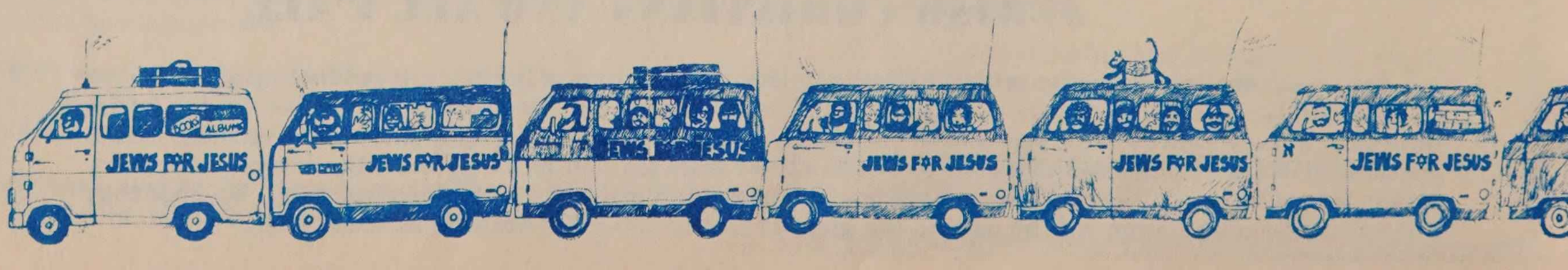
"We put the missionaries of this country on notice. The hand which moves to sever a Jew from his people will be cut off by Torah-defending Jews of AMI (Anti-Missionary Institute). Missionaries beware: your activities have been ignored long enough."

"The AMI pledges, wherever the missionaries are, we will be too; and wherever we both are, only we will remain."

A few groups manifested their opposition through such threats of violence. We're taking this time to share with you other ways the gospel has been countered, so that you can pray more specifically.

For instance, our fellow Jews are told that Jews for Jesus are ignorant and cannot support their beliefs if questioned too closely. Therefore, our statements should be ignored. We countered this by taking out a full page ad in the Sunday *New York Times* (readership one and a half million). This ad listed 23 questions we're most often asked, along with our answers. Enclosed with this newsletter is a reduced copy of that ad. This was placed before we began campaigning in New York, so that intelligent discussions could ensue. Moishe Rosen says, "A Christian hymn kept going through my mind whenever I thought of that ad: 'Publish glad tidings, tidings of peace, tidings of Jesus, redemption and release'."

Another example of opposition is when individuals would try to interpose themselves so that people could not get our literature. But it takes four or five people to block one tract passer, and the anti-missionaries didn't have enough people. Further, when it became apparent that there was a move afoot to keep people from finding out what we were saying, the crowds wanted to know all the more.



Another tactic used was when those who were NOT for Jesus would PRETEND to be part of the Jews for Jesus teams and make foolish and offensive remarks like, "If you will make a $5 donation to our organization, we can guarantee that you will be saved." But the difference in conduct between our evangelists who are polite and considerate, and the raucous, obscene conduct of those who are against us was all too apparent to a person on the street.

A final tactic used was when those who considered themselves our opposition tried to undercut the support of our ministry. One "anti-missionary" group created disturbances in churches where Jews for Jesus were speaking. Worship services were interrupted with taunts, catcalls, and obscene gestures in order to make church fellowship with Jews for Jesus an unpleasant event. But this group underestimated Christian courage and conviction, and such harassment only served to point out the needs of these people for Christ.

Handing out literature on street corners gives us opportunities to talk to people one-to-one. Such evangelistic interviews give us the chance to explain the gospel to interested people, some of whom accepted the Lord on the busy street corners.

We handed out millions of broadside gospel tracts. Often the broadsides are stuck in a pocket or purse. Occasionally they go into a garbage can. Sometimes they're passed on to friends. Frequently they will be read on the streets and an inquiry ensues.

SPECIAL CAMPAIGN APPRECIATION

TO BURL HAYNIE AND MARY HICKS AT BERACHAH PRESS, who kept filling emergency orders for more tracts.
AND MOST OF ALL TO THE LORD JESUS CHRIST WHO MADE THIS ADVENTURE POSSIBLE.

CAMPAIGN BRIEFS ★★★★★

YES, IT REALLY HAPPENED:

In New York, one woman vehemently refused a piece of literature which Steve Cohen offered her. Steve watched her walk away, *then saw a man grab her purse and flee.* Following in pursuit, Steve entered an alley and recovered the purse from the bewildered scoundrel. In returning the purse to the grateful victim, Steve not only received a heart-felt thank you, but her name and address. *She then asked more about the gospel and said she would welcome additional information.*

In Chicago, one of our street teams was encircled by a chanting group of gays (homosexuals) representing *"Gay Pride Week."* In the midst of the circle created by this group, one of the Jews for Jesus who had been delivered from homosexuality stepped up and gave a *stirring testimony* about how *"being gay meant anything but being happy."*

In Philadelphia, Eliezer Maass was constantly being questioned about the **gigantic Sara Lee cake** especially baked for the Bicentennial. The folks saw Eliezer's "Operation Birthday Cake" identification badge and mistook him as being part of the Sara Lee staff (even with his Jews for Jesus jersey on).

In New York, we were not harassed by the police. . .*but by the Sanitation Department.* It is part of our standard policy to pick up any discarded literature from the area around us, but in several instances, the Sanitation Department wouldn't wait until we had a chance to "police" the area. They kept issuing citations for littering. On one occasion, Stuart Dauermann was being issued a citation when Rich Miller came around to pick up the tracts that were littered. The Sanitation Dept. officer asked Rich, *"Are you a friend of his?"* (pointing to Stuart). *"Yes,"* replied Rich. *"O.K. I'll give you a citation too."* In another case, we were cited for "Improper use of waste receptacles" when we deposited some crumpled literature in the appropriate basket.

In Atlantic City, one Jewish man was talking with Avner Boskey. His wife came up and impatiently prodded and pushed trying to get her husband to leave. In desperation she declared, *"I'm leaving!"* Her husband, who was interested in the gospel, turned and said, *"So leave already."* She stayed too.

Our opposition came from some unexpected quarters too! One of our evangelists was surrounded and threatened by Black Muslims. They didn't like Jews and they didn't care for Jesus either!

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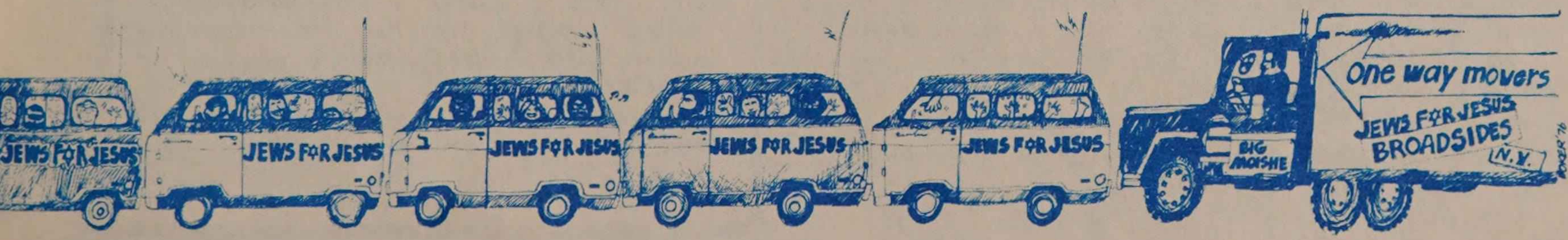

SUMMER'S END

Operation Birthday Cake will end. Teams that worked and witnessed together for six weeks will return to their regular duties. One by one, everyone will return, some to Jews for Jesus staff positions, some to Bible colleges and seminaries. Still others will go back to work as nurses and teachers. Four of our staff members ask special prayer as they begin new phases of their ministry: *Jeff & Joanna Fritz* have served with Jews for Jesus since 1974 as part of our Los Angeles team. Now they will be opening our branch in Boston. Those who would like to contact them may do so through: Jews for Jesus, P.O. Box 158, E. Cambridge, MA 02141. *Barry & Steffi Rubin* have served in our mobile evangelistic teams and at our headquarters. Now they are taking charge of our work in Chicago. You may contact the Rubins at: Jews for Jesus, P.O. Box 411, Chicago, IL 60690. **It's sad to end a summer that was so full and rewarding, but we invite you to pray with us that instead of being an end, the Operation Birthday Cake Campaign will have started thousands of new beginnings in hearts all across the country.**

★★★★★★★★★★★★★★★★★★★★

PRAYER & PRAISE

PRAISE GOD for the number of Christians who helped in Operation Birthday Cake by giving OVERANDABOVE their usual church tithes and Jews for Jesus offerings.

PRAY FOR THE SALVATION OF ROSALIND, a Jewish girl from New York, who is seriously considering the claims of Christ.

PRAY FOR Jewish believers everywhere. We praise God for the number He has brought into His family recently. But we're getting more letters now than ever before from young Jewish believers who are having spiritual battles and difficulties.

PRAISE GOD for the number of new staff members He has brought to us. Our evangelistic staff is now over 50!

PRAY FOR MOISHE ROSEN, leader of Jews for Jesus. He needs wisdom in setting our strategy and growth policy.

PRAY that we get the necessary people to handle our growing administrative and production responsibilities.

PRAY for the scheduling of our Mobile Evangelistic Teams as we prepare their areas of ministry for 1977.

PRAISE GOD for the salvation of many Jewish people during Operation Birthday Cake. Pray for their spiritual growth.

PRAY about our headquarters facility. The people from whom we rent have gone bankrupt and the receivers want to sell the property. *We will probably have to move unless we buy it, and though it's a very valuable piece of property, it would probably cost as much as eight months' income.* We're looking to God for wisdom in this matter.

PRAY for our own spiritual lives. All of us feel a need for personal spiritual renewal. *We've had great victories and have been able to do so much, but we must not become smug and fail to recognize it is God who gives the victory.*

Our Jews for Jesus vans will never be the same! If it wasn't burglars, it was vandals. If it wasn't vandals, it was hit-and-run accidents. And there were dents and more dents, and even, as shown here, some mysterious assailant added his own protest to our message with spray paint.

YOU CAN'T WIN THEM ALL DEPARTMENT

NEW YORK CITY. . . Stuart Dauermann tells a tale that Chris Corum told him. Says Chris, who is one of the Goyim (Gentiles) for Jesus working with us this summer, *"I was approached on the street by a woman who insisted I was Jewish. I explained that I am a Gentile, and that's why I was wearing a jersey that said 'Goyim for Jesus.' But she was adamant in stating that I was Jewish, and declared that she could tell I was Jewish by the way I looked. Finally, to make peace and terminate the conversation, I shrugged and said 'Alright. If you insist, I'm Jewish.' The woman replied smugly, "OH NO YOU'RE NOT, BECAUSE YOU BELIEVE IN JESUS!!!"*

MORE NEW YORK CITY. . . Unidentified sources report that the anti-missionary group who disrupted one church service showed up at that same church the next week, *expecting to find another group of Jews for Jesus.* Instead they found a Wednesday night prayer service in session. **Intending to stop us from preaching the gospel, they led themselves into a situation where they heard the gospel proclaimed.** They thought they were just in the wrong place at the wrong time, but who knows how God will use the message they heard that night in their hearts!

HELP WANTED

We need people to work in Jews for Jesus headquarters. The ideal person would be able to: type, use business machines, proofread, spell, do general accounting work, run an offset press, bundle a bulk mailing, fix old typewriters, figure out air conditioning, and maybe change flat tires. In any case, we need Christians who can work long hours and endure monotonous work. If you fit some (or all) of these qualifications, ***write to us at P.O. Box 3558, San Rafael, CA 94902.***

JAN 8 1979

FOR THE CHRISTIAN WHO WANTS TO KNOW MORE ABOUT JEWS AND EVANGELISM

THE JEWS FOR JESUS NEWSLETTER

JEWS FOR JESUS, P.O. BOX 377 SAN FRANCISCO, CA 94101 volume 4:5739

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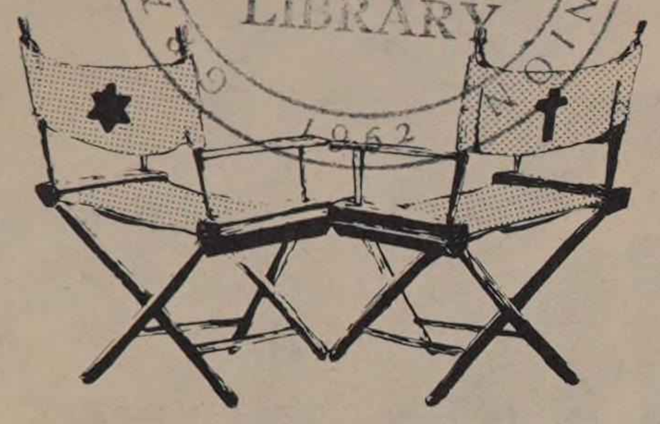


DIALOGUE '79

By Moishe Rosen,
Leader of Jews for Jesus

If I thought for one minute it was my job, the work of Jews for Jesus, the obligation of all the Jewish missions put together to convert all the Jewish people, I would take the path of Jonah. I would run in the opposite direction to some far away Tarshish! Fortunately, our goal is not to convert Jews—that is the work of the Holy Spirit!!! **The nature of God's work is to use His Word that will not return void.**

As I understand God's mandate to Jews for Jesus, we are to be messengers for the Messiah, emissaries for the Master, heralds for the coming King. We are to hold forth knowledge to those who would receive it, but it is not our work to persuade Jews or Gentiles. Ahh. . .that is the work of God Himself, the Holy Spirit, who softly, lovingly woos men's hearts to Himself.

BUT even at that, we can't do the job alone! We can't establish branches in every city where God's ancient Chosen People reside. And even if we could do that, it's not possible for us to knock on every door, to speak to every person.

BUT God has a way! **That way is to have His whole Church alert to the possibilities and adventures of witnessing to the Jewish people.** That is one new direction our ministry will be taking in the year 1979. Oh, we're not going to cut back on our direct approach type of evangelism where we witness on the streets, campuses and other public places. In fact, we are planning an intensive, extensive campaign nine months long at San Francisco and the Greater Bay Area beginning next September. We will be bringing in evangelists, missionaries and volunteers from all our branches for this in-depth kind of ministry. WE'LL BE DOING MORE DIRECT WITNESSING THAN EVER BEFORE.

BUT we're doing something NEW, too! What is new is the effort we'll be putting in to help you get to know Jewish people, to help you gain confidence, to help you attempt to witness, to give you the methods and materials that have proven themselves effective in the past.

Yes, YOU can be part of the Jews for Jesus team! YOU can share in the personal sense of adventure! YOU can have the joy of seeking out the lost in your area. . .through DIALOGUE '79.

DIALOGUE '79 is not the usual insipid kind of gathering where Jews and Christians get together over tea and cookies to flatter one another with academic and sociological banalities. **DIALOGUE '79 is a vital person-to-person encounter that doesn't have to leave our Lord Jesus Christ out of the picture.** And through DIALOGUE '79, YOU will be in the picture, too!

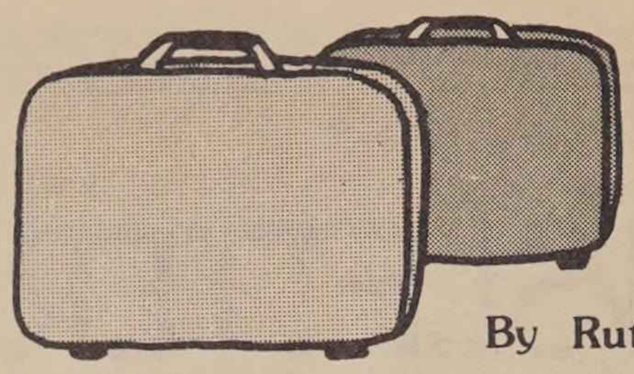
Maybe you're asking yourself, "Well, why should I get involved? Isn't that the missionaries' job?" **I can give you many reasons for your involvement.** The first reason is obedience to the Lord. Won't you pray and ask Him what He'd have you do? But besides this spiritual reason, I have a semi-spiritual, maybe even selfish reason for your personal involvement. There's something we at Jews for Jesus have been experiencing for a long time and we want to share it with you—JOY! Many Christians think that almost all Jews are turned off, angry when it comes to the Gospel. But when we Jews for Jesus have shown ourselves ready and willing to witness, we have always found a good hearing, and praise God we've had the joy of seeing more than a few of our Jewish people enter into the abundant life that only Christ can give. We want YOU to experience that joy firsthand. . .to be a participator, not just a spectator!

Of course, there is a cost! The cost is your effort, your willingness to study the brief little book that we want to send you, to think through who might be willing to talk to you, to approach them and arrange for this encounter toward understanding. Your efforts will serve to enrich and enhance the meaning of Christ for your life, and just might, through Personal Evangelistic DIALOGUE, be used by the Holy Spirit to help some Jewish friend become a brother or sister in Christ.

We're not talking about any witnessing technique that involves high pressure. We're not talking about trying to persuade people to change their religion. We're not talking about contrived or deceptive situations. We're talking about TELLING THE STORY THE WAY IT IS and OPENING UP TO HEAR HOW SOMEONE ELSE SEES THINGS. For you, it can be a growing experience. You can grow in understanding. You can grow in your commitment to the Lord. For the other person, it can be LIFE!

Are you ready to have this adventure in faith? I hope so. Because if you're ready, all you have to do to take that first step is to indicate on the envelope enclosed with this newsletter that you want our DIALOGUE '79 booklet. No, you don't even have to put in a donation (though the Lord knows we need money and welcome your help). Just send back the envelope and we will send you our DIALOGUE '79 booklet whether or not you send a contribution. Then, all year long, this newsletter will continue to be an instrument to teach you how to bear witness to the Jewish people.

SOMETHING IS ABOUT TO HAPPEN! We have felt the rumblings in the Jewish community. In our heart-to-heart relationships with our fellow Jews we have sensed their yearning, their longings, their heartfelt desire for what only the Messiah Jesus can bring. Yes, something is about to happen, and in 1979 YOU CAN BE A PART OF GOD'S HAPPENING!



A VACATION SHE'LL NEVER FORGET

By Ruth Rosen

Lois Brickner met Marie on the streets of San Francisco. **Marie, a visitor from England, was surprised to see Jewish people handing out pamphlets about Jesus.** She talked to Lois and gave an address where she might be reached for further contact.

The address was in North Hollywood, not too far from our Los Angeles branch office. Although I was excited and optimistic at the prospect of meeting Marie, I still couldn't deny a twinge of apprehension. I never know just what to expect when I make that first phone call or visit. There's really nothing to do but pray, draw a deep breath, pick up the phone and dial.

Marie was flabbergasted when I called her. She'd been impressed with Lois and the fact that there are people willing to speak with strangers on the streets about God. But she didn't think anyone would actually call her!

We talked for about fifteen minutes and I found out that Marie was vacationing in the U.S. with some friends. She thought it strange that people here kept talking to her about Jesus.

"I've been thinking about Him for some time," she told me, *"but when I mentioned it back home, people looked at me rather funny. You know, like we're not supposed to think about that sort of thing because we're Jewish. That's why I was fascinated when people here kept telling me that Jews can believe in Jesus."*

I asked her what she thought of Jesus. *"Oh, I've always thought He was a perfectly, lovely man,"* she answered.

"Well," I said, *"besides that, have you ever thought He might be the Messiah?'*

"I can't say . . . I don't know who He is; I really don't know."

I asked if she might be interested in doing some studying to find out, and suggested that we could get together and look over some Messianic prophecies. She agreed to the idea readily, but time was a problem. She was going to San Diego and a few days after she was coming back she planned to return to England. I arranged to speak with her when she returned.
the get-together then, even for just a short time.

Within the next few days I asked several friends to pray with me for Marie. A week passed and the day that I was to talk to her finally came. I called and called, but there was not answer. My spirits sank; I spent all afternoon trying to contact Marie and it seemed that my efforts were in vain.

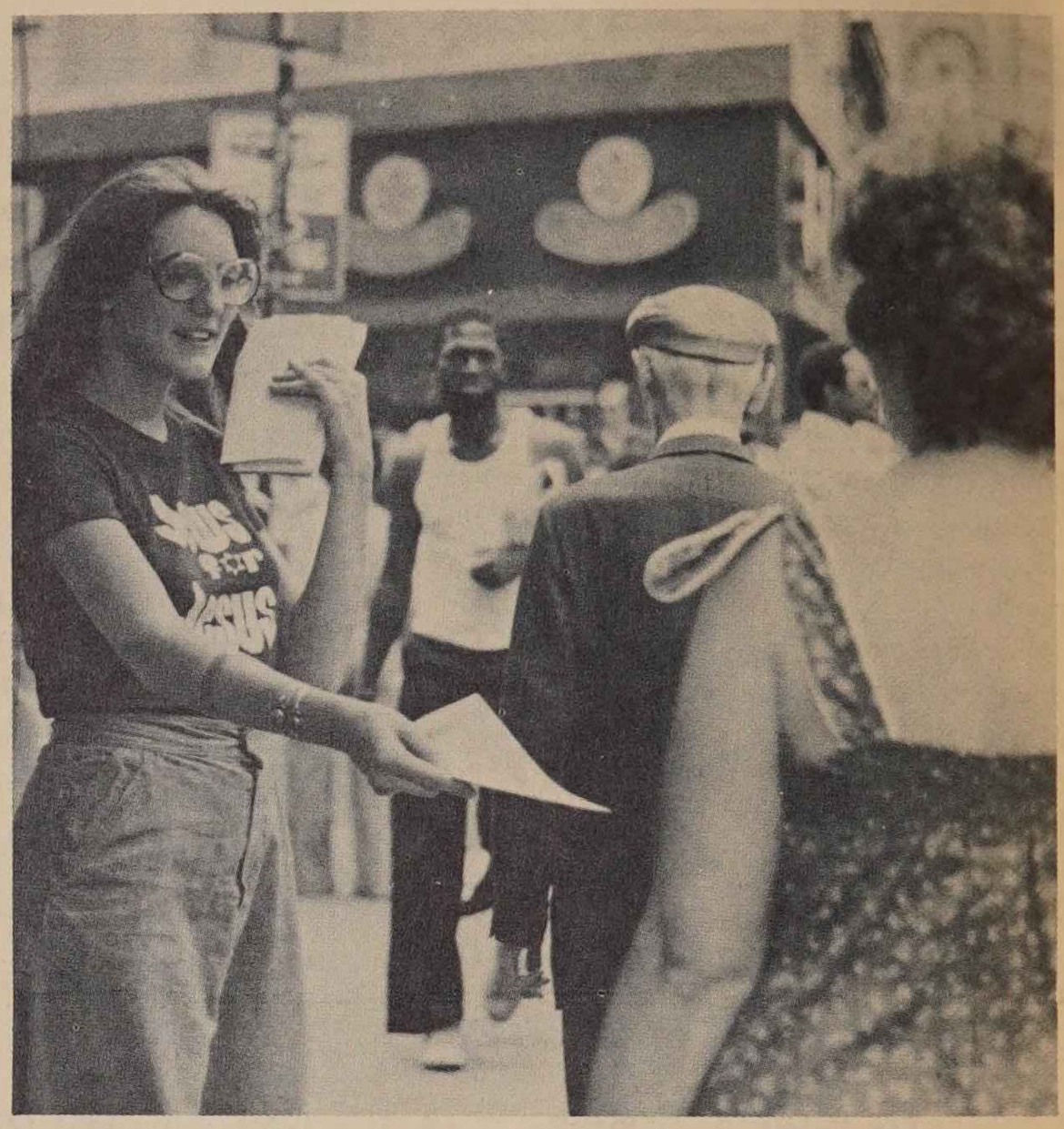
I tried calling at other times during the week, but was still unsuccessful. Finally, the day before Marie was to leave for England, I called and to my relief, someone actually answered the phone. When I asked to speak to Marie, the man who answered said she'd gone back to England.

I made no attempt to hide my disappointment. All those prayers—had they been wasted? Stan, the man I had reached, asked me why I needed to speak with Marie. I explained that I was with Jews for Jesus and that Marie had expressed an interest in studying some Messianic prophecy. I could practically hear him smiling.

"Oh, yes," he said, *"Marie told me about you. Well, don't worry. My cousin and I have taken good care of her—she knows the Lord now."*

It turned out that Stan and his cousin were Christians. They had witnessed to Marie and had taken her to church where she was very impressed with the teaching. **She recognized Jesus as her Messiah and accepted Him before she left the country.** Stan gave me an address so I could write Marie and put her in contact with Jewish believers in England.

Although God did not give me the privilege of leading Marie to Him, He did give me the opportunity to pray for her and to rejoice greatly over one whom I will someday meet in Heaven.



Nikki Hevesy loves to hand out tracts. Maybe it's because she loves witnessing so much that God uses her time on the streets in such interesting ways. Recently Nikki shared an incident that encouraged her, and we're printing it here for you to rejoice with us in God's perfect timing . . .

GOD'S PERFECT TIMING

As I was handing out tracts one day, a fellow about my age came by and asked me some quick questions about what I believe. The next day, I was in the same area and he came by again. He introduced himself as Dave and explained that he worked nearby. After a few more days, I realized that almost every time Jews for Jesus handed out tracts in that area, Dave would come by. Sometimes he stood off to the side of one of us and listened to the conversations we had with other people. Other times he asked a question or two of his own. I guess he was somewhat curious about why Jews would be sharing the Gospel — especially since he was a Gentile.

Then one day, in that very same location, a Gentile Christian came over to talk with me. He was very excited to see us out on the streets. As we talked, an Israeli, seeing my Jews for Jesus T-shirt, joined in the conversation. **The Israeli thought that to be a Christian you had to be a Gentile and couldn't understand that Jews and Gentiles need to be reborn to become Christians.**

In an attempt to explain that not all Gentiles are Christians, I introduced the men to one another. *"See, this gentleman is a Gentile, but he is also a Christian."*

Just then, I noticed Dave walking by. I motioned for him to come over, and I introduced him to the Israeli, saying, *"And this is a Gentile who, unfortunately, is not a Christian."*

"Hey, wait just a minute," Dave interrupted.

"I thought we already discussed this and you said you knew you weren't a Christian," I said, somewhat puzzled.

"I know," Dave agreed, *"but I accepted the Lord three days ago."*

What a way to find out! By the time he walked away, the Israeli had heard about how this Gentile had searched for God . . . and found Him in the Jewish Messiah.

GOD HAS HIS WAYS By David Brickner

The apostolic method of dealing with opposition was not to try to persuade the antagonist, but to enter into a public discussion for the benefit of those who might hear and be convinced. In Jews for Jesus, we try not to lose any opportunity to share our testimony of God's love and grace. Frequently I experience this principle through what might be called "overheard communication."

For instance, I was handing out tracts in downtown Chicago with another student from Moody Bible Institute, when an elderly Jewish man started yelling at us. **He was upset because he couldn't understand how we could believe that Jesus is God and the Son of God at the same time.**

While the man was screaming at my friend, a Christian woman came up to talk to me. The Jewish man stopped yelling and turned to her.

"Do you believe that Jesus is the Son of God?" he asked.

"Why, yes, I do," she replied.

With a note of triumph in his voice, he turned back to me. *"See,"* he taunted, *"she knows more than you do. She believes He's the Son of God, not God."*

"Oh, no," the woman protested. *"I believe Jesus Christ is God—God the Son."*

More frustrated than before, the man continued his loud protestation. Then, another elderly man was passing by and our angry heckler tried to draw him into the discussion by loudly proclaiming what idiots we were. At this, the second man stopped in open-mouthed amazement. The Christian lady, unused to such goings-on, cautioned politely, *"Sir, you're going to get in trouble with the police if you don't watch out."* The second man offered less timid advice: *"He'll get a punch in the nose if he doesn't watch out!"*

While all of this was going on, a considerable crowd began to gather. Some were merely waiting for the traffic light to change; others were curious and stopped to listen. It was a unique opportunity to do some unscheduled preaching.

Still ostensibly carrying on my conversation with the two original people, I raised my voice above the din of the crowd and street noises so all the bystanders could hear.

"You shouldn't be upset with this man," I told the Christian lady. *"He just doesn't understand that we are Jews who believe that Jesus is the Messiah. He wouldn't be upset if he knew that all we are saying is, 'YOU CAN BE JEWISH AND BELIEVE IN JESUS!!' "*

"That's right," agreed our Christian friend. *"Jesus is Jewish."*

"Yes," said the second man, *"and the Jews were the first to believe in Him!"*

"You're right," I proclaimed loudly. *"And it's through Jesus, the Jewish Messiah, that we can all have a personal relationship with the God of Abraham, Isaac and Jacob, whether we are Jewish or Gentile."*

As the crowd dispersed, the once-angry Jewish man stood there, still frustrated, but somewhat thoughtful. He didn't realize that God had used his anger to enable others to hear about Jesus. **Let's pray for the Gospel seed planted in that man's heart, or in the hearts of the others who overheard our "conversation."** God has His ways!

JEWS ARE INTO EVERYTHING AND ANYTHING

By Barry Rubin

Many Jewish people these days are accepting Christ, so it was no great surprise to meet a Jewish woman at the First Baptist Church of Tulare, California. Nor was I too surprised to find out she was from Brooklyn. The clincher was that she was also a Mormon! In my travels with the Liberated Wailing Wall, I've met many Mormons, but this was the first bona fide, chicken soup eating, New York Jewish Mormon I had ever met.

"Mazel tov," (congratulations) she said to me as she and her husband left the church. *"That was a good presentation."*

"She's Jewish," I thought. *"Now's my chance to witness."*

"Wait a minute," I said. *"Are you Jewish?"*

"Oh, no!" she sighed in a here-it-comes-again way. I thought she was afraid of me witnessing to her. I soon found out what that *"Oh, no!"* was all about.

Cynthia told me she was a Christian and had come to this church to hear the Liberated Wailing Wall sing. This aroused my interest. When I asked her what church she attended, I was really knocked off balance to hear she was a Mormon.

"Ah, er, well, uh," I stammered. *"I know we have some basic doctrinal differences, but I'd like to ask you a few questions, okay?"* One thing I knew for sure was that I wasn't going to show her that Mormonism was a cult in one short chat. So, instead of witnessing, I set a goal of establishing a friendship that would be the basis of further communication. I planned to follow up with a carefully thought out letter. This delay would give me time to talk to Brent Davis, the "token Gentile" of the Liberated Wailing Wall and a former Mormon.

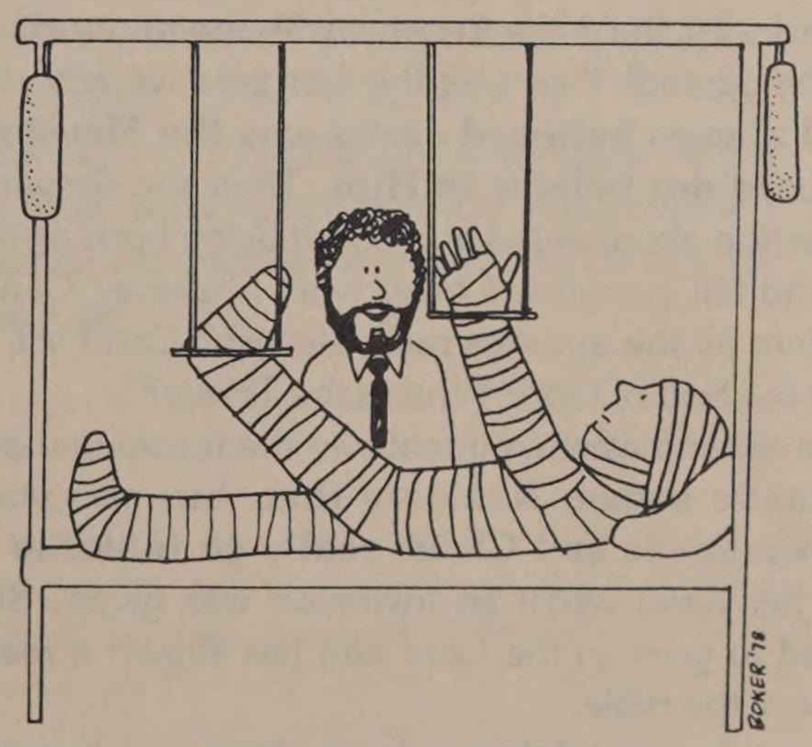
After asking a number of questions about her faith, I told Cynthia quite frankly that I thought some of her beliefs were unscriptural. She had become a Mormon because she was attracted to the Mormon lifestyle, rather than its doctrine. Never having established a standard for determining truth, she therefore could find all sorts of "doctrines" in the Bible. She was reading the Bible through "Mormon colored glasses," a trap we can all fall into in one way or another.

I didn't want to waste time answering questions she wasn't asking, so I asked her, *"If I could show you that Joseph Smith, the founder of Mormonism, was not a prophet of God and that, consequently, the Book of Mormon was not Scripture, would you be open to changing your views?"*

She said, *"Yes!"*

Please pray for Cynthia, and for me as I attempt to present the Gospel to her.

DIALOGUE '79



YOU CAN STILL MOVE YOUR MOUTH? GREAT! MAYBE YOU WILL BE MY PARTNER IN DIALOGUE '79 ?

". . .BUT THE GREATEST OF THESE IS LOVE." By Jeff Fritz

Our Jewish Evangelism Seminars are designed to teach Christians how to share the Gospel with their Jewish friends. Over the past two years, however, most of my seminars have been attended by Jewish people who were invited by well-meaning friends.

I held one such seminar recently in Canton, Massachusetts. Almost everyone who lives and works in Canton has a Jewish friend, relative or business associate. Because of this, a local pastor invited me to present the Jewish Evangelism Seminar to his congregation. Among the people who came that evening for the seminar was Mrs. Cohen, an unsaved Jewish woman. She listened intently to what I shared about Jesus' claims to be the Messiah. She was even more intent when I reviewed the Messianic prophecies from the Jewish Bible. But when I mentioned that we were very active in various Boston locations distributing our broadside Gospel tracts, Mrs. Cohen's hand shot up in the air. Without waiting to be recognized, she asked, *"Oh, I work in downtown Boston, and I get handed your pamphlets regularly. Do you have that pretty one about Christmas being a Jewish holiday with you?"*

After the presentation, I invited Mrs. Cohen to stay and talk with me for awhile. I wanted to find out how she had heard I was speaking in the church and why her attitudes towards Jews for Jesus and the Gospel were so positive.

Mrs. Cohen explained that about a year ago she had been involved in a serious automobile crash. Since she had no family, she was alone and lonely in the hospital. One of the nurses on her floor heard about Mrs. Cohen and began to take an interest in her. She visited Mrs. Cohen as often as she could during her working hours, and then she began to come in on her day off. She brought flowers and gifts for Mrs. Cohen, but her most important gift was the gift of herself. **This nurse, a born again Christian, was a member of the Canton church where I was speaking.** She was the one who had invited Mrs. Cohen to attend the seminar.

Mrs. Cohen said, *"Tonight I noticed a real difference between this group of people and those in my synagogue. They all introduced themselves to me and seemed honestly loving. My own synagogue is so different. I don't think the rabbi even knows my name. All the time I was in the hospital, no one ever came to see me except for this nurse and some of her friends. Maybe there is a difference between Christians and other people."*

Mrs. Cohen told me that she would be coming back to that church. In fact she expressed interest in attending a class given by the pastor. The key to her openness toward the Gospel is found in the words of Jesus:

"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)

COMING HOME TO JESUS By Zhava Glaser

Arlene called our Los Angeles office wanting more information on Jews for Jesus. First I took her name and address, then I asked why she was interested in us. With great excitement in her voice, she told me that she had just finished reading the *Jews for Jesus* book* and wanted to find out all she could.

I soon realized Arlene was an unsaved Jewish person who was interested in our message. A man with whom she worked had recently become a Christian, and his excitement about Jesus had spilled over into her life. He shared how she could know Jesus, too, and it all seemed very appealing and true. There was only one catch — she was Jewish and didn't want to have to give up her heritage and culture.

To solve this dilemma, Arlene went to a local Christian bookstore and asked if they knew of any Jews who believed in Jesus. They suggested she read *Jews for Jesus* by Moishe Rosen. Then they gave her our phone number. **After reading the book, she knew she had to find out more about other Jews who believed in Christ.**

I invited her to a meeting we were having, but she said she was busy. When I asked if she'd like to come with me to our Bible study the following week, she agreed! That was the first time we actually met. **Arlene said she had always believed Jesus was the Messiah, but she thought Jews could not believe in Him.** Then she showered me with question after question about Jesus and about being born again. "Do I have to be a fanatic and tell everyone I meet what I believe? Can I still celebrate Passover? Were all the apostles really Jewish? Can I still be Jewish? How can Jesus be the Son of God? What is the Trinity?"

Arlene sat and listened intently to the teaching that evening. **What she heard made sense. Not only that, but she was overwhelmed by how Jewishness and Christ really go together.** She did not hesitate to raise her hand when an invitation was given. Since then Arlene has continued to grow in the Lord and has shown a real enthusiasm to learn more about the Bible.

The Lord brought Arlene into our lives — a beautiful young Jewish girl with a heart devoted to finding Him. As we rode home the night she accepted Christ, she turned to me with a glow in her eyes and said, *"Zhava, I feel like I've come home!"*

*Published by Fleming Revell

Old Jewish Sayings

(That We Just Made Up)

In the introduction to *Sayings of Chairman Moishe,* Moishe Rosen explains the nature of Jewish aphorisms:

> "When I was a small boy, my mother often met life's situations and explained the nature of existence with such sayings. Often they'd been learned from her parents. Some of them were biblical. Occasionally she'd say, 'This is an old saying—that I just made up!' "

Since we don't have a lot of Jewish mothers on staff with Jews for Jesus, we made up our own old Jewish sayings just for the newsletter:

Better than a New Year is a NEW YOU.

It was good to hear him complain — only then did we know he was alive.

When I don't have something to worry about, I worry why everything is going so well.

To hear a complainer talk, his cup of blessing is always half empty, and his cup of tsuris (troubles) is always half full.

DIALOGUE, EVANGELISM, AND THE JEWISH COMMUNITY

A SPECIAL INSERT

Introduction by MOISHE ROSEN

A number of years ago, a certain species of fruit fly almost destroyed the harvest. Insecticides proved ineffective against them. The people who get together to figure out solutions to farm problems came up with a control idea. Now, I can't recall all of the details, but the way I remember it, it went this way:

A sonic or scent attraction was used, which female fruit flies usually give off to signal that they are ready for mating. Hundreds of thousands of male fruit flies were trapped in this manner, but they were not killed. You see, it's possible for a male fruit fly to mate several times, but the female can only mate once. Even if a significant number of male fruit flies were exterminated, there would still be enough to reproduce. Instead of killing the male fruit flies that were caught, they were subjected to radiation in order to render them sterile. They would still mate, but there would be no issue or offspring. The male flies were then released to fly through the infested fields, mating normally with the females. But, there were no eggs, there were no offspring, and eventually the fruit fly menace abated. That's the way I remember the incident. Perhaps some of the more scientifically minded people who know it in detail can fill me in.

At any rate, this is one of the problems with contemporary dialogue. It is sterile. Nothing can come of it. Evangelical Christians who enter into such dialogues have a hidden agenda and hope that they'll be able to witness to the Jewish dialogians. But nothing really comes from it, except the pleasure of getting together.

In some denominations, dialogue has become a substitute for evangelism, and herein is the danger. The attached article was published in the *Presbyterian Guardian*. We'd like it to have wider circulation. Perhaps you'll pass it on to the pastor of your church for his consideration.

Dialogue, Evangelism and the Jewish Community

Moishe Rosen

We appreciate the opportunity to publish this article which was sent to us by Mr. Moishe Rosen, Chairman of Jews for Jesus, an evangelistic outreach to the Jewish people.

The American Jewish Committee has launched what might be termed a dialogue offensive. All over the country, they are planning meetings between their traveling troup of professional Jewish community workers and local Christian leaders to "find common grounds of understanding." Many evangelicals laud these dialogues as a good thing, but we need to take a closer look and discover just what is behind the idea of dialogue.

Dialogue is a policy of the Jewish community designed to keep Jews within the fold of Judaism. At this time, fewer than half of all Jews in North America are affiliated in any way with the synagogue. In some areas the Jewish-Gentile intermarriage rate has soared to a frightening forty percent. The rabbis are alarmed that Jews are assimilating. Yet, in this climate of insecurity, Jewish leaders are clamoring for dialogue. To them, dialogue is not an opportunity for Jews to discover much about Christ or the nature of Christianity; rather it is intended to serve as a platform from which to influence the attitudes and actions of Christians who would seek to evangelize the Jews.

I. Can Dialogue and Evangelism Co-exist?

Certain Christian leaders see Jewish-Christian dialogue as the preparation for friendly discussion of religion. Enticed by the announced goal of finding common grounds of understanding, they hope to open a channel of communication to the Jewish community for the purpose of explaining Christian truths. Now no one will dispute that anything which promotes a better understanding between peoples is worthwhile, and that we ought to act in Christian love and friendship toward the Jewish people; however, anyone who enters into such a religious dialogue with the hope that it will pave the way for preaching the gospel will be sadly disappointed.

The Parties Involved

Religious dialogue does not really take place between the people of the Jewish and Christian communities, but rather between church leaders and professional representatives of the Jewish community who are committed to preventing Jews from considering Christ.

To most Jewish leaders, the Messiahship of Jesus is not an open question. It seems that ministers who renounce their faith in Christ and the cardinal doctrines of the Christian church can and do remain as leaders in some churches, and their viewpoints are tolerated by the churches they represent. On the other hand, if a rabbi or other professional leader of the Jewish community announced that he believed in Christ, immediately he would lose his position of leadership. His personal integrity would be impugned, and he would become a social outcast. Disavowing the Messiahship of Jesus is intrinsic to one's commitment as a Jewish Leader, because it is universally propounded that if a Jew accepts Christ, he is lost to the Jewish community. Thus, any Jewish community leader who engages in dialogue is simply not open to considering the claims of Christ.

The Prejudices Involved

Dialogue is often a thinly veiled attack on evangelism and those who practice it. As Jewish community leaders enter into such dialogue, they never miss the opportunity to deal a blow at the enterprise of Jewish evangelism. Universally, Jewish leaders use as their argument against Jewish evangelism the allegation that "conversionist attempts" build walls between Jews and Christians. They say that the clumsy evangelistic work done among the Jews in the past has caused ill will between Christians and Jews. Of course, they make no mention of the fact that often they have had a part in fostering such resentment by making inflammatory remarks about missionaries "forcing religious beliefs" upon Jews. A Jewish newspaper might call a Gentile who praises Judaism "open minded" and "fair". But it would *never* print respectful words about a Jew who believes that Jesus is the Messiah. When they call Hebrew Christians "apostates" and "turncoats," they discredit the motives of all Jews who accept Christ and all Christians who attempt to share their faith with them. In this way, the Jewish leaders themselves are contributing much to the resentment which they so openly deplore!

Jewish community leaders stand to gain much by entering into dialogue. They are able to convince their constituents that they are bettering community relations and upgrading respect for the Jewish religion. But the hidden agenda is to vitiate evangelism among the Jewish people.

Most Jewish community leaders enter into dialogue eagerly because they hope thereby to obtain some concessions or sympathy. But the concessions they seek oftentimes would reduce public recognition of Christ, and would undermine the Christian influence in the community. Christians should be aware of these motives before singing the praises of dialogue with Jewish community leaders.

The Priorities Involved

Many evangelical Christians have entered into dialogue, thinking they would be allowed to tell something of Christ. When they found that Christ's Messiahship was not open for discussion they continued in the dialogue because they felt there was still something to be accomplished. They were right; but too often what was accomplished was a dilution of their own commitment to evangelism.

Other church leaders who approached the matter of dialogue with zest were people who already had a substantially weaker commitment to evangelism. For them, dialogue became a substitute for presenting the claims of Christ. To be sure, the Christian's confronting the non-Christian with the claims of Christ is usually more awkward and painful than dialogue; but does dialogue really fulfill the Christian's obligation to preach the Gospel to all?

Many church leaders have become quite intolerant of all evangelism. Instead, they substitute *dialogism* in order to satisfy those who feel a Christian duty to evangelize. They say, "we will have dialogue now in order to establish a basis for evangelism later."

"Disavowing the Messiahship of Jesus is intrinsic to one's commitment as a Jewish leader, because it is universally propounded that if a Jew accepts Christ, he is lost to the Jewish community."

However, it is yet to be demonstrated that any Jewish person ever came to salvation in Christ because of dialogue. On the contrary,

there is reason to believe that there is less evangelism among the Jews because of this dialogue, inasmuch as it has replaced evangelism as a priority in the minds of some church leaders.

Some "Christian" advocates of dialogism don't even bother to pay lip service to Jewish evangelism. They go so far as to say that the direct evangelism practiced by Jewish missions is an affront to the Jewish community, and therefore should be abandoned. Often they castigate those who would directly approach Jewish people with the gospel, saying that such an approach is foolishness, inasmuch as it does not win friends.

Those who talk in terms of dialogue propagate the fallacy that somehow engaging in dialogue with the Jewish people is respectable and friendly, while engaging in evangelistic endeavor toward them is arrogant and even hostile.

The Problem

The problem essentially is: What is good evangelism? Proper evangelism is not the Christian looking down on the Jew and saying, "Why don't you step up to this higher plateau of righteousness by accepting Christ; then you will be as good as we are." Proper Jewish evangelism is the Christian saying to the Jewish person: "I am an unworthy sinner who has come to the God of Israel through the Lord Jesus Christ. Wouldn't you like him to cleanse you of your sins, too?" Christians should make it very clear that they do not preach the gospel to Jews because they despise Jewishness, but because they know that salvation is only in Christ, and only in being personally related to him can individual Jews find the true fulfillment of their Jewish heritage.

In short, the Christian should be prepared to "give a reason for the hope that is in him," and not be arrogant about it. But he should not be discouraged if "the preaching of the cross" seems to be "foolishness to them that perish."

II. How is the Local Church Doing in Jewish Evangelism?

Let's look more closely at how well the church is doing in Jewish evangelism. There are two basic areas in which the church has failed to reach the Jewish people.

Failure to Penetrate the Jewish Community

A church may operate and carry on its ministry in a locale where Jewish people reside or carry on their business, but this does not necessarily mean that the church is in a Jewish community. The concept of community embodies more than mere geographical affinity. For a community to exist, there must be common interests, social interaction, and a sense of common identity. The Jewish community is a group within the wider community. While Jewish people might live in the same area, work at the same jobs, attend the same schools and engage in commercial intercourse with everyone else, this does not mean that they are part of the same community as those around them. Likewise, not all Jews who live in proximity to a Jewish neighborhood are *members* of the Jewish community.

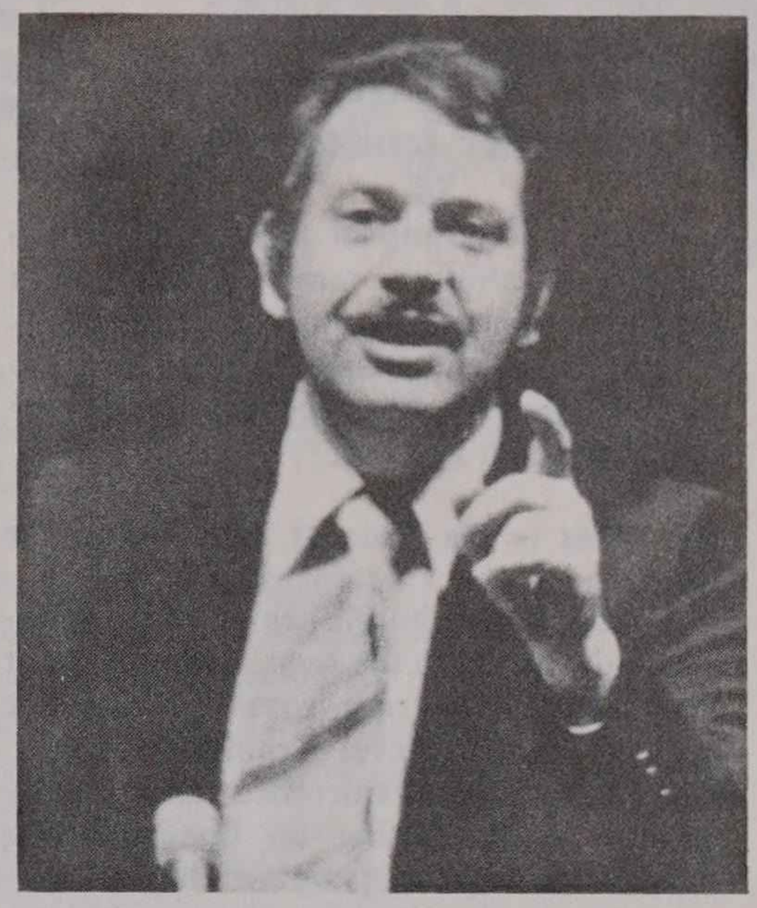
Among those Jews who have a sense of community with one another there is a strong feeling of mutual affinity. They have common interests to be protected: the building of a synagogue, or a Jewish Community Center, the defense against anti-Semitism, the promotion of Jewish charities and causes.

However, no one factor contributes more to the coalescence of the Jewish community than the desire to remain separate. Jewish people who highly respect their heritage want to preserve that heritage, and they feel the best way to accomplish this is to avoid assimilation. The fear of assimilation is even stronger than the desire for acceptance by the Gentile community. Thus, to safeguard Jewish identity, the community leaders place much emphasis on those common interests and experiences that keep Jews together and distinct from the Gentile community.

"For the most part, the Christian church simply does not preach to the Jew. It has done a great deal of preaching at him."

Is this not also true, one might ask, of other groups such as the Greek Orthodox Church in the United States, or other segments of society that are bound together by both religious and ethnic ties? To a certain extent it is true of such other groups, but to a far lesser degree, because they do not fear assimilation in the same way. A person belonging to the Greek Orthodox Church does not worry that his grandchildren will be lost to the Greek Orthodox community...at least not to the same extent that Jews show concern over the same kind of problem.

While this fear might seem strange or even unnatural to one not well acquainted with Jewish thinking, it really is understandable. The Jews, after all, still believe themselves to be the chosen people, as they were in Old Testament times; and most of them have a mystical awareness of this chosen status, even if they don't understand its implications. Most of the Old Testament law was designed to keep the Jewish people separate from neighboring peoples. At many times in history the Jews underwent great persecution for their religious belief. From the time of Haman to the present there have been those who would annihilate the Jews. It is only by the amazing providence of God that they still exist as a people. Both the sufferings and that mystical awareness that the Jews are a special part of God's plan for the universe have kept the individual Jew strongly identified with his heritage, perhaps more strongly than any other group ties on earth. And while some Jews may not actively participate in the concerns of the Jewish community even they cannot completely forget their Jewishness.



"To be obedient, we must share Christ"—Moishe Rosen

In looking at the successes of the church in Jewish evangelism, one finds that for the most part, the Jews converted to Christ through the church have been those who were not part of the Jewish community. A large percentage of them were either married to Gentiles or were outside of the Jewish community due to a lack of real participation. The Jewish person who is an integral part of the Jewish community is usually fearful of the church and less likely to hear the church's presentation of Christ. Then, too, the church has low credibility with the Jewish people; through the ages it has shown that it can be a potent enemy of the Jews.

Failure to Communicate to the Jewish Community

For the most part, the Christian church simply does not preach *to* the Jew. It has done a great deal of preaching *at* him. The difference is this: When you throw a ball to a person, you gauge the distance and take into account his ability to catch it; when you throw a ball *at* someone, you intend for the

Dialogue, Evangelism, and the Jewish Community (continued)

ball to have some impact *on* him without reference to his ability to receive it. The church has had a tremendous impact *on* the Jews as it has thrown the gospel ball at them...so much so, that the Jews begin to duck every time they see it coming!

III. What is the Role of Missions to the Jews?

Although the church has not been effective in dealing with the Jews, dialogue is not the answer. To be sure, some real dialogue might exist on the level of minister to rabbi. But this exercise of tolerance cannot really succeed in promoting an understanding between the ordinary people of the two communities. Even at its best, dialogue hides a skeleton in the closet because by common agreement religious differences cannot be discussed in such a setting. Christian truth, therefore, can never really be communicated through such dialogue; and as far as the cause of Christ is concerned, it is not dialogue at all.

If dialogue is not the answer, neither is the solution to ignore the spiritual needs of the Jews. The most subtle way to practice Jew-hate, to be anti-Semitic, is to believe that salvation is only in Christ, and then to be unwilling to share that truth with the Jewish people. Being *for* evangelism does not mean being insensitive, impolite or unappreciative of another's heritage. The true motive for evangelism is a Christian love for God and a desire to obey Him. To be obedient, we *must* share Christ; yet we must do so with sensitivity and a high valuation of those to whom we witness.

We Need Jewish Missions to Tell the Gospel to the Jewish People

The message of redemption can be shared with the Jewish people in a tasteful way, with a full appreciation of Jewish heritage and what it means to Jewish people. The missions to the Jews are needed for this, because churches, though they might have the earnest desire, do not have the background to relate to the special needs of the Jewish person. For example, Jewish missions do not ask their converts to become Gentiles. They do not ask them to cast away anything that God delivered to the Jews, or to become something un-Jewish. They simply tell the Jewish people in a loving manner that Christ is for them, too. They challenge the Jewish people to a new *commitment*, not a new *culture*.

We Need Jewish Missions to Teach the Church to Share Christ With the Jews

Jewish missions are effective in doing this themselves, and in teaching church people to do the same. It has been the testimony of most Jewish people who have come to Christ that they were impressed repeatedly by the love that Christians showed for them and their heritage. Evangelism is a duty, but it is a duty that the dedicated Christian loves to perform, and he performs it in love. Jewish missions are necessary in helping Christians to speak Christ's love in a way that Jewish people can understand.

We Need Jewish Missions to Train Jewish Christian Scholars Who Will Edify the Body

Many Christians enter into dialogue with the Jews in the hope of discovering some of the background of their own Christian faith. It is true that the Jews as a people are a veritable treasure house of knowledge that can help Christians understand the contemporary context surrounding the words and actions of Jesus and the apostles. But this background can best be understood through the writings and teachings of the many Hebrew Christian scholars whose knowledge of Jewish heritage and commitment to Christian truth best equips them to communicate such matters to the church.

Because many of today's Christian scholars have too little understanding of the situations to which Jesus addressed his earthly ministry, they often rely on their own speculations, drawn from a Gentile frame of reference. Thus, one can emerge with more Gentilism then Christianity. The alternate route, whereby Christians enter into dialogue with non-believing Jews in an attempt to discover the contextual significance of the New Testament is equally dangerous. No unbeliever can be an authoritative interpreter of the New Testament. The true significance of our Lord Jesus Christ can never be understood by an unbeliever, no matter how knowledgeable that person is, for Scripture teaches that natural man neither receives nor understands the things of the Spirit of God, and the preaching of the cross is foolishness to those who are perishing. (I Cor. 1:18 and 2:14)

In his last words to the church, the Lord Jesus Christ commissioned his followers to proclaim the gospel to all people, beginning at Jerusalem and to teach them to observe whatsoever he commanded. By all means, let us press on to proclaim his gospel and to teach his truth. Let us never replace inspired evangelism with insipid dialogue. Let us never allow those who oppose his truth to persuade us to lay down the sword of the Spirit which he has placed in our hands. Let us never be persuaded to turn against those missions that stand with us in the battle, for we are one body, and we are called to his work—TOGETHER.

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JEWS FOR JESUS

Moishe Rosen, Chairman

At almost the very last minute we are including a copy of the letter on the other side. As you might or might not know, there is a 'cult phobia' sweeping the country. Many small Christian sects such as fundamentalists, and outreaches like Campus Crusade for Christ, are being labeled cultists.

For a long time, the Jewish community has been eager to have us regarded as a cult for three reasons. First, if our fellow Jews regard us as cultists, then they will not hear our message of salvation in Christ, and most Jewish community leaders do not want any kind of evangelistic challenge coming from Christians. Second, if our fellow Christians regard us as cultists, then the assistance, support and encouragement to do the work will be cut off. Third, and this is even more sinister than the other two, if those who we win to Christ can be regarded as cultists, then in the eyes of many, they are fit subjects for deprogramming.

Last month, Senator Hayakawa made certain statements in the OAKLAND TRIBUNE. We read:

> "The senator indicated he was more concerned with religious cults flourishing in the United States."
>
> "He singled out the Hare Krishnas, Rev. Moon's Unification Church, Scientologists and Jews for Jesus."
>
> "'It's not that they have a certain body of beliefs that bothers me,'" said Hayakawa.
>
> "'What keeps me constantly puzzled is when people captured by a religious cult give up their families, their homes, their entire previous backgrounds, even their moral standards - to follow a new messiah of dubious credentials.'"
>
> "'I keep wondering if this can be controlled by legislation.'"

As soon as we read the article, we wrote to him and appealed to his sense of fairness. We gave him the names of some Christian leaders in the Bay Area who knew us and could vouch for us. We are happy to say that he checked up on us and sent this letter.

It should be noted that as far as we know, Senator Hayakawa is not an evangelical Christian, nor does he endorse our evangelistic activities. But, he is willing to speak what is true. You might notice how he came to the conclusion that we were cultists: he always saw us out in public evangelizing!! And to tell you the truth, oftentimes, we were the only Christian presence in those public places.

Several times in the newspapers we have been called cultists. We have to appeal to you, our dear friends, who have done so much to encourage us, to help us be properly identified as evangelical Christians preaching the Gospel. If you see such an article, it would be greatly appreciated if you would send it in.

60 Haight Street San Francisco, CA 94102

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COMMITTEES:
AGRICULTURE, NUTRITION, AND FORESTRY
HUMAN RESOURCES
BUDGET

December 11, 1978

Mr. Moishe Rosen
Jews for Jesus
60 Haight Street
San Francisco, California 94102

Dear Mr. Rosen:

I appreciate the information you sent me detailing the activities of your organization, and describing your beliefs. The endorsements you sent from various churches in the San Francisco area were helpful to me in considering the statement I made regarding your organization.

It appears now that I was mistaken in naming the Jews for Jesus as a cult, and I apologize. The error was one of association--I often see members of your organization at airports along with members of the other groups I mentioned. In researching the matter, it seems that the cults are there to ask for support money, while your presence is considered an evangelical outreach. However, I found it difficult, as a hurried traveler, to take the time to make this distinction.

Again, my apologies, and thanks for taking the time to show me the misunderstanding.

Sincerely,

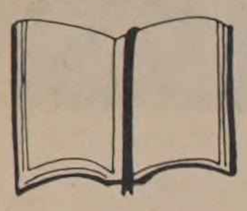
S.I. Hayakawa

S. I. Hayakawa
United States Senator

SIH:mp/jgm

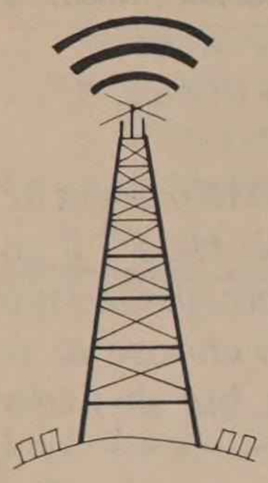
We Wanted You to Know

Those of you who have been readers of our Jews for Jesus newsletter for some time are familiar with our ministry, but sometimes we are unable to communicate to you the scope of our activities. I thought in this issue to share briefly some of the lesser known ways in which we minister. Some are just ideas we're trying; others are things we do regularly because they've been shown to be effective.



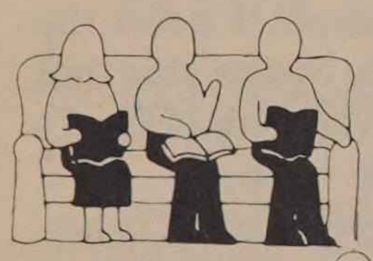
Evangelistic Radio Spots

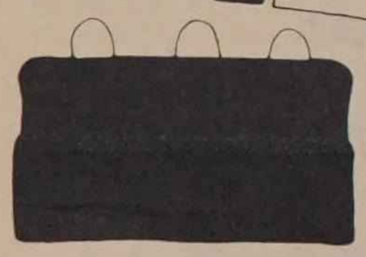
This is something we did especially during the Christmas season. We ran 30 and 60 second spots on popular radio stations inviting listener response from people who wanted to know more about how Jews can believe in Jesus.



Radio Programs

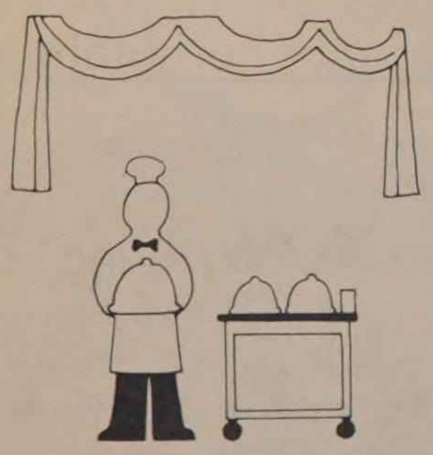
This is something we've field-tested and would like to do more often. We've had two radio programs, "Awake, Oh Israel" in Boston and "Auntie Rivka" in Minneapolis. We are planning a third pilot based on what we learned in the first two series.





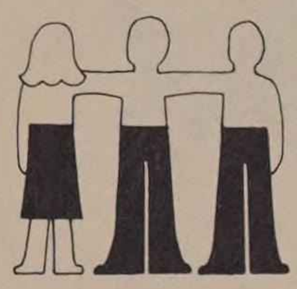
Fellowship Meetings

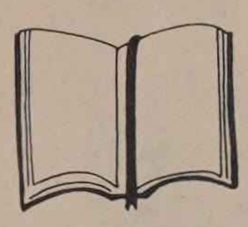
In areas where we can't have weekly Bible studies, we try to work with local coordinators to have monthly fellowship meetings. This is a chance for Jewish Christians to meet each other and for Gentiles who are interested in Jewish evangelism to learn more of our work. Usually, a number of interested, seeking Jewish people also attend these meetings.

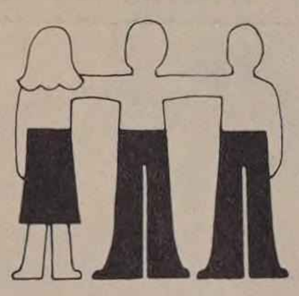


Friendship Banquets

These are evening meetings where Gentiles can bring their Jewish friends. We have a catered dinner, a message and some Jewish Gospel music or drama. Let us know if you think you might like to have this kind of evangelistic banquet in your city.







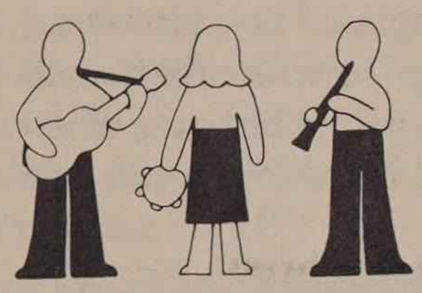
Messianic Ingatherings

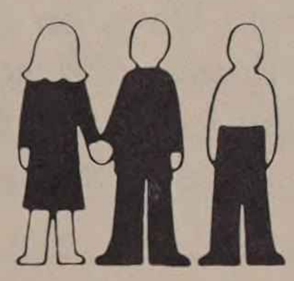
We hold annual weekend conferences on the East and West Coasts for Jewish believers. (Others call these "retreats" but Jews for Jesus only know how to go forward.) These Ingatherings are an important part of helping Jewish Christians feel less isolated, since many live in places where they are unable to meet regularly with others who have experienced the same type of family and social problems because of their faith.

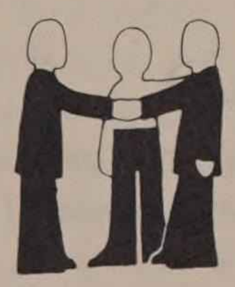
JEWISH people who desire to find out why Christians say that Jesus is the Messiah of Israel should write Jews for Jesus, 60 Haight St., SF, Ca. 94102. All inquiries are treated as confidential & private.

Newspaper Ads

Many of you have seen the ads announcing that one of our teams or speakers will be in an area. But we've also tried notices in the "Personals" section of the classified ads. Here is a copy of one we tried during 1978.



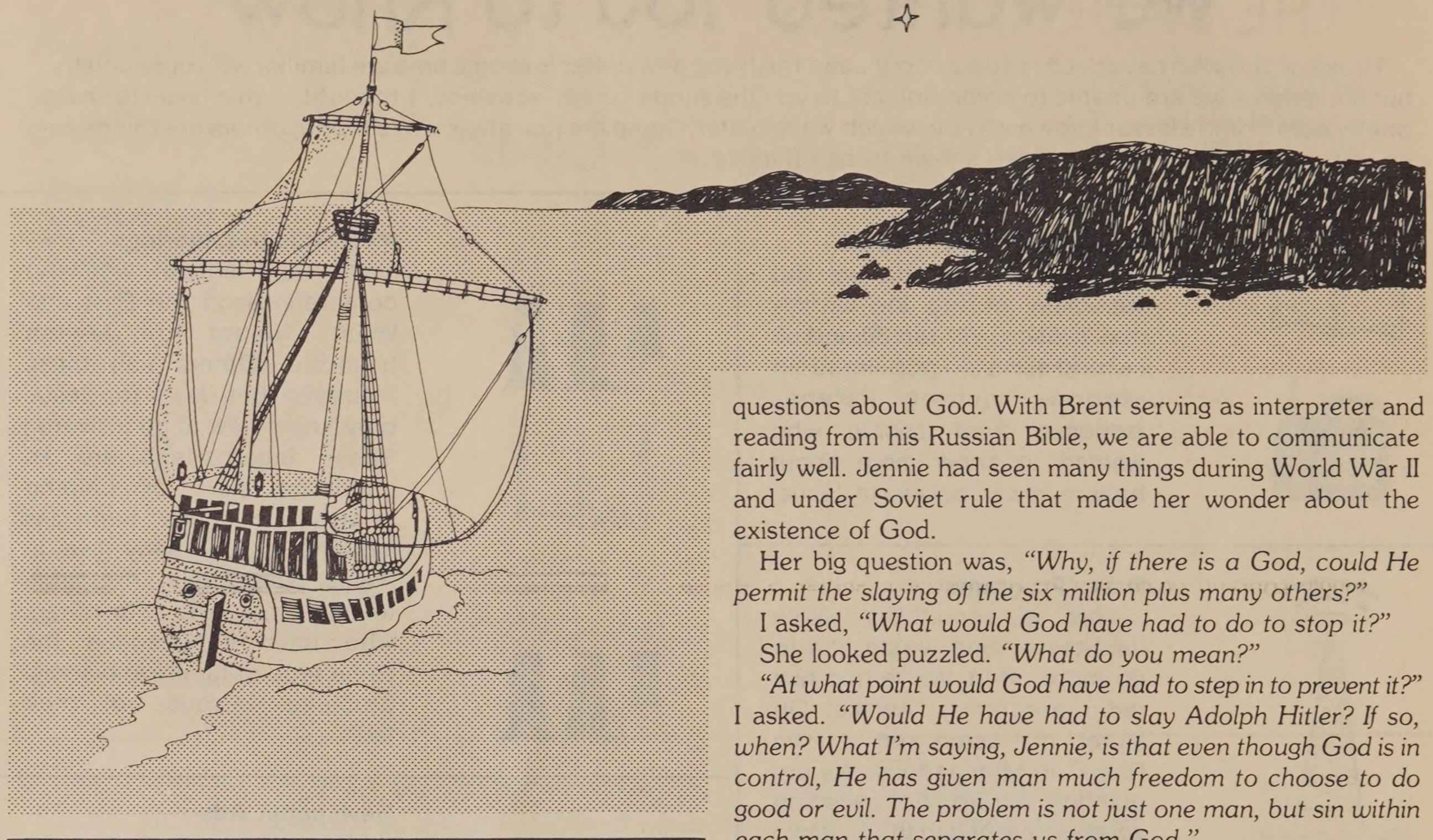




Family Nights

Reaction of family and friends to a Jewish person's belief in Jesus is almost always negative. We try to have Family Nights so families and friends can get to know some of the Christian's new friends and their families. We have a low-key message and often have music from one of our Mobile Evangelistic Teams. The families don't usually say so, but they are definitely relieved to find out that the believer's new friends aren't "freaks or fanatics or strange cultists," but rather, people much like their own friends.

Then of course, there are those areas of our ministry with which I hope you are already familiar: campus rallies; concerts in old-age homes; Issues; evangelistic productions; "broadsiding" (handing out our broadside Gospel tracts); team preaching; phone evangelism; summer witnessing campaigns; weekly Bible studies; and now, Personal Evangelistic Dialogue, too. Please continue to pray for us. Love in Jesus, Amy Rabinovitz, Editor



IN ANY LANGUAGE, JESUS IS THE MESSIAH

By Al Brickner

Two Jews for Jesus staff members told me about a Jewish woman to whom they had independently witnessed. This made me feel that God was really dealing with her. However, there were a few obstacles in the follow-up work. Jennie had no phone, so I had to take a chance that she would be home when I visited. Also, she ws fluent in Latvian, Polish, German and Russian, but not very adept at English.

Still, when there are problems, God is ready with a solution. How blessed we are to have Brent Davis on our Jews for Jesus staff. He can speak and read Russian and owns a Russian Bible. Brent and I arranged for a time to visit Jennie.

Jennie is a very pleasant lady in her fifties with many questions about God. With Brent serving as interpreter and reading from his Russian Bible, we are able to communicate fairly well. Jennie had seen many things during World War II and under Soviet rule that made her wonder about the existence of God.

Her big question was, *"Why, if there is a God, could He permit the slaying of the six million plus many others?"*

I asked, *"What would God have had to do to stop it?"*

She looked puzzled. *"What do you mean?"*

"At what point would God have had to step in to prevent it?" I asked. *"Would He have had to slay Adolph Hitler? If so, when? What I'm saying, Jennie, is that even though God is in control, He has given man much freedom to choose to do good or evil. The problem is not just one man, but sin within each man that separates us from God."*

We could see that the message was taking root in her. This led to a discussion of God's way of dealing with sin, which opened the way for me to explain the Gospel. **I used the analogy that we must choose to navigate by the star that will lead us to a safe harbor, and how Messiah is God's pole star for our lives to reach His safe harbor.**

We turned to Scripture and Brent read from Isaiah 53 to her. We emphasized that these were the Hebrew Scriptures written hundreds of years before Jesus' birth. Jennie expressed a willingness to read the Bible, so Brent offered to loan her his Russian translation. She seemed grateful and told us she would be happy to have us visit again.

One hour and a half had flown by. I would have thought beforehand that witnessing through an interpreter would have been difficult. Brent and I agreed, however, that the Holy Spirit was in this meeting in a very powerful way, and that He was at work in Jennie's heart. **Please pray that the language and spiritual barriers are broken down even further, and that Jennie comes to know Christ.**

"GO YE INTO ALL THE WORLD . . ."

Naomi Dauermann shared how she was encouraged through a Christian named Mimi. They met and talked at the University of California at Berkeley. Then a week later, Naomi saw Mimi again. In their second encounter Mimi said, *"It really helped me to see you last week, especially because I have never told anybody about my belief in Jesus. I excused myself by saying I didn't know how, but when I saw you out there, it made me think of a lot of people I should be telling about Jesus. So I told God that I was ready to start, and you wouldn't believe how many people. . . !"*

PLEASE LET US KNOW

We don't sell or rent our mailing list as is the policy of some organizations. From time to time if there is a Christian publication or cause we think you'd like to know about, we do let them mail to you one time. In the past year, the people at CHRISTIANITY TODAY and ETERNITY have each used our mailing list once. Most of the people on our own Jews for Jesus staff receive both of these publications and like them very much. If you feel you would rather not receive mail from anyone but us, please let us know.

THE DAUERMANNS

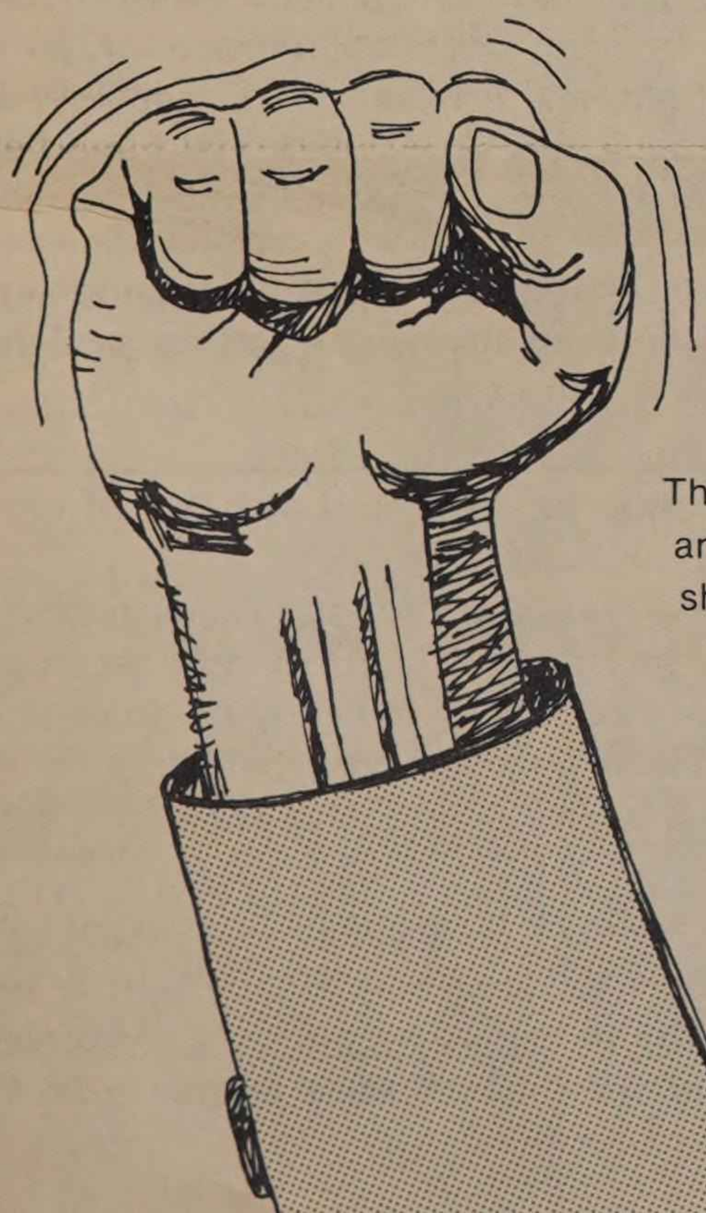
Most of you know Stuart Dauermann as the Liberated Wailing Wall's man behind the piano. What many people don't know is that Stuart is a gifted teacher and counselor as well. Because he has been helping us develop our musical evangelistic program and a Jewish Christian form of communication, Stuart hasn't had much opportunity in the past five years to use these other gifts.

The Dauermanns will now go to our New York branch where they will work with Sam Nadler. There, Stuart will work on various campuses and teach a weekly Bible study. He'll have a chance to be more constantly involved in one-to-one discipleship than his life as a traveling evangelist allowed.

Naomi will be using her missionary and office skills to help out in the branch and will also be involved in personal discipleship with new Jewish Christians. She will be using her lovely soprano voice as part of Messiah's Shofar, a Mobile Evangelistic Team based in New York City.

Please pray for the Dauermanns as they begin this new assignment.

And Look What Became of Saul!!



The man angrily shook his fist. . .

David Lipkowitz shared a letter he got from a Gentile believer friend of his who wrote, "I think I got a taste of what your life as a Jew for Jesus must be like. I was wearing my Goyim for Jesus T-shirt when an older man came up to me and asked me why I wore it. Before I could answer, he began to lecture me about how Christians had no business trying to convert Jews. I told him that true Christians loved the Jews, but he brought up the Nazis, the Crusades, and some movements on which my history was weak.

"Then with tears in his eyes, he turned and asked, *'Why don't you leave us alone? We believe Jesus was a good man and a rabbi. I myself admire His teachings; isn't that enough?'*

"My heart was breaking. I softly said, *'And what of His being God?'*

"The man answered, *'We don't believe He was God.'*

"*'But Jesus is God.'*

"*'Yes, perhaps,'* the man said, *'but I don't believe it. Your very Bible condemns me. How can I?'*

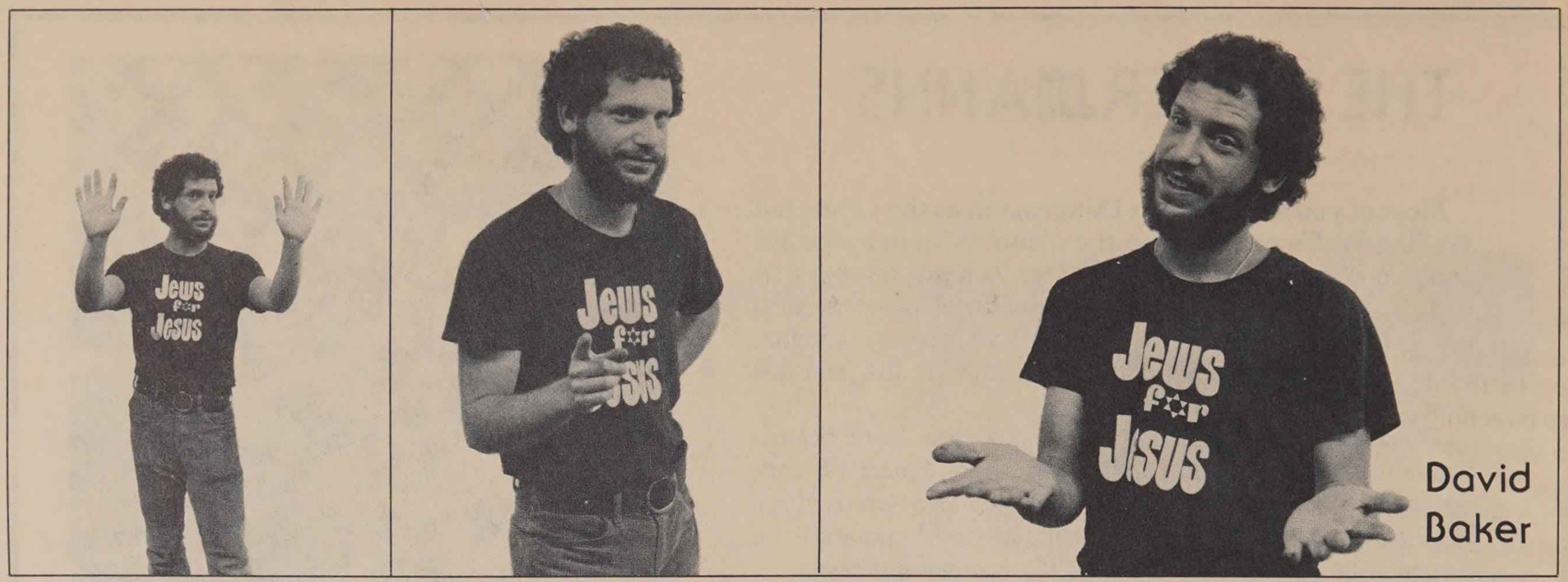
"*'How does the New Testament condemn Jews!?'*

"*'Doesn't Matthew record Jesus' trial and death? Aren't the Jews supposed to have said "Crucify Him! Crucify Him!"?'* The man angrily shook his fist. *'Jews siding with Romans, calling judgment on themselves. Lies! It should be illegal; the book is anti-Semitic!'*

"Then before I could even answer him, his wife began to pull him away, reminding him of his blood pressure.

"David, as I drove home, I wondered how you can bear it. Until then I had only known joy in witnessing. Some fear, yes; some disappointment, yes; but never such grief. I always admired your work and adventure and blessings, but I never realized how sad it could be. My prayers are even more for you now, and with all the other Jews for Jesus."

Editor's Note: It's true, there is some grief and sadness in a ministry to the Jews. However, those of us in the work know that often such inner turmoil and anger are used by God to bring people to Himself. If you encounter this pray for the person, and remember what Jesus said to Saul of Tarsus, *"It is hard for thee to kick against the goads."* (Acts 9:5) And look what became of Saul!!



David Baker

PARABOLIC PREACHING

In our evangelism training classes, we have a session on PARABOLIC PREACHING, which uses familiar events and objects to help the unregenerate person understand a spiritual point.

Such use of parables to preach the Gospel is frequent throughout the Bible. Preaching in places where people commonly gather is also frequent. All too often, modern Christians in America think of "street preaching" as old-fashioned and out-moded. We disagree!! It isn't appropriate for all situations, but we've found that people will stop, listen, and stay around to talk. This is especially true in busy metropolitan areas that have places where people are likely to gather during their lunch breaks or leisure time.

Different messages are appropriate for different places. For instance, a good parable for Wall Street might not be appropriate for a college campus. However, there are certain basics which are generally true:

1) It must be in understandable language.
2) The story or incident should be common enough that most people can recognize it as part of real life.
3) It should be easily dramatized (i.e. with the use of sounds and gestures) in order to keep the attention of the listener.
4) It must always make a simple, clear Gospel statement.

Following is a parable that David Baker wrote to show you how it's done:

"**CARS! Everywhere cars! Cars are full of problems!** With the price of gas going up, insurance, traffic tickets, accidents, who can afford one?

But the biggest problem with cars is that they **break down.** And when they do, it slows everyone down. Have you ever heard someone yell, *"Hey mister, get that pile of junk off the road. You takin' your vacation in the middle of the street? Let's get movin'!"*

Let me tell you the story of my car. It's a '56 Chevy. A classic. Everybody wants one. When I first bought that car, it was in bad shape. When I would try to start it, I could hear it say, *"Leave me alone-one-one-one-one."* And finally, when I did get it started, it sounded more like a garbage truck than a fine running automobile. Clunk, clunk, clunk, a pile of junk, junk, junk.

I took pity on my overworked, poor, old Chevy and decided to fix it up and get rid of the clunk. I took the motor apart piece by piece. What do you suppose I found? A big hunk of gunk!! Thick, greasy, grimy, filthy, ugly muck that was causing my poor car to clunk.

Yecch! Did my mother ever get mad when I came home all full of grease!" *"David,"* she'd scream, *"you got grease everywhere on the floor, on the walls, even on the kitchen door!"* I even got grease on our little dog Fuzzy, so we had to change his name to Spot.

Yet, slowly and carefully, I cleaned out all of the gunk and put my engine back together, and soon it was ready to roll. I made my engine like new. I gave it a new heart, and it ran as smooth as glass.

Hey man! I was so thrilled, I showed off my car to everyone; it was the greatest. It even popped wheelies and had a custom, chrome-plated, 8-inch steering wheel that really made driving exciting.

But one rainy day as I drove around, I knew that something was wrong. My car ran as well as ever, but as for me, I was the same old person. My life was not running the way it should've been. I needed an overhaul! Deep down inside, my life was rusting away, full of filth and broken parts. I needed a new engine. I needed a new heart, but I couldn't find any way to rebuild my life. *"Fix me, fix me, fix me,"* my insides seemed to say.

Then one day, amidst all the horns and screeches of my life, someone told me God said, *"A new heart I will also give to you, and a new spirit I will also put in you, and I will take away the stony heart out of your flesh and give you a heart of flesh."**

God wanted to take the gunk and filth out of my life and make me brand new.

That's when I asked Jesus the Messiah to come into my life and take away my sins and my burdens and become the rebuilder and master mechanic of my life. And do you know what? Not only did He fix me up for free, but He made me to last forever, operating in His kingdom where no rust or broken parts can be found.

Ask Jesus the Messiah to rebuild and fix up your life and to give you a new heart. Then your life won't have to go clunk, clunk, clunk, like a pile of junk." *Ezekiel 11:19

Editor's Note: David really has such a car and really did fix it, but he didn't really change the dog's name.

FOR THE CHRISTIAN WHO WANTS TO KNOW MORE ABOUT JEWS AND EVANGELISM

THE JEWS FOR JESUS NEWSLETTER

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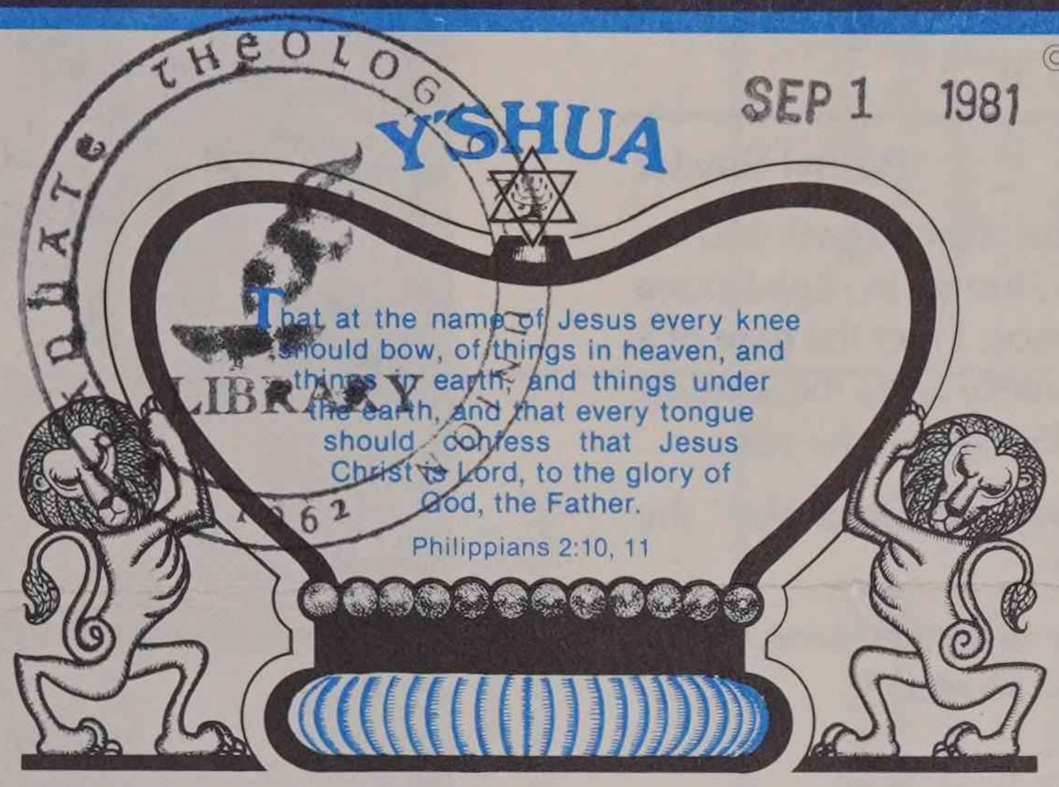
SEP 1 1981

THE HOLY NAME

By Moishe Rosen



It was the four-letter obscenity which, when spoken by one person to another, either causes a violent fight or the total humiliation of the hearer — the kind of lewd insult that is uttered with a snarl of contempt. It was scrawled with red spray paint on the front of our Jews for Jesus headquarters building.

Please don't think that this was done by anyone in the Jewish community. The ugly message included signature symbols of witchcraft and punk rock. It was probably not aimed at us or our ministry. Rather, the intention was to defile the name of the One whom we love, serve and honor above all.

We're used to belligerent graffiti. We're used to seeing and hearing derisive remarks about ourselves and our ministry of evangelism. But we'll never get used to an obscenity directed against the person of Jesus, as this was. When the name of Jesus was dirtied, we were all angry — angry enough to do something about it. We held a prayer meeting and praised that holy name to expunge the memory of that defilement. Then we wrote songs and poems and gave testimony to the power of that holy name.

Can you understand how we felt when we saw this desecration of the Lord's name? At Jews for Jesus the name of God is not taken lightly. Our feelings run high at mention of that name. We are jealous for the sanctity of that name, zealous for its honor.

Why is the name of God, the name of Jesus, so important? It must be remembered that names today mean far less than they meant in ancient times. Today a name is merely the way of identifying a particular person, but in Bible times, one's name carried far more meaning. The name corresponded with a person's reputation or honor. For example, Mark 6:14 says, "His name was spread abroad." That doesn't refer to some kind of ancient Judaean graffiti scrawled on the walls to proclaim, "Jesus was here!" Having His name spread abroad meant that people knew of Him. They knew who He was. He was a topic of conversation in places where He had never been, among people who had never seen Him. The passage in Mark was a way of saying that Jesus had attained honor and a good reputation, in this case, due to the healings he had performed.

In Scripture, the Hebrew *shem* and the Greek *onoma,* meaning "name," were used especially to say something about the character of a person. The name Jesus means "God saves." It was not Joseph's and Mary's choice of a name for an earthly son; it was the Father's imputation of His own name to His Son. The name Jesus says everything about who God is. It's not just a description of God, not just some convenient way of addressing God. When the Lord Jesus came into physical being, He came with His name intact, the name He had shared with the Father from all eternity.

The name of Jesus is not to be used lightly; it is to be exalted and glorified. Without a proper spirit of reverence and worship toward God, the name of Jesus can easily become for us merely a means of manipulation, a way of trying to get what we want from God. If, in ending our prayers with the words, "in Jesus' name," we use that name only as a formula, if we fail to treat that name with reverence, we fail to honor the God of our salvation. Letting His name fall from our lips with anything but substantial awe and profound respect sends us on a path that inevitably will lead to the desecration of that holy name to one degree or another.

"A Jew exists to honor the name of God." This statement was made by my Hebrew School teacher to our class when I was only five or six years old. When I didn't quite understand, Mr. Lerman addressed his answer to me very personally. *"Moishe,"* he said, *"when I say that you exist to honor the name of God, I mean that's the reason why you were born. That's the reason why you are here on earth. The Holy One gave you life to honor His name. That is the destiny of every Jew."*

In adulthood I found the way to honor the name of God, and that way is summed up in one word. One word answers all the problems of life, contains all the solutions posed by human existence. That one word is the name *Jesus,* or *Y'shua,* as it's said in Hebrew. **When we honor and uphold the name of Jesus, we fulfill our destinies, whether we are Gentiles or Jews.**

Judaism has always reinforced the consciousness that it was the destiny of the Jews to uphold the reputation of the Almighty. Part of the moral teachings of the rabbis revolved around what they termed, "Chillul Ha-Shem," the desecration of THE NAME. It was taught that when a Jew did something unethical or immoral, particularly if the act involved a Gentile, it would reflect unfavorably upon the God of Israel. I earnestly wish that more of those who call themselves Christians, who have taken upon themselves the identity and name of the Messiah Jesus, could have a more zealous and profound conviction that they must uphold the reputation and good name of the Savior in the same way.

Perhaps none of you have ever seen the sickness of a visual desecration like the one we experienced. I pray and hope that you never do! But surely you have noticed the way that Jesus' name is treated by non-believers in our society. It's used in casual impatience, in exasperation, and on occasion in anger. We all know how it feels to hear the Lord's name taken in vain. Why don't

Continued on p. 2. . .

. . .Continued from p. 1

more Christians feel the same need to uphold the name and reputation of God as is taught by Orthodox Judaism? Perhaps many Christians do, and I've never seen it.

Yes, I wonder. **Are we as Christians treating the name of Jesus with the respect and love it deserves? Are we holding it up to the world with a spirit of dedication and worship? Are we faithful to witness to the name of our God? Are we faithful to defend it? Does our conduct uphold God's reputation?**

If anything good comes out of this graffiti incident that horrified and saddened us, let it be that we hold up that name all the higher, with greater love and with greater reverence.

AN ACCEPTABLE PAIN

By Avi Snyder

I had finished some errands and had just climbed back into the driver's seat of our Jews for Jesus van. As I turned my head to see if it was safe to pull out of the parking space, I met the gaze of a middle-aged woman who had walked directly up to the window after seeing our bold JEWS F✡R JESUS logo on the van.

"I just wanted to see what a self-hating Jew looks like!" she said. Then she turned and walked away.

I called after her, hoping to engage her in conversation. *"Why am I self-hating? Because I believe in the Messiah?"*

She continued to walk away.

"If I hated what I am," I went on, *"would I still call myself a Jew?"*

Her pace never slackened. She was not about to stop and talk with me. I started the motor, checked the oncoming traffic, and drove away.

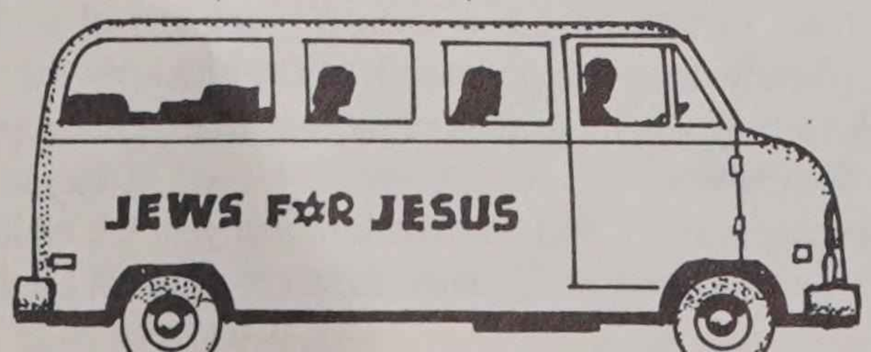
The encounter had stung — stung deeply. It was not only her words of disdain, but my inability to involve her in honest conversation that hurt.

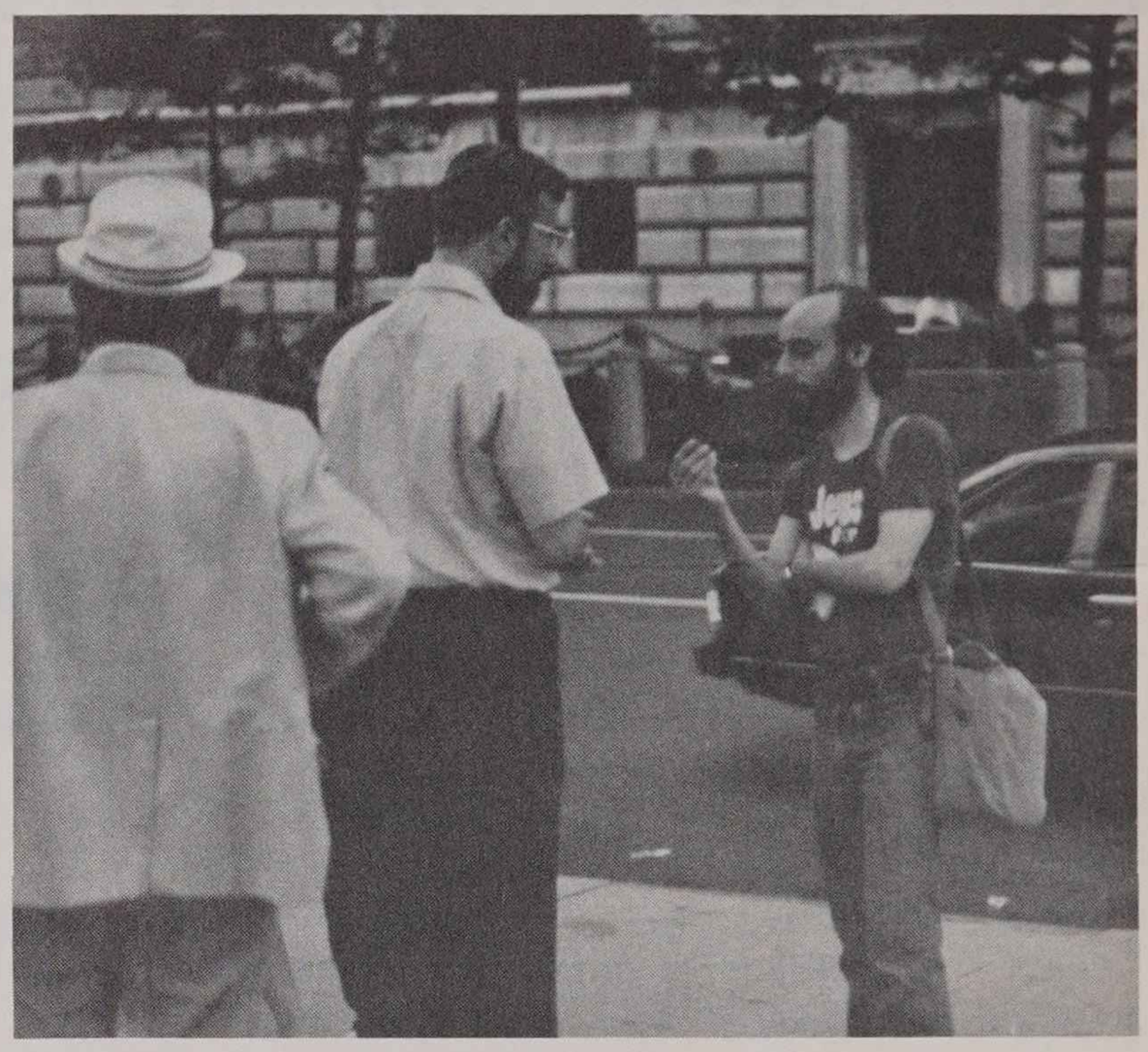
I knew the encounter had been painful for her, as well, and I understood her pain. It was a pain born out of the centuries-old misconception that Jesus is not for the Jews, that any Jew who embraces Him must certainly loathe himself and his identity — that misconception which spawns the painful accusation, *"How can you, a Jew, believe in Jesus after all that has been done to our people by those who claimed to be his followers?"*

As I drove away, I turned the incident over to God. After a moment, the sting was gone, and I offered another prayer, this time thanking Him for the pain.

God is quick to relieve us of a burden as we entrust it to Him, but He never renders us thoroughly immune to the initial hurt. I'm glad of that, for what good is callousness? I'm grateful that He doesn't refashion His children to respond with dispassion. Rather, He creates within us a new and greater capacity to love with His love, and a greater desire to communicate that love to others.

And if there is pain involved? Well, then, we can say with the Apostle Paul, "...I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Romans 8:18)





Avi Snyder of our Chicago Branch emphasizes a point to an Orthodox Jewish man on a New York street corner.

FOR MORE ON OUR NEW YORK WITNESSING CAMPAIGN, SEE PAGE SIX OF THIS NEWSLETTER.

A special word of thanks to the American Tract Society, 1624 North First Street, Garland, Texas 75040. They provided us with a grant of 200,000 of our Gospel broadsides to be used in our New York Witnessing Campaign. We especially commend the work of the American Tract Society to those who believe in a literature ministry. It wouldn't hurt to send them a note of thanks for all they've done to help Jews for Jesus!

STUDY CHART

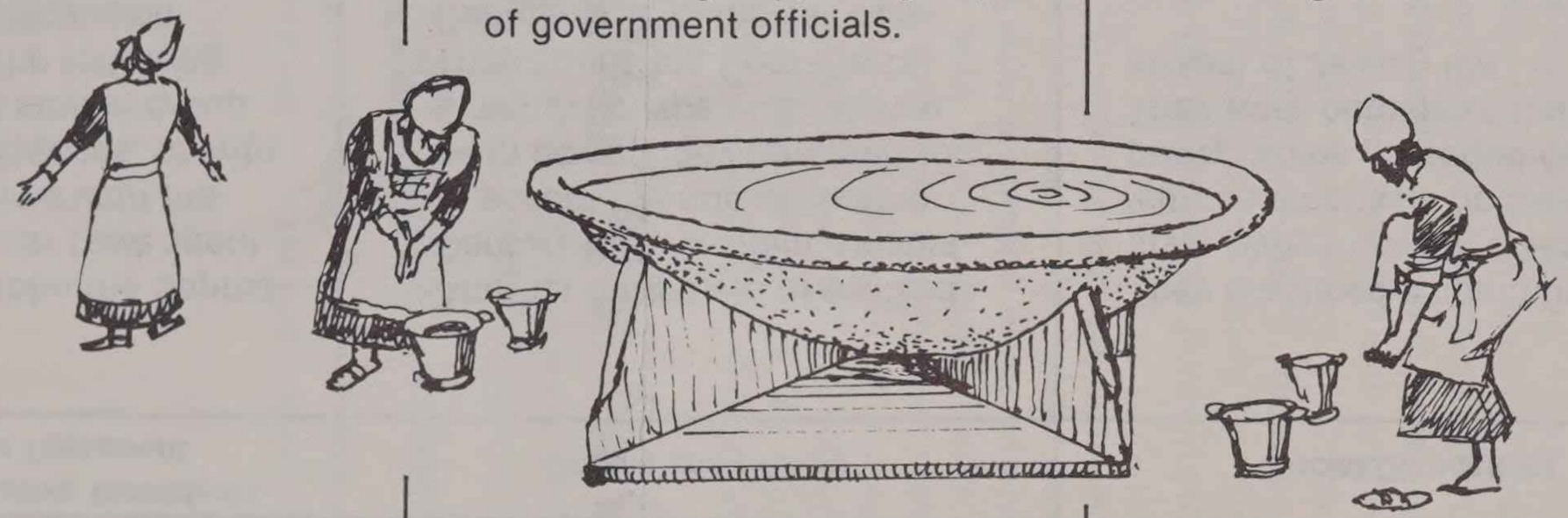
© 1981 Jews for Jesus, 60 Haight St., San Francisco, CA 94102

JEWISH SECTS IN THE TIME OF JESUS

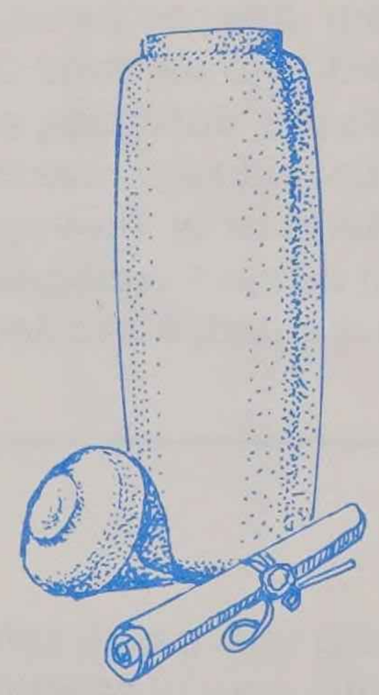
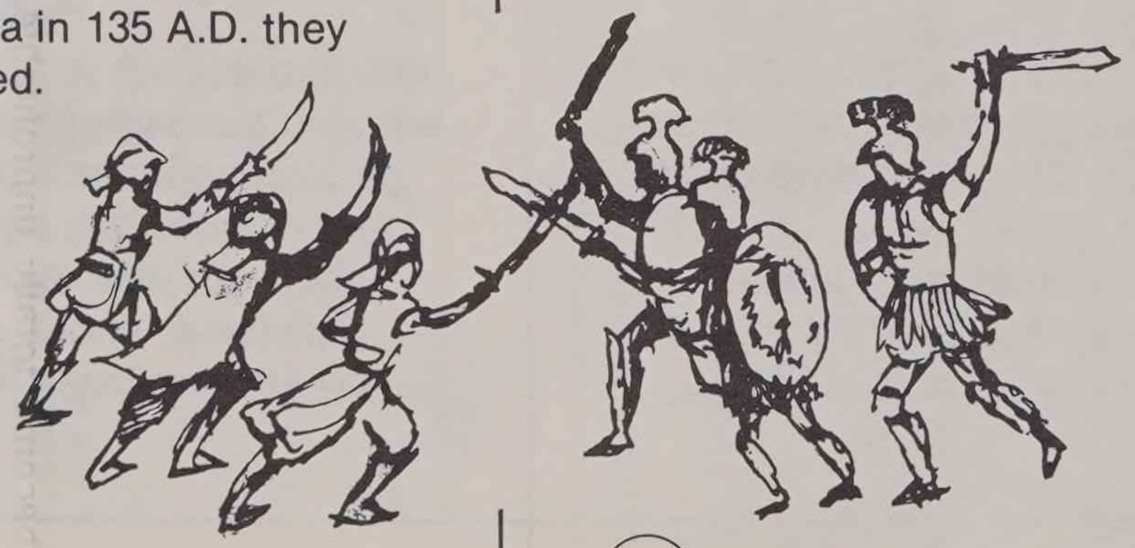
By Rich Robinson

Representative Individuals in the New Testament	Origins and History	Social Distinctives	Characteristic Doctrine & Emphasis
PHARISEES Nicodemus (Jn. 3) Gamaliel (Acts 5) Paul — raised as a Pharisee (Acts 22:3 and 26:5)	They were 2nd Century B.C. *Hasidim* (pious Jews) who broke ranks with the Hasmoneans (the Maccabees) over the latter's abandonment of certain traditions and over the legitimacy of the Hasmonean priesthood.	Though they were a minority group, they attracted the common people because they came from the lower middle and artisan classes. Though rigorous, they interpreted their religion with the public interest in mind.	Stressed individual fulfillment of the Law in addition to Temple worship; emphasized ethics over theology. Held that rabbinic tradition (later called the "oral law") was as valid as the written Law of Moses. Believed in bodily resurrection, reward and punishment in an afterlife, and existence of angels and demons. Believed in the sovereignty of God and predestination.
SADDUCEES Caiaphas and Annas (Jn. 18:13).	Origins are obscure. They first appear as supporters of the Hasmoneans. It has been variously suggested that they originated as a political party, a religious party, a rural aristocratic group, or a group of government officials.	They came from the wealthy aristocrats and had little popular following. Most priests were Sadducees. They predominated in the Sanhedrin, but because of the pressure of popular opinion often agreed with the Pharisees.	Stressed Temple worship as the center of the Law. Accepted only the written Law as binding. Denied bodily resurrection, reward and punishment in an afterlife, angels and demons. Believed in free will over predestination. Regarded themselves as the old-line believers without the "new" Pharisaic doctrines.

NOTE: The New Testament condemnation of the Pharisees must be read in light of the fact that they did lead more ethical lives than many of their contemporaries. Their traditions were intended as a means of helping Jews to keep the Law. Nevertheless, as leaders in teaching the Old Testament to their contemporaries, they had a greater responsibility, and sitting in Moses' seat, (Mt. 23:2) they fell under the provision of James 3:1 that teachers "shall receive the greater judgment." Generally, the teaching of the Pharisees was good; the problem was that they didn't practice what they preached (Mt. 23:3). Groups like the Essenes were even more strict than the Pharisees in their interpretation of the Law. Where Pharisaic teaching was in question, it was sometimes linked with that of the Sadducees as well (Mt. 16:6-12; compare also Mt. 3:7).



STUDY CHART

Representative Individuals in the New Testament	Origins and History	Social Distinctives	Characteristic Doctrine & Emphasis
ESSENES John the Baptist may have spent time with the Essenes, or with a similar group. The following discussion assumes that the Essenes were the Qumran group, which produced the Dead Sea Scrolls.	Another outgrowth of the 2nd Century B.C. *Hasidim.* Unable to accept the rule of Hasmonean power, they retreated to a monastic type of existence. They flourished from the 1st Century B.C. to the 1st Century A.D., and, as already mentioned, may well have been the group that produced the Dead Sea Scrolls. During the war against Rome in 66-73 A.D., they apparently abandoned their headquarters. Subsequent history is obscure.	They practiced a communal lifestyle away from the cities and with an emphasis on ceremonial purity. Some practiced celibacy. They were outside of the mainstream of Jewish life. 	Interpreted the Law more strictly than the Pharisees. Expected the imminent arrival of a new era of spiritual light in which they would participate by executing God's judgment on the unrighteous; expected the rise of the Prophet like Moses, the Davidic Messiah, and a priest of the Aaronic line. Their leader, the Teacher of Righteousness, had received divine insight, whereby OT prophecies could be seen as being fulfilled in their own days and in their own community.
ZEALOTS Simon the Zealot (also called Simon the Canaanite) who was one of the twelve apostles. (Since "zealot" was also a more general term, Simon's name may possibly refer merely to his temperament, rather than to the party of the Zealots.)	Founded by Judas of Galilee in 6 A.D. during the revolt referred to in Acts 5:37. Organized to protest paying tribute to a Gentile ruler. The Zealots were the defenders of Masada. After the defeat of Bar Kochba in 135 A.D. they disappeared. 	The Zealots were hostile both to foreigners and to the Jewish establishment. They were admired by the common people.	Theocratic in outlook, they believed it unlawful to acknowledge the rule of a Gentile. This was the underlying issue involved in the question posed in Mark 12:14-15. In general, they shared Pharisaic belief, but unlike the Pharisees, believed in taking immediate action to free their compatriots from the burden of Gentile domination.

By Rich Robinson

TODAY WAS THE FIRST DAY OF THE REST OF YOUR LIFE

By Stuart Dauermann

In the early 1970's, when the "Jesus Movement" was in full swing, slogans like PRAISE THE LORD, I'M A CHILD OF THE KING, and WISE MEN STILL SEEK HIM began to appear on bumper stickers, T-shirts, and buttons. The secular establishment picked up on this trend and began to popularize certain other slogans. One of these was: TODAY IS THE FIRST DAY OF THE REST OF YOUR LIFE. I've always liked that slogan because it communicates hope by saying in effect, "Today you can have a new beginning; there *is* hope for a better future." Nevertheless, recently I've come to see that this slogan falls short of Christian truth.

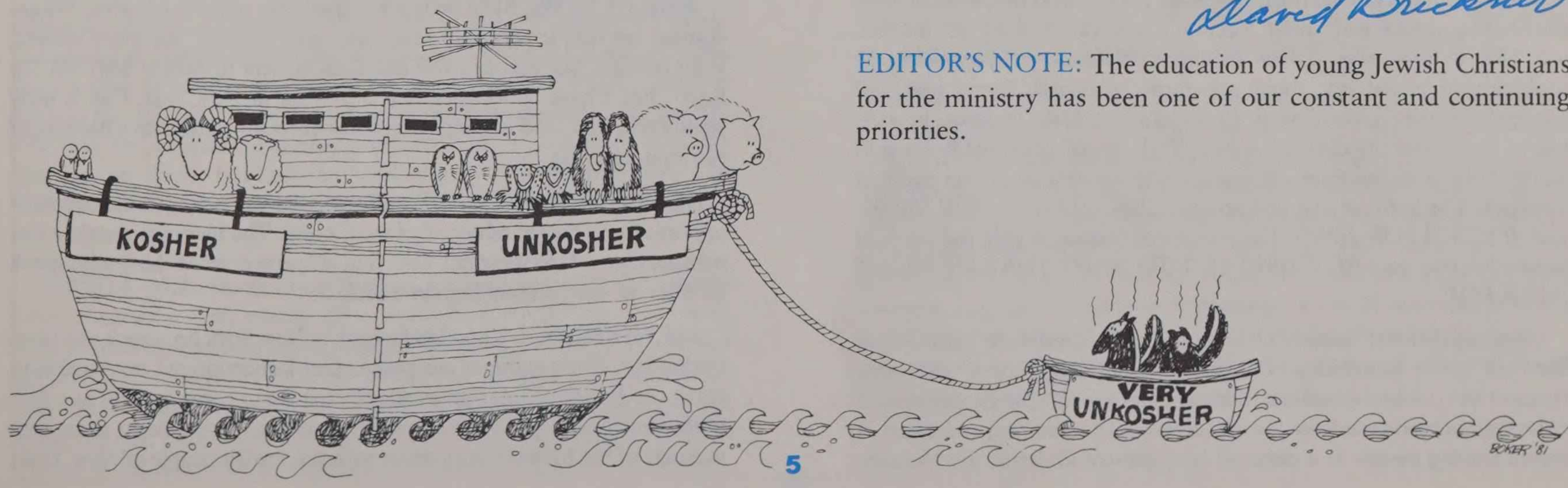
It's true that Philippians 3:13-15 admonishes the Christian to "press toward the mark for the prize of the high calling of God in Christ Jesus." It's true that we are to forget what lies behind as we press on. But the whole truth is something more than this. As Christians, we *should* press on as we run the race, but we must do so on the foundation of dealing soberly with the past. Only as we reflect on what we've been can we choose to be better servants in the future.

For this reason, I suggest amending that popular slogan to read, "Today *was* the first day of the rest of your life." At the end of each day we should review our actions, our choices, and our behavior and ask ourselves, "Do I want this day to be the pattern that characterizes my future? In what ways do I need to change in order that my future might be better than today?"

Praise God that someday when we see Him as He is, we *shall* be like Him. But meanwhile, as we press on, let's take a reflective and, if necessary, repentant view of the past as we look hopefully toward the future.

A SUGGESTION TO HARVESTERS

If you want table-ready fruit, you don't tear it from the branch. Resistance means it's not ripe. How do you know when it's ripe? Just reach up and jiggle it a little. If it's ready to be harvested, it will drop into your hand. But that same ripe fruit, if not harvested at the appropriate time, will fall, rot, and become totally unprofitable. Those who work in the Lord's field ought to pray for discernment, that they may know which fruit is ready for harvest and which fruit must yet grow and ripen.



AN OPEN LETTER OF THANKS

Dear Jews for Jesus Friends,

Not long ago, I walked across the platform of the Torrey-Gray Auditorium at Moody Bible Institute in Chicago to receive a piece of paper that I had worked three full years to acquire. That long-awaited document stated that I had completed the Jewish and Modern Israel Studies Program offered by Moody. My heart was filled with great joy, as well as thankfulness to God for His help in my accomplishment.

At the same time, I also felt thankful for you, the readers of this newsletter who are supporters of our Jews for Jesus ministry, for your part in my graduation. You see, for the past four years, I have been a Jews for Jesus scholarship student. It was your faithful support of this evangelistic organization that enabled me to attend college, then Moody, to equip myself for the ministry.

Perhaps some of you are unfamiliar with this aspect of the Jews for Jesus ministry. As an organization it is committed to the development of young men and women for service to God. Any young Jewish Christian who desires to study for the ministry is eligible to be considered for a Jews for Jesus scholarship.

There are other tremendous advantages to being a Jews for Jesus scholarship student beside the financial benefits. One becomes part of a real missionary family that provides support, encouragement, direction, and counsel. But perhaps most important of all, the scholarship student is provided with opportunities for service within the mission organization. He or she receives practical help from the staff in ministry situations, which is an education in itself. Then, after graduation, Jews for Jesus offers help in placement and opportunities for full-time service.

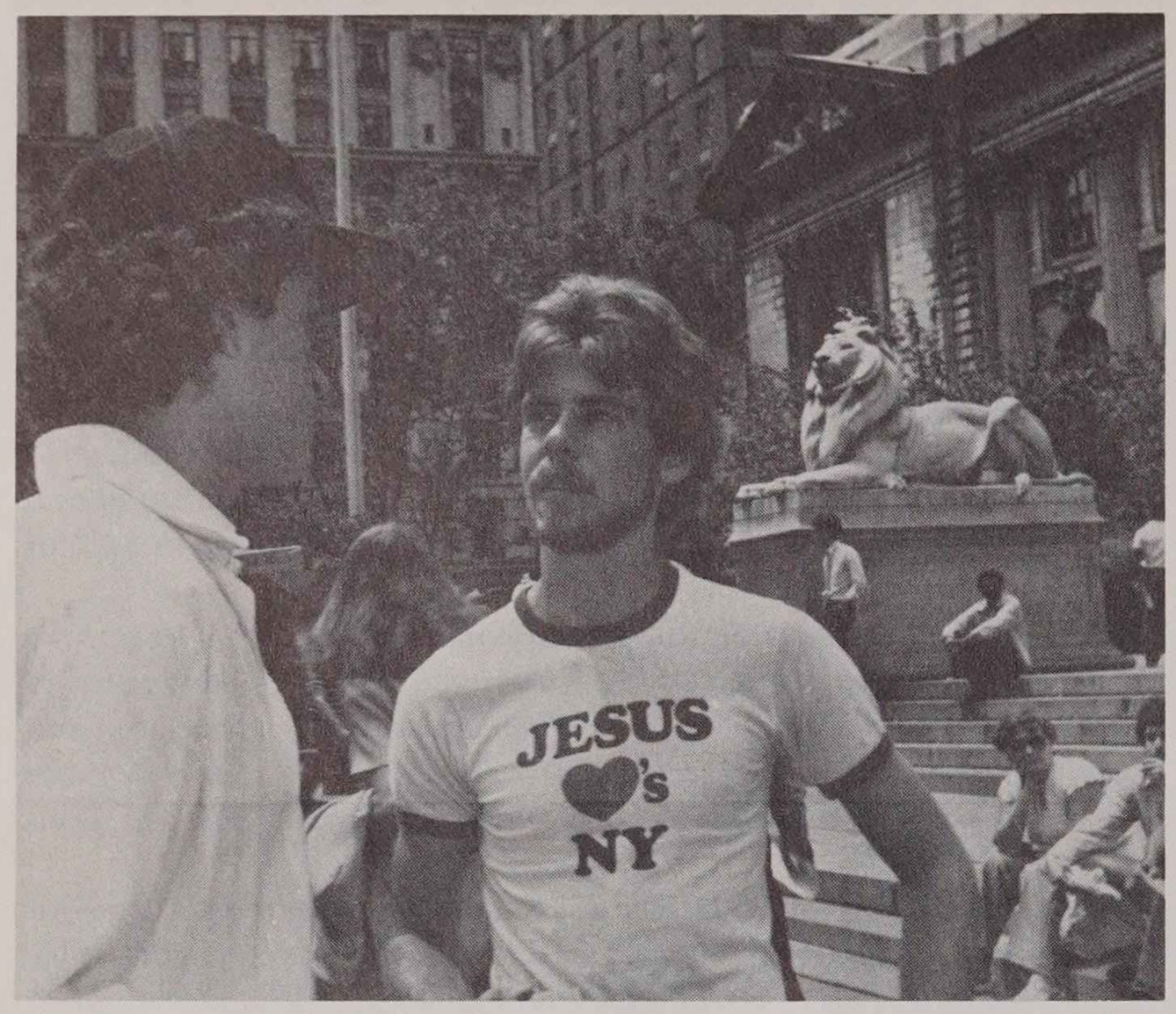
Looking back, there was hardly anything more helpful to me during my time at Moody than being able to take what I was learning in the classroom and make it practical in my service with Jews for Jesus. My four years as a scholarship student climaxed in the acquisition of that diploma. But my work with Jews for Jesus and my ministry of telling other Jewish people about Jesus has only begun. My wife Patti and I will be working with the New York City branch of Jews for Jesus for a while, and then we will be joining the Liberated Wailing Wall, their mobile evangelistic music team.

So, just a word of thanks to all of you who support and pray for this ministry. And to those readers who may be Jewish Christians and are thinking of preparation for the ministry, why not consider applying for a Jews for Jesus student scholarship?

David Brickner

EDITOR'S NOTE: The education of young Jewish Christians for the ministry has been one of our constant and continuing priorities.

REACHING OUT TO MANY THAT WE



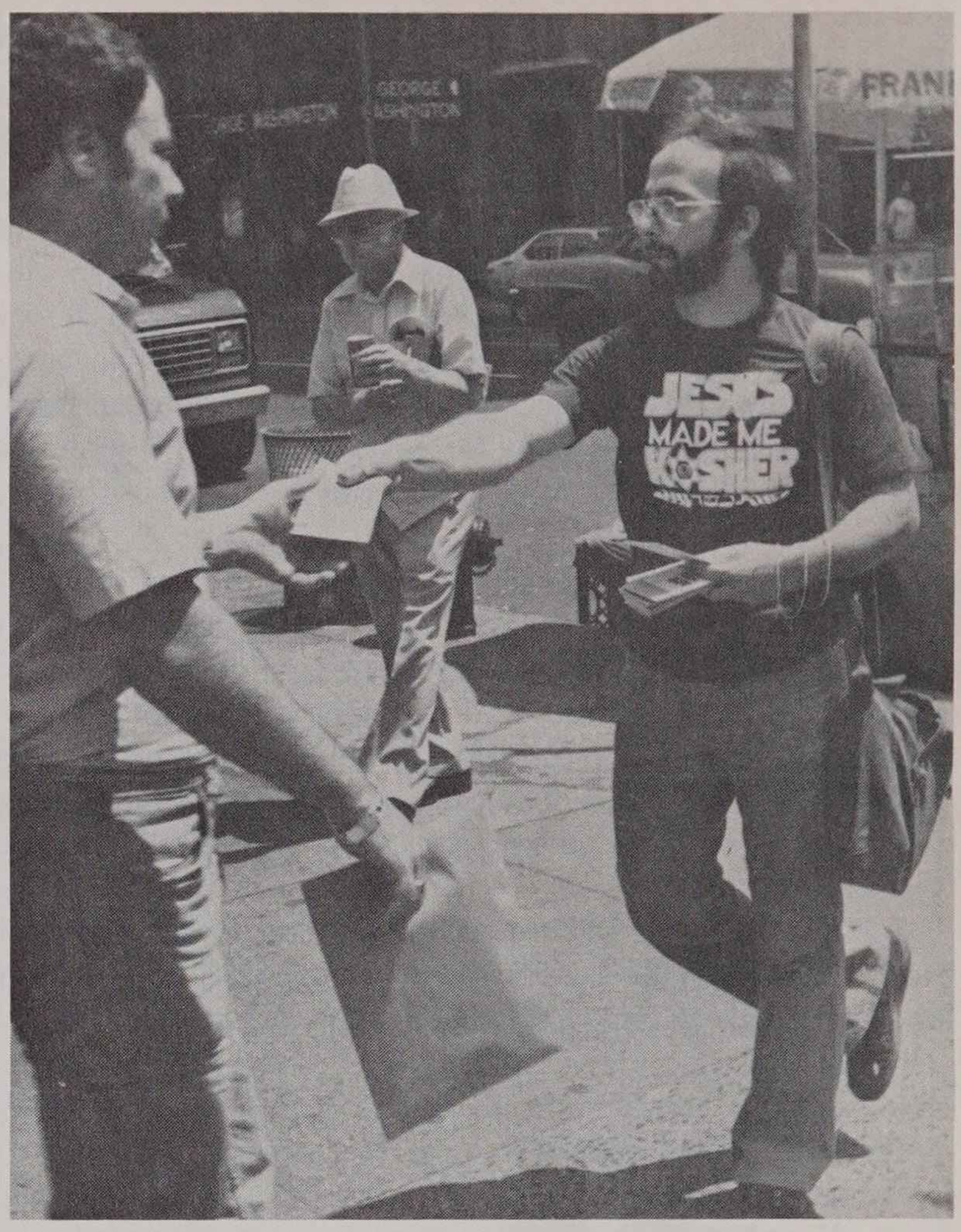
David Cort, a veteran California volunteer campaigner, came back to New York again to help us with Campaign '81.

New York, the BIG APPLE! Jewish street vendors sell Italian ices; Puerto Ricans sell Jewish-style hot dogs. Grimy urchins roam the streets alongside the Beautiful People in their Fifth Avenue finery; the aroma of freshly baked pizza, onion bagels, and Chinese take-out mingles with odors of decaying garbage. The roar of cars, trucks, and buses is punctuated by liberal horn blasts and an occasional epithet hurled at some careless driver or hapless pedestrian. An emergency vehicle snakes its way through the traffic maze, its siren screaming a message of pain or destruction. The most common response to this is a grimace of annoyance at the ear-shattering insult, rather than concern for the anguish it portends. A mounted policeman's horse and an uncurbed dog have left their "callingcards." A disheveled derelict "sleeps it off" in a doorway. These are the sights, the sounds, the smells that accost the senses in the City.

Small wonder, then, that most New Yorkers walk the streets seemingly surrounded by an invisible protective shell. Features set in granite, they stride along, glancing neither to the right nor left. Their stern, guarded looks defy intrusion by all but the stoutest of heart. Or maybe they wear an apathetic, vacant stare — more passive than hostile, but equally effective at shutting out a disturbing or unpleasant environment.

These are often lonely, hurt, defensive people who desperately need the healing message of Christ. Yet many, when confronted with the fact, will deny it, preferring to hide behind indifference, intellectualism, or sophistication. Even so, there are those who *will* listen, who *will* acknowledge their spiritual need. And that's why Jews for Jesus, in addition to the regular ministry of our New York Branch, planned its seventh annual New York summer witnessing campaign this year. The two-fold messgage was both general and specific: JESUS LOVES NEW YORK, and JESUS IS FOR JEWS. The motto emphasized during the week of special training was: REACHING OUT TO MANY THAT WE MIGHT WIN A FEW.

Campaign meant dozens of extra people to distribute our Gospel literature called broadsides. Campaign meant long hours, little rest, blistered feet, bruised emotions. Campaign also meant the encouragment of having someone welcome the message instead of snarling in derision. It meant leading people to a personal commitment to Jesus, the Messiah;



Frank Goldstein, Bible School student, distributing broadsides in New York. The three strings encircling his left arm each represent a bundle of one hundred tracts already given out.

receiving a word of encouragement from a believer; being utterly exausted at the end of the day, but feeling that it was all worthwhile.

We've gleaned some comments and observations from veteran and first-time campaigners to give readers a glimpse of what it's like to be on a Jews for Jesus witnessing campaign.

MICHAEL REAVIS: I have been stretched in so many ways that I sincerely doubt that I will ever be quite the same — not that I'd really want to be!

LEENIE SMITH: Today while handling out broadsides I was "upstaged" by an apple handng out advertisements! (a gigantic walking, talking apple? Only in New York!)

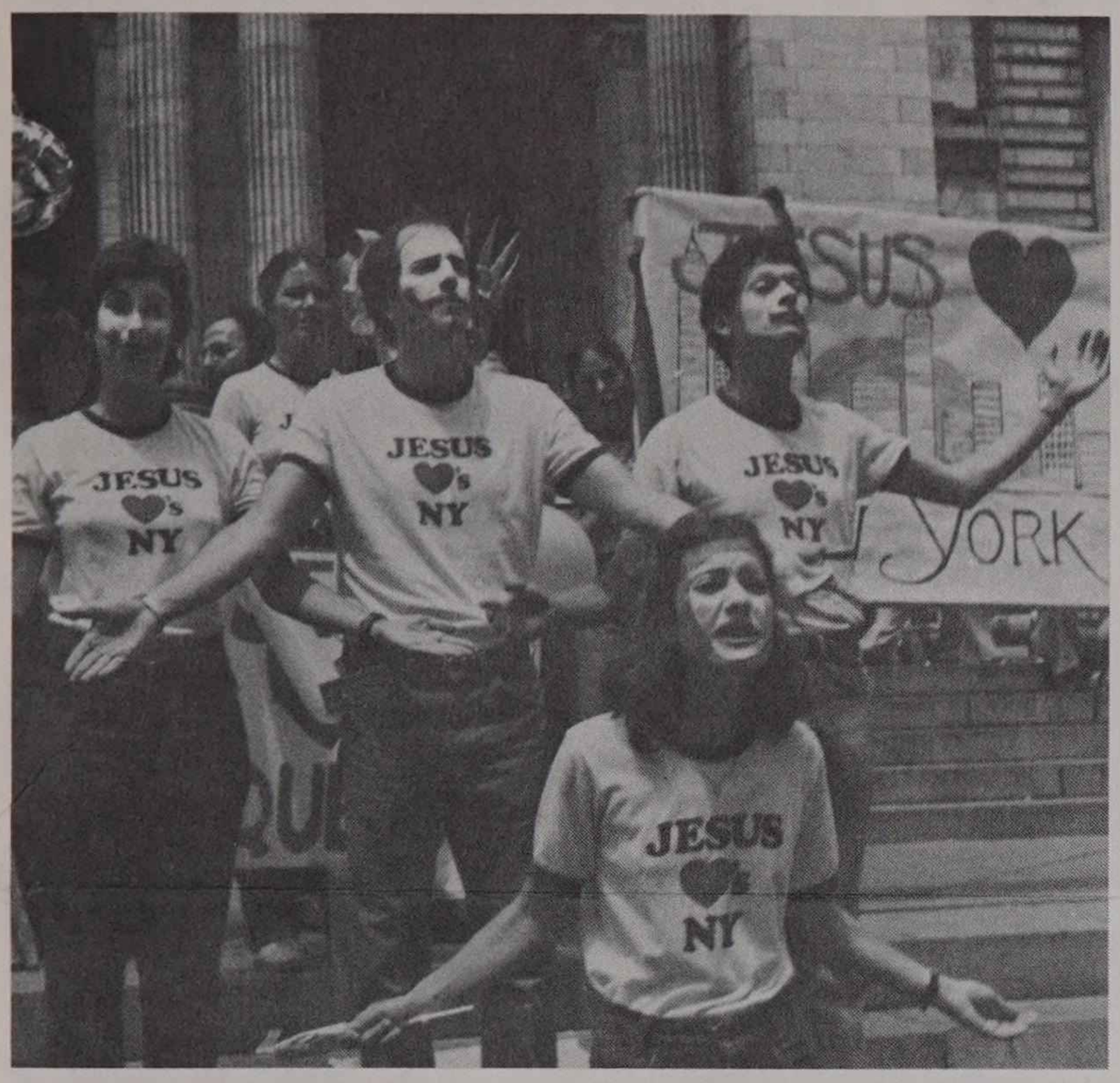
JOSHUA MOSS: Most people are apathetic; many are hostile. We encounter ten hostile people or insincere "time wasters" for every sincere, valid contact. Sometimes I feel like Ezekiel, sent to people who will not listen. But I have confidence that our work in New York City is truly significant, that God is using us to break through some heavy barriers of spiritual darkness.

DEAN LEVINSON: An out-on-the-street missionary gets the continual opportunity to be not ashamed of the Gospel. The blessings certainly surpass the abuse. God is faithful, able, and willing to comfort those who speak for Him, a "very present help in trouble."

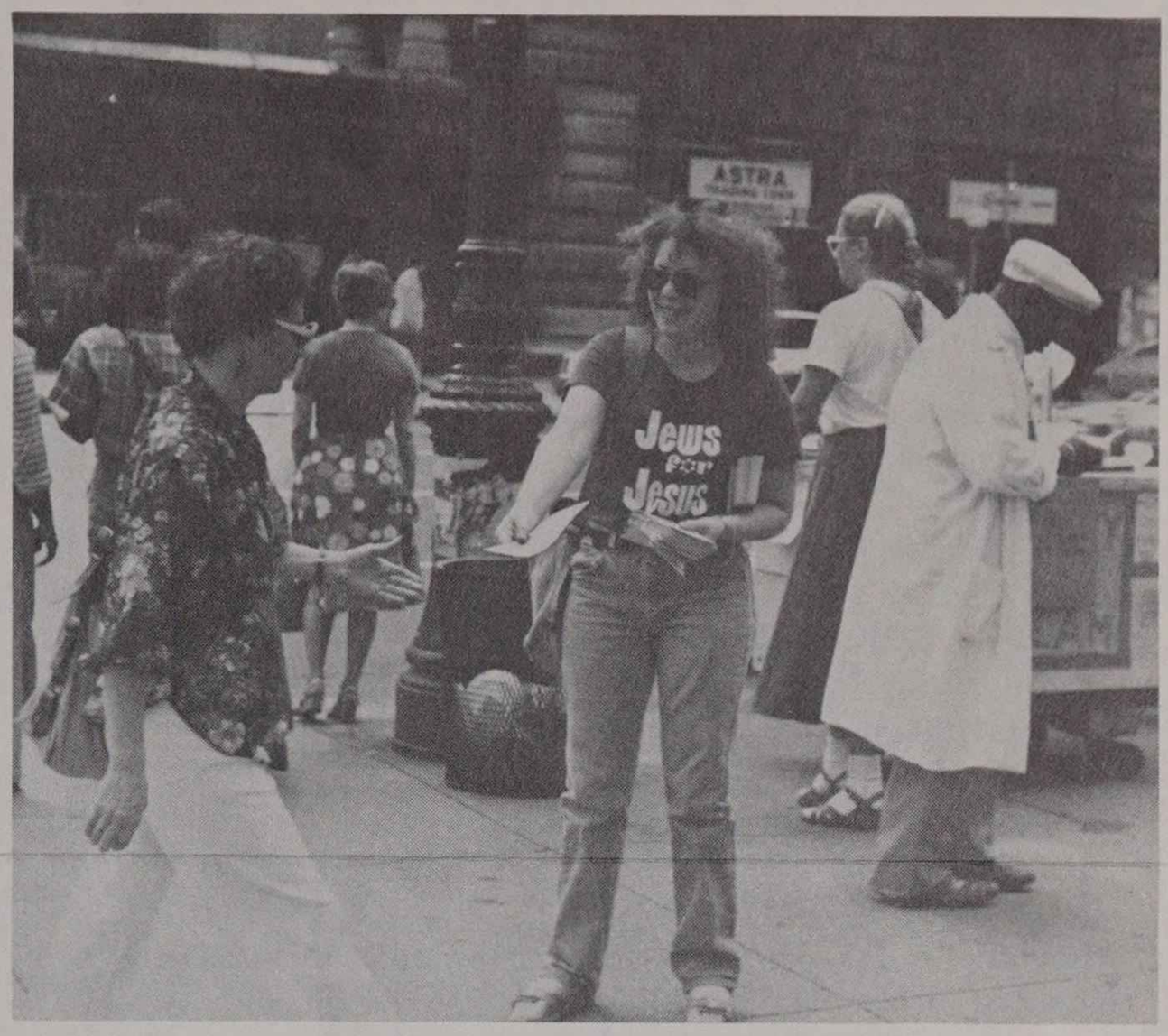
STEVE STERN: It's good to be back in New York because it was here, during last year's summer campaign, that I encountered my burden to reach the Jewish people that eventually led me to come on staff as a full-time worker with Jews for Jesus. It's exciting to be able to share that message of the Messiah once again with the Jewish people of New York,

MIGHT WIN A FEW

SUMMER CAMPAIGN, 1981



Jews for Jesus campaigners wearing white-face engaged in parabolic preaching directly after a Jesus Loves New York parade.



Leenie Smith, who usually works at the mail table of our San Francisco office, enjoyed the opportunity to be involved in our New York witnessing campaign this summer.

to be a part of what God is doing, to reach out to a spiritually starving world, and to be instrumental in bringing the willing ones closer to Him.

IAN FLEISHMAN: Sometimes the grace of God and our commitment to the work are all that get us through a long, hard day of service. There's the constant emotional drain of less-than-loving-and-polite responses from less-than-loving-and-polite people. Yet we've seen encouraging fruit. Five people accepted Christ the very first day of the campaign. A great number accepted and read our Gospel tracts, and many gave us their names and addresses for follow-up. Our New York Branch office will continue to work with these contacts long after campaign is over.

It's been a new and exciting challenge for me to take the responsibility of leading one of the six campaign teams. This is my fourth campaign, and I can see how my past experience has enabled me to serve in this capacity. Today my five-member team was in the Wall Street area using parabolic preaching to communicate the Gospel. We talked to some Jewish people who stopped to watch. One was irate; one was curious but not very receptive; one was sincerely interested. Thousands of New York Jews (and Gentiles) are becoming more open and interested in the issue we are raising.

BOB SILVERSTEIN: It's been a time of great satisfaction, but also a physically draining experience. More activity than I'm used to leaves me less energy to function to my best ability, but Jesus is my strength. It has been a time of needing to trust totally in Him. Sometimes the hostility bothers me. It's not so much the things that people say to me, but the fact that they feel so much antipathy and hatred towards Jesus. Sometimes that gets me down, but then the Lord sends a Christian who comes by with a warm, loving smile and says, "Praise God!" That reminds me that there is hope.

DAVID CORT: The first couple of days of campaign make you realize what endurance really means. It's overwhelming to think, as you barely drag yourself up the steep iron stairway of the subway "hole," that there are still several more weeks of this to go. It really brings home your inadequacy, even on the basic physical level. Having the experience of one campaign under my belt, I know what a valuable time this can be to learn from God. Instead of responding to my exhaustion by merely forcing myself to endure, I want to turn to God and say, "Thank you, Father, for showing me how totally inadequate I am, even to walk, in my own strength. You be my strength, Lord, and teach me what it really means to walk by your Spirit."

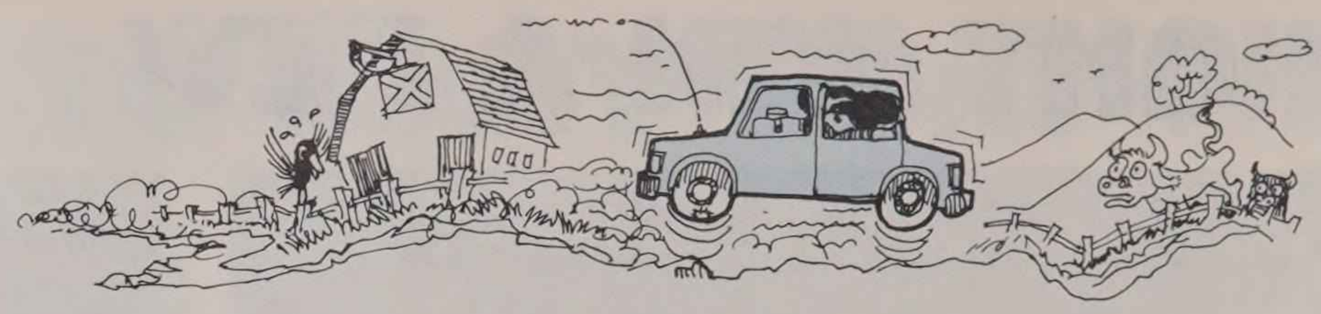
LESLIE RAE MEISEL: Wherever I turned, there were people. My heart was crying out that these masses might know the Living God through Jesus, the Messiah. People just passed by. Sometimes we heard, "Praise the Lord." But most of what we heard wasn't very nice. Then on Broadway, the Lord encouraged me. Two people came into His Kingdom, and we made many contacts. God is so faithful! When my heart fails within me, my Lord picks it up. We went to Broadway again, and another soul came into the Kingdom. The next day was incredible. I was talking to two people on the subway, and just as I had to get off, they asked, "What must I do to know Jesus?" Then on the street our first contact said, "I've just been to church; I want to know God. What shall I do?" Wow! It felt like Acts revisited!

AVI SNYDER: For many of us, campaign time is a homecoming. The personal nature of the burden we harbor for New York can best be illustrated by what happened at one of our early morning meetings. Bob Mendelsohn, this year's campaign co-ordinator, asked, "How many of you have seen, or will be seeing, unsaved friends and family in this area during campaign?" Over two-thirds of the campaigners raised their hands.

MICKEY KAPNER: The Bible says that one who plows should never look back. When the farmer begins his plowing, he fixes his eye on a distant point. If he looks back, he loses sight of that point, and the plowing line becomes crooked. For me, handling out broadsides is like plowing. I fix my sight on a goal and remember it throughout the sortie (broadsiding expedition). Sometimes I fix my mind on our campaign theme, REACHING OUT TO MANY THAT WE MIGHT WIN A FEW; sometimes my goal for a sortie is learning the discipline of mustering up high energy when my bones, mind, and emotions are in "rigor mortis." I focus on the distant sight, and like the diligent plowman, I have faith that my quality labor will eventually produce fruit.

ALL ROADS LEAD TO SOMEWHERE

By Terrie Bialostok



During a recent speaking tour for the Jews for Jesus ministry, my co-worker, Ruth Rosen, and I experienced some adventures that taught us one thing: Neither of us is endowed with an instinct for geographical awareness. In other words, navigators we're not, as evidenced by this typical car conversation on a country road in Pennsylvania.

"Ruth, what did the directions to the church say? Tell me again. . .something about turning left at a milk barn?"

"Yes," Ruth answered for the third time. *"He said we should turn left at the milk barn, go past the sawmill, through the traffic light. . ."*

"THE traffic light?" I interrupted. *"There's only one?"*

"I guess so," Ruth replied.

"Well, how will I know it's a milk barn? What does a milk barn look like?" Even as I said the words, I realized that Ruth probably didn't know, either.

"I dunno," she admitted, *"but he said we can't miss it."*

"You know what?" I asked.

"Yeah," sighed Ruth. *"I think we've missed it!"*

Of course we never got permanently lost, but as we drove all over Pennsylvania on our tour, I began to see spiritual applications to our occasional misadventures that gave rise to the following parable.

✡ ✡ ✡

GETLOST and DRIVE-ON had been driving for hours, unsuccessfully seeking the road that would lead them home. They both were beginning to feel somewhat irritated and impatient as they realized their predicament. After several moments of silence, Getlost suggested anxiously, *"I think we've gone the wrong way. Don't you think we should turn around and go back?"*

Drive-on was beginning to come to the same conclusion, but they had been driving in this direction for so long. If it really *was* the wrong direction, how far back they would have to go just to retrace their path!

"No," said Drive-on. *"Let's go this way just a bit longer. Maybe we're heading in the right direction after all."*

Getlost shook her head. *"No, I've been looking at the map, and it seems to me. . ."*

"Never mind the map!" Drive-on interrupted. *"I can get us there without the map."*

Getlost sank back and said no more. When Drive-on was in that kind of mood, it was useless to argue. Drive-on continued up and around the country road, until finally some flashing lights up ahead provided a glimmer of hope. But much to their dismay, as they approached the lights, they found only a barricade with big black lettering that read, "Dead End."

Drive-on turned the car around and backtracked in the opposite direction. Extremely frustrated, she mulled over the situation. All that time wasted! If only she'd turned back miles before when Getlost first had suggested it. Oh, well! It didn't matter now. Then her drifting thoughts were disrupted by Getlost's excited shout.

"Look, look! This is it. Quick! Turn here!"

Drive-on turned the car and sighed with relief. At last they were on the road that would take them home. The ride was quite peaceful for a time. Trees lining the road gave shade to the travelers, and the highway was well constructed. But then the road began to narrow. In fact it became so narrow that Drive-on worried that should her mind wander, she might easily drive off the paved road into the dirt.

"Just keep your hands steady on the steering wheel," Getlost cautioned, *"and I'm sure we'll be fine."*

Drive-on nodded nervously. Then the car jerked, startling both of its occupants.

"What was that?" Getlost gasped accusingly. *"Did you go off the road?"*

"No!" protested Drive-on. *"The road is full of potholes."*

As they bumped along, the car bounced in and out of another very large pothole. *"Oh, my!"* Getlost groaned. *"Can't you avoid those things? They're quite unpleasant, you know."*

Drive-on agreed, but what could they do? It was getting harder to steer, and each time the car hit another pothole, she clutched the steering wheel even more tightly.

At last Getlost said with relief, *"Look, there's another road that seems to run alongside this one. It seems much wider and smoother. Why don't we try it?"*

Drive-on was somewhat hesitant, but she did want to avoid the bumps. With only a bit of coaxing from Getlost, she turned onto the smooth, wide road. Ah, how pleasant it was! The two travelers began to joke and sing. They became so involved that they didn't notice when the two roads began to diverge, until soon they were miles apart. Then Drive-on glanced to the side, expecting the reassuring sight of that narrow, bumpy road still alongside them. How terrible! The road was nowhere to be seen!

"Oh, no!" she cried. *"We're lost again. Well, this time I'm going to turn around right away."*

As she started to turn the wheel, a blast of horns stopped her. The traffic was all going one way, and she was unable to reverse their direction. At last she admitted that she needed to look at the map, and then she saw, to her delight, that just up ahead there was a small side road that would connect them once again with the narrow, bumpy road they had shunned.

When they finally got back on that road, somehow the bumps no longer seemed so hard to bear. Drive-on and Getlost were so happy to be on the right road again. Soon the narrow road smoothed out, but now the sun was hidden behind the mountains. Without the daylight, the road was more difficult to follow.

"It's so dark," said Getlost. *"I can barely see in front of us."*

Drive-on agreed that it was worrisome. Nevertheless, they both were determined to stay on that road, even if it meant creeping along slowly and not being sure where and when the road might bend. They inched along throughout the night, seeing only a few yards ahead. When daybreak came, Getlost and Drive-on stopped to rest. As they got out of the car, they stretched and looked behind them. The road they had traveled was very narrow, and it snaked up and around the mountains.

"Goodness!" exclaimed Drive-on. *"It's a good thing that I could only see those few yards in front of me. If I had seen this entire road, I don't believe I would have dared to drive on it."* Getlost shuddered and nodded in agreement.

The two returned to the car. Drive-on started the engine, then paused. It was time to try something different. She bent over and picked up the map and carefully studied it to find the way home — this time BEFORE they got lost.

FOR THE CHRISTIAN WHO WANTS TO KNOW MORE ABOUT JEWS AND EVANGELISM

THE JEWS FOR JESUS NEWSLETTER

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SEVEN YEARS PLUS ONE

By Moishe Rosen

Maybe you're like me. No matter how old you get, you still think of yourself as being young! At forty-nine, I still feel like a boy. It's hard for me to realize that Billy Graham is a grandfather, the Dodgers don't play in Brooklyn any more, and the World War II veterans are now middle-aged or even older.

It's even hard for me to realize that the Jews for Jesus ministry has gone so far so fast, and is now part of the Evangelical Establishment.

Although my first ministry to the Jews began in 1956, it wasn't until 1969 that I began to be open to God's leading about a new kind of ministry to the Jews. It wasn't until the fall of 1973 that we incorporated and began our Jews for Jesus ministry. By 1976, Jews for Jesus had grown to the point of employing more full-time missionaries than any other Jewish mission in North America.

On one hand, it seems eons ago; on the other hand, it seems like yesterday that we sent out a mimeographed letter to our personal Christmas card list, informing friends of our new venture and inviting their prayers and support. At that time we felt no anticipation of either success or failure. We were just going to try our best to do God's will. If you had seen our group in 1973, and had honestly evaluated the likelihood of our succeeding, you wouldn't have rated us very highly.

There I was, somewhat over-age, overweight, and much too overbearing to be a Christian leader of young people. And who were *they*? A bunch of scruffy-looking ex-hippies who were brand new Christians. No one except me had any theological training, though now virtually all have acquired good theological educations. All we knew then was that we were eager to take a stand and to raise a banner of witness that Jesus *was* for the Jews.

We didn't have the slightest idea of how to go about starting a Christian organization. In fact, we didn't know that was what we were doing. We had only agreed to stay together until we had raised a substantial witness to the Jews in New York City in August of 1974.

Our first year's budget called for what seemed a huge amount: $120,000. No one was more surprised than I when, at the end of the first year, not only had $300,000 come in for the support of our ministry, but in almost every way we had achieved four times what we had expected.

Even then, it wasn't our feeling of success that led us to continue with the Jews for Jesus ministry. In one very real and important sense, we had failed to achieve our primary goal. New York City had not received the substantial witness we had envisioned. That, coupled with one other factor, kept us going for another year. That other factor was our realization that there was so much to do and there were so few who were willing to do what was necessary.

In 1974 we set some very definite goals. Everyone who wanted to continue with the ministry had to be properly educated. We had to set a work pace that would require more from each individual than was usually expected in Christian work. Everyone had to work and learn simultaneously. A seventy-two hour week was a common work load. One by one, our staff members graduated from Bible colleges and seminaries. One by one, new Jewish Christians joined us. We decided on certain principles that I feel were, and still are, God's guidance for our ministry:

1. We would never attempt to do what someone else was already doing adequately.
2. We would make ourselves available to the point of vulnerability. We would minister in public places where people could see us and talk to us.
3. We would be willing to endure hardship and face hostility from our fellow Jews who would regard us as traitors and outcasts. And because some of our methods were unconventional, we would be prepared to face misunderstanding from the church, as well.
4. We would never presume anything when it came to finances. We would never purchase equipment that we couldn't pay for at the time of purchase. We would not commit ourselves to a project unless we had substantial reason to believe that we would be able, with God's provision, to pay for that project. We would be extremely careful about stating our needs and inviting donations, realizing that there might be some in

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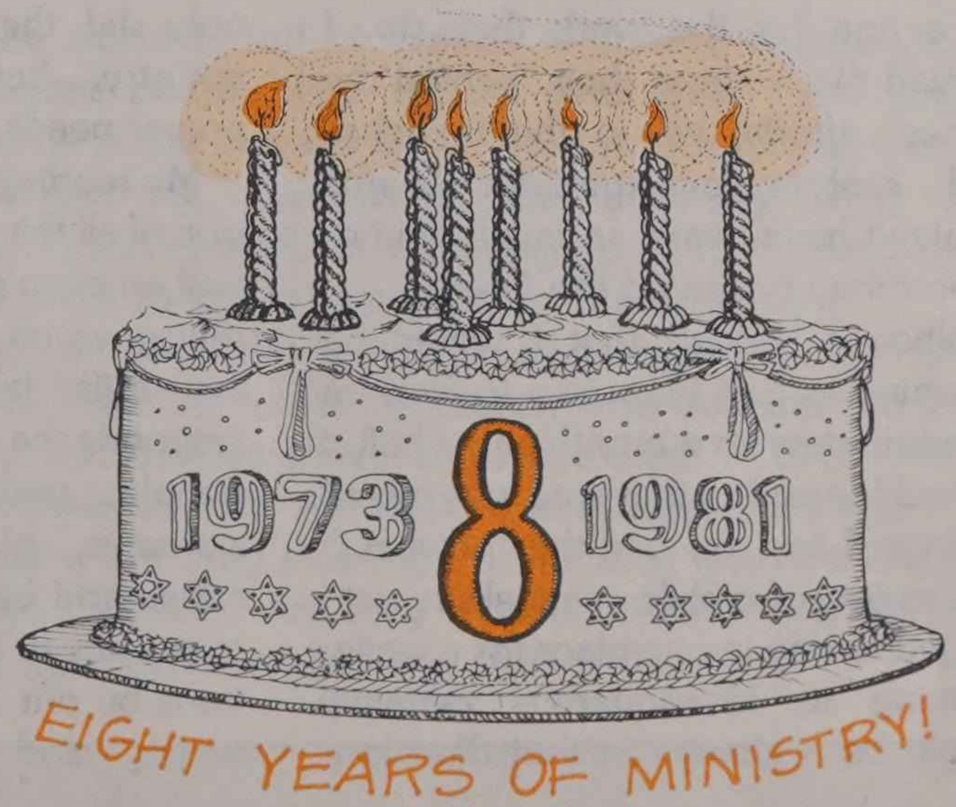

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the church who held prejudiced ideas that Jews are too interested in money.

5. We would strive to be exemplary Christians so far as participation in a local church was concerned; and we would never regard the work of the local church as less important than what God had called us to do.

These were just a few of the principles by which we operated. There were many others. Someone once observed that unlike any other Christian organization, we behaved like we were running a Jewish family business, except that instead of making sales, we were getting out the Gospel. I suppose that's true. We do have a very strong sense of family within the organization.

Now here we are, eight years later, and what has happened is incredible! We have more than a hundred people on the Jews for Jesus staff. We have hand-delivered more than 24 million "broadside" Gospel tracts. We've seen thousands won to the Lord. And we seldom encounter Gentiles or Jews who have never heard of Jews for Jesus.

Not only that — we've increased in our vision and burden. We know that if the Jewish people are going to be evangelized successfully, we must involve more churches and Christians in witnessing. To accomplish this, during the past two years we have carried on a highly successful program of Jewish Evangelism Seminars for interested groups throughout the United States. We've published many new materials to aid lay-Christians in sharing their faith; we've held friendship banquets to strengthen our relationships with Christian friends and to build friendships with those who do not yet believe.

Who would have imagined eight years ago that we would grow so much in every way? Who would have imagined Jews for Jesus presenting dress-up banquets, even wearing tuxedos? Who would have imagined countries all over the world asking us to bring them our Gospel message in drama and song?

On this eighth anniversary we're not congratulating *ourselves* for all that has happened. The reports and victories described in this issue are a paean of praise to God. We're praising Him that we've been able to continue and succeed. We acknowledge our inadequacy in the flesh for the task that lies ahead. We stand at the threshold of amplifying our testimony. Yet the area in which we've grown the most is in our confidence that God has a special destiny for this ministry still to be fulfilled. **Thank you for being part of this adventure. We want you to know that more than ever we need you to care, to pray, and to share, that we might be able to continue for Jesus.** TO GOD BE THE GLORY FOR THE THINGS HE HAS DONE!

A WIDER PERSPECTIVE

By Jeannie Goldstein

Traveling with the New Jerusalem Players, one of the Jews for Jesus mobile evangelistic teams, has given me a good understanding of what it means to be a field missionary. It has provided me with new experiences, many opportunities for evangelism, and the freshness of a varied routine.

At the same time, I have always looked at our San Francisco Headquarters as the foundation that kept us all going. During my year of traveling with the team, I developed a deep respect for all the people at the home office and for the work they do. I realized that without their "behind the scenes" efforts, we in the branches and mobile evangelistic teams wouldn't have nearly so much time or opportunity to spread the Gospel.

When I learned that I would be returning to San Francisco to work at Headquarters for a month and a half, I looked forward to that time with mixed feelings. I had enjoyed the "newness" and variety of mobile evangelism, yet I longed to stay in one place for a while. Coming to Headquarters certainly would be a change in that direction. Not only would I be in the same place for several weeks, but the routine would be different. I'd be assigned administrative duties, and would be seeing firsthand what those "behind the scenes" people do.

After working at the home office for a while, I gained a wider perspective on the work being accomplished there. It was even more extensive than I had thought! My office assignment was the mail table, where I read and sorted the mail. It was so encouraging to me to read letters from our many friends and to know that not only did they pray for us and our ministry, but they entrusted *their* prayer needs to *us*, as well.

My reading and sorting job was just one of all the activities at the mail table and an even smaller part of everything that goes on at Headquarters. There are visits, telephone calls, and correspondence to interested Jewish people; prayer for our field missionaries; planning for evangelistic rallies and banquets; calls and letters to pastors to arrange church presentations by our teams and speakers; the writing and production of printed materials and the art work involved in making them graphically appealing. There are employment interviews, the purchasing of supplies, the additions and deletions of names to our mailing list, the accounting duties, and the many other necessary office procedures that keep things running smoothly.

By being there, I have truly developed a new perspective on our Jews for Jesus Headquarters. To me, it's a home *mission* in the most literal sense. I have learned that the missionaries are not only those of us who are "out on the field." Many of them are right there at our home office at 60 Haight Street in San Francisco.

EDITOR'S NOTE: Because of a minor physical problem that would be aggravated by the strenuous activity required of campaigners, Jeannie was assigned to Leenie Smith's job at the mail table for part of this summer. Where was Leenie? At the New York Summer Witnessing Campaign! See last month's Volume 10, page 7 of the Jews for Jesus newsletter.

THOSE WHO MOURN

By Angi Silverstein

"Where do you think you're going?" That was the title of the Gospel tract in my hand. It was a very appropriate broadside to distribute at the busy downtown Seattle street corner to which I had been assigned. With instructions from our team leader to hand out tracts for two hours, I took a few minutes to re-read what I would be giving out so that I could discuss it intelligently with an inquirer.

On the cover of the broadside was a picture of a man walking obliviously toward an open manhole while his view was totally obstructed by the newspaper he was reading. I looked around at the people hurrying past me. Though some might be Christians, I thought, the majority probably were not. And they, like the man on the broadside, were rushing unknowingly toward calamity — the disaster of eternity without God. I hoped prayerfully that He would use me that day to reach some of them with His message.

Before long I noticed an old lady approaching. She was white-haired, rather plump, and walked with a terrible limp. I held out a broadside to her. She responded strangely as she read the title. Laughing derisively, she pointed down to the ground and retorted, *"Me? I'm going to Hell!"* She laughed loudly again and began to walk away. *"Excuse me,"* I called out, following her. *"Why are you laughing about going to Hell?"*

She turned and gestured toward her right leg and hand. *"Because of this!"* I noticed that her hand was badly scarred and that she was leaning heavily on a metal crutch.

"You want to tell me about God?" She exclaimed. *"Well, answer me this. I was an eleven-year-old girl when the Nazis took over in Germany. They got hold of me and did things — I can't even begin to tell you how they hurt me! And where was God then? Where was He?"*

I looked at her face. It was a pleasant face, the kind you would instinctively trust. I heard the anguish in her voice, and I actually flinched with the intensity of her question. Silently praying for God's guidance, I said, *"God loves you very much. When all those terrible things were happening, He was weeping. You know, God did have his hand on you. You're alive! Millions didn't make it, but you were spared. Haven't you ever thought about that?"*

We stood on the street corner, talking, for a long time. I told her my name, but she wouldn't tell me hers. She didn't want any literature to be sent to her; she didn't want to read any of the books I suggested; but she did seem to be calming down a bit.

When I quoted Genesis 12:3 to her, my new friend became interested. Speaking of God's promise to Abram that He would bless those who blessed Israel, and would curse those who cursed Abram's seed, I told her, *"God is righteous and will avenge injustice. We just have to be patient and wait for God's timing."*

The lady grew angry again, saying that after all she'd been through, people still hated her just because she was Jewish. I took her hand. *"You're such a nice lady,"* I said. *"I can't see how anyone could hate you."* At this, her face softened. *"I know you don't want me to send you anything,"* I continued, *"and you won't tell me your name, but would you like to get together with me for coffee and talk more about the Bible?"*

She looked at me for a moment, then nodded her head "yes." We arranged to meet on that same corner at noon in two days. I watched her walk away. Before she got to the other side of the street, she turned and called out, *"My name is Freda."*

Two days later I was back at that street corner, handing out tracts. I had spent time praying for Freda and studying God's Word, nervously deciding on how and what to share with her. In my pocket I had a piece of paper with Scripture references jotted down. I was really ready to tell my Jewish friend about God's plan of redemption and of His love for the Jewish people.

At last twelve o'clock came. Then it was twelve-fifteen, and finally twelve-thirty. As I realized that Freda had decided not to keep our appointment, a lump came to my throat, and tears filled my eyes. "Oh, Lord," I prayed, "she needs you so badly, and I have no way to reach her!" I kept on handing out my tracts. I had done my part. Although Freda didn't come back, she had heard the Gospel. I praise God for the seeds that were planted in her heart, and for the softening I saw in her face when I held her hand. I still have hope for Freda because I know that God's Word does not return void. Please pray that she will be able to turn to the Messiah Jesus, the only one who can heal her inner scars.

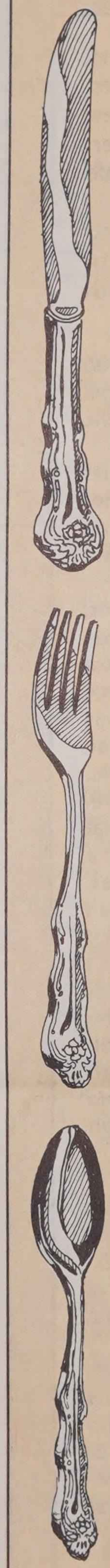
✡ ✡ ✡

The world is full of Fredas — lonely, frightened, wounded people who mourn over their hurts and become bitter toward God. Though not all have experienced the cruelties of Nazi Germany, each of them is living a life of suffering apart from the One who loves them and wants to comfort them.

How wonderful it is that we, as believers in Messiah Jesus, have the Great Comforter who ministers to us daily, and that He offers that same comfort to all who will come to Him. As we read in Matthew 5:4 and 6, *"Blessed are they that mourn; for they shall be comforted. . .Blessed are they who do hunger and thirst after righteousness; for they shall be filled."*

FRIENDSHIP BANQUETS PROVIDE FOOD FOR THE SOUL

IN PORTLAND, OREGON AND GREAT NECK, NEW YORK



NOT BY CHANCE By Stuart Dauermann

The crowd was slow to leave the dining room where we had just concluded our Jews for Jesus Friendship Banquet. People clustered in small groups, chatting amiably with one another, exchanging addresses and observations about the evening they had just shared. I was standing near the speaker's platform, meeting people and answering questions, when out of the corner of my eye, I noticed a young woman patiently waiting for her turn to talk with me. She seemed to me to be carrying an invisible, heavy weight. I turned to greet her.

"Hi, what can I do for you?" I asked.

Her voice was controlled, but her eyes were filled with pleading. *"Do you know of any groups of Hebrew Christians who meet together here in the Portland area?"*

I shook my head thoughtfully. *"No, I don't know of any, but I'd be happy to try to find out. If you'll give me your name and address, I'll send you whatever information I can find."*

At this, she hesitated. Then she slowly explained her reluctance to give me her name and address.

"I've been married for two years. During that time I became a Christian, but my husband is strongly opposed to my faith. In fact, I pretty much had to sneak out of the house to come here tonight."

I was beginning to understand the nature of the invisible burden I had sensed she was carrying. *"Your husband — he's Jewish?"* I asked.

"Yes, he is. I converted to Judaism when I married him, but he's so anti-religious that he won't even let me go to synagogue."

As we talked further, she told me that because of her husband's feelings, she was unable to have any Christian fellowship, except for rare occasions.

"It seems to me that you need some Christian friends — women close to your own age with whom you could meet," I told her. *"They could share with you and provide some sort of emotional and spiritual support."*

She smiled wryly as she replied, *"Well, whenever things get really bad, God always sends me a 'safety valve.' "* I sensed that she was discouraged, and was wondering when that next "safety valve" would come along.

Just then I noticed another young woman standing nearby. She was out of earshot, but obviously waiting to speak to me. I asked Jean, with whom I had been conversing, to wait a moment while I turned to respond to this second questioner.

Her name was Carol. *"Do you know of any groups of Hebrew Christians who meet together in this area?"* Her words were almost like an instant replay of Jean's earlier question.

"My husband is not a believer," Carol continued, *"but I've been a believer for seven years. . . "*

I smiled broadly. *"You should meet THIS young lady!"* Then I introduced Jean and Carol to one another.

Jean and Carol walked over to a nearby table to sit down and talk, and I turned to yet another person who was waiting for me. It was twenty minutes before Carol came back to me, looking quite pleased.

"You two seemed to have quite a bit in common," I observed.

"More than you know!" Carol replied. *"Jean is a student teacher who's been looking for an opportunity to observe in a classroom. She hasn't found anyone who would agree to her doing that, although she's made about fifteen attempts. Now I just HAPPEN to be a teacher, and I LOVE to be observed. Jean will be coming to observe me, and when we get together, we'll be able to share the Lord!"*

I'm still marvelling at the Lord's perfect solution for Jean's problem. Here I hadn't even had time to pray about her need, and God brought a tailor-made answer. As the Scripture says in Isaiah 65:24: *"And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear."*

Won't you join me in praying for Jean, and in praising our God who works not by chance, but by His Spirit.

KOSHER* OR NOT KOSHER? By Bob Mendelsohn

Leonard's kosher catering hall in Long Island is a popular site for Jewish social and religious functions. It's often the scene of Bar Mitzvahs (confirmation parties), weddings, and receptions of all kinds. Recently, much to the staff's delight, our Jews for Jesus New York Branch sponsored a friendship banquet there. The purpose of this and similar banquets in other parts of the country is that supporters of our ministry might get to know us better and have the opportunity to bring their unsaved Jewish friends to hear the Gospel in a relaxed, non-threatening atmosphere.

One man who attended this particular banquet was there purely on business, as an inspector. Because Leonard's claims strict adherence to *kashrut,* the Jewish dietary laws, the Rabbinical Council of Long Island carefully supervises the establishment. Every evening, a rabbi fulfills the role of *mashgiach,* ceremonial food inspector, in each of the catering rooms. He visits the kitchens, the guest tables, even the cloak rooms, to make sure that the *kashrut* standards are diligently observed.

The night of our Jews for Jesus Friendship Banquet was no different as far as the *mashgiach's* duties were concerned. Nevertheless we, the sponsors, and the program we had planned were much different from the clientele and the type of festivities to which he was accustomed. He had heard of Jews who believed in Jesus, but he'd never met any of us. Now here he was, obliged to officiate at this "notorious" affair which the Long Island Board of Rabbis had threatened might well signal the end of the Jewish community's involvement with Leonard's. But the rabbi conscientiously did his job. He watched as the food was prepared and served. In addition to performing his duties, he also heard the Gospel as our music team sang, and he seemed rather intrigued by our literature.

After most of the nearly three hundred guests had left and those of us on staff were packing away the remaining literature, the rabbi approached me somewhat cautiously.

"May I have some of these pamphlets?" he ventured.

"Will you read them?" I asked.

"Yes," he responded. *"I'm intrigued by all this. I've heard of you, but I've never read anything you've written."*

Beside taking Gospel tracts, he also filled out a card to receive ISSUES, our special publication for Jewish people who don't yet believe. And as we parted, he thanked me for the staff's pleasant manner with him throughout the evening.

As we left the catering hall, I wondered, and I'm still wondering, about the *mashgiach's* inner reaction. Did he find Jews for Jesus to be "kosher?" Was he able to see us — not fit to be eaten, as he would judge food — but "fit for use," "clean" before God? I know that believing in Jesus is kosher, so his verdict won't change my life, but it certainly could change *his*!

*fit, proper, ritually acceptable.

MARCI (A TRUE STORY)

By Melissa Moskowitz

I approached you, a bit timidly perhaps,
for such is my way with strangers.
Your face was one that said, "I'd like to talk."
I've always found that people who work in bookstores
are easy to speak to — and so you were!

If I was surprised when you said you were Jewish,
it was only because yours was an unlikely town
in which to find
one of my own.

The conversation flowed easily, and I liked you from the start.
You didn't flinch when I said, "I'm a Jew for Jesus."
And I saw a question in your eyes —
"Please, tell me more."

A bit amazed at God's providence,
(for I had not planned this visit to your store),
searching for no book in particular,
I came across an open heart instead.

And you, Marci, reminded me of myself —
similar talents, similar background and heritage.
In any time and place I would have chosen you as my friend.
But it was God who chose the where and when
for us to meet.

Carefully explaining why I believed, I hesitated —
and hoped you'd ask me to stay.
I was the customer, and you were the storekeeper,
but it seemed that *you* were in need of a book that day —
THE BOOK — and I was the one to offer it to you.

Over coffee I told you my story, a testimony —
of God being there for me to find.
I paused; you broke the silence. "Yes, I know."
I listened, and caught the heartbeat
of your faith.

In some wonderful, unexplainable way,
you too believed in Jesus the Messiah,
and you had, from the time you were a child.
Marci, sometimes God surprises me!

You felt He had sent me your way,
for your questions needed answers,
and your faith needed nourishment by
which to grow.

I am not a gardener, but God chooses simple vines and branches
to show forth His righteousness —
And who am I to question why?

You sat there with open hands and an open heart, ready — to receive.
It was so very much the right way, the right time.
I couldn't have planned it better myself.
In fact, I couldn't have planned it at all!

L'SHANAH TOVAH TIKATEYVU!

Once again the time has come for Jewish New Year greetings. ROSH HASHANAH, the Jewish New Year (5742) begins after sundown on Monday, September 28th. The traditional Hebrew greeting is L'SHANAH TOVAH TIKATEYVU! (pronounced with broad "a's" as in *father,* and accented where underlined). If you *still* can't say it, send a card!

A WORD OF
THANKS!

TODAH, as they say in Hebrew! That means "thank you." Many of you responded generously to the recent letter telling about our General Fund need. We're happy to report that the deficit has been erased. We think the friends of this ministry are the best and most generous contributors in the world, and we're grateful to you and to the One who moved you to give.

Our policy is *not* to send out regularly scheduled "appeal letters." If there's a specific need or opportunity that requires more from you, our contributors, than your regular support, we'll always pray about it first. Then, if we feel the liberty of the Holy Spirit, we will tell you about that need.

This newsletter is free, whether or not the recipient ever makes a donation to our Jews for Jesus ministry. As long as we're assured that you want to receive it, we'll continue to send it. Occasionally we will inquire to see if you're still interested. At those times we will appreciate your "yes" or "no" response, so that we can keep our records in order.

A MODERN MISSIONARY JOURNEY

By Zhava Glaser

As the Liberated Wailing Wall waited at Kennedy Airport in New York to board a plane to England, I had the feeling that history was about to be made. After a year and a half of prayer and preparation, we were embarking on the first-ever Jews for Jesus tour to evangelize in all of the countries of the English-speaking world. The thought came to me that airports would become very familiar places for us as we zipped from country to country during the coming months. Romantic visions of Paul's missionary journeys flashed through my mind. "Did *he* ever have to stand in line to check his luggage?" I mused.

ENGLAND

England was a natural place for us to begin our overseas outreach, since 400,000 Jewish people live there. Scheduled to sing in several large public halls, we didn't know exactly what to expect. Would the people like us, or ignore us? Would we be able to reach Jewish people? When the time came for our first presentation, the people of England flocked by the hundreds to hear our Jewish Gospel music. They liked us! Many stayed afterwards to talk — some to express their thanks, and others to ask how they, too, could know Jesus.

England was a natural place for us to begin our overseas outreach.

We brought several thousands of our "broadside" tracts with us. *"Your methods won't work here,"* some Christians warned. But we tried anyway. On our first evangelistic outing, we had hardly stepped from the double-decker bus when a Jewish person stopped us to talk. In only an hour's time, we had conversations with at least ten Jewish people, and distributed seventeen hundred tracts.

We sowed many Gospel seeds during our three weeks in England and laid the foundations for a further witness. We met several individuals who are involved in Jewish missions there, and saw the old Jewish London neighborhoods. We even took a few hours for sightseeing and picture taking — in our Jews for Jesus jackets, of course — which gave rise to conversations with many interested and curious inquirers.

One of our most gratifying experiences in England was when Jeffrey, our piano player, prayed with the brother of a Jewish believer to receive the Lord. It's always special to us when the families of believers are saved, because very few of us have had this joy of seeing our own loved ones come to faith in Christ.

SCOTLAND

As we left England for Scotland, we knew that the Lord had much more in store for us. In Glasgow we were invited to sing at the Luis Palau Evangelistic Crusade at Kelvin Hall. When we arrived, we were a bit taken back by the sheer immensity of the building, but the hall filled up with people. We sang to seventeen thousand on two consecutive nights. For security reasons we could not walk about and meet anyone after the program, but one elderly Jewish man who could not reach us for counseling didn't let that deter him. He came to the Crusade office the next day and prayed with another Jewish Christian to receive the Lord. After two days in Scotland, we flew to Israel.

ISRAEL

How did Israel greet this traveling band of Jewish evangelists? Well, not exactly with open arms, but the response was good, even better than we had hoped. Though our time in Israel was short, we packed every day to its fullest.

At Tiberias, our first stop, we sang for the local Jewish Christian congregation. Then we sat back as *they* sang Israeli songs about Jesus to *us*. Many of them were very new believers. One family was being evicted from its home in a *moshav* (cooperative settlement) because of its testimony for the Lord. Immigrants from America, they had found the Lord in a most appropriate place, Israel!

During our stay we sang at two *kibbutzim* (collective agricultural groups). The *kibbutz* residents were very curious and willing to listen to the Gospel. One night we stayed up until 2:00 a.m. answering their questions.

Then came the long-awaited day when we drove to Jerusalem. Strong emotions welled up within us as we approached the city. For some of us it was our first journey to Israel, and being in Jerusalem was the pinnacle of the tour. We walked to the Western Wall, and there we were — the *LIBERATED* WAILING WALL at the WAILING WALL!

We sang for a Jewish Christian congregation in Jerusalem. More than two hundred Jewish and Gentile

The LIBERATED WAILING WALL at the Wailing Wall.

believers crowded into a tiny room. Among them in the back corner sat an Orthodox Jewish man in traditional garb. He was a "secret believer" in Jesus. *"Remember Nicodemus!"* he whispered, smiling as he left. That man risked his reputation to come and hear us. We wonder how many more like him there are.

SOUTH AFRICA

Too soon the time came for us to leave Israel and head for South Africa. Boarding the plane, it was hard to believe that we were really on our way. We had encountered so many obstacles that it seemed like Satan was working overtime to keep us from going there. Our visas, requested more than a year earlier, were granted only one day before our departure. Then we drove for two hours to reach the proper consulate, arriving with the necessary papers *one minute* before the office closed!

Visas in hand, we landed at Johannesburg. Our coordinators showed us our full schedule that included three concerts on the campus of Wits University. As we began our evangelistic work, several asked, *"Are you really going to Wits? That's where they teach reading and* rioting, *you know!"* Nevertheless, we were determined to proceed with our scheduled concerts there because thirty percent of the student body, amounting to several thousand, is Jewish.

About a dozen of these Jewish students came to our first concert, intending to disrupt the program with shouts and insults. They calmed down eventually, and we had an opportunity to share the Scriptures with them. At the next concert, the opposition increased. A group of one hundred and fifty Jewish students pushed into the hall. They began to mount anti-Jews for Jesus posters on the wall behind us. In response, we wrote in large Hebrew letters on the blackboard, "JESUS IS THE TRUTH." At that, they looked at one another in amazement and asked, *"How do they know Hebrew?"*

As we stood up to sing, wads of paper began flying at us. We were all being hit with these missiles, but we kept on singing. Even when they disconnected our sound equipment, we still kept on singing. We finally stopped when one of the Christians was punched in the stomach. We were not discouraged by the hostile reaction because of what happened afterwards. For hours after our "concert" there were clusters of Jewish students all over the campus, talking about Jesus with their Christian friends.

Protestors mobilized to try to break up one of our meetings in Johannesburg.

Our third concert caused a minor disturbance, but we talked with those who had sincere questions. *"I'll bet you don't usually think about Jesus this much,"* Mitch, our leader, said to one of the students. *"Oh,"* the young man replied, *"we never think about him — until* today, *that is!"*

Our next stop, Capetown, was more subdued. Several Jewish people attended our concerts there. The leader of one Jewish group warmed up to us and travelled more than sixty miles to keep another Jewish group peaceful. What a sight! Two Jewish leaders listening openly to the Gospel, clapping and tapping their feet to our music!

Three Israeli families came to one of those concerts. They invited us home, and over tea, we talked about Jesus until the early hours of the morning.

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TRYING AGAIN. . .AND AGAIN By Ruth Rosen

Cliches. They sound old and worn out, and because we've heard them so many times, they are easy to ignore. If someone attempts to give some "trite but true" advice, we find ourselves finishing the sentence with them as we nod our heads in what could be taken either for bland agreement or sheer boredom. Merely repeating those old axioms will not give them meaning, but life's experiences certainly can — and do!

Here's an old cliche that bears new consideration. You've heard it before: *"If at first you don't succeed, try, try again!"* People have a way of saying that at the most annoying times. When I'm losing patience with some project, the last thing I'm interested in is seeing someone smile brightly as he or she sings out that well-worn cliche. But recently I've had a couple of experiences that have reminded me of the truth of that old saying and have encouraged me in the area of perseverance.

First, there's Susan, an unsaved Jewish girl who gave her name to one of our summer campaigners last year so that she could receive more information about Jesus. I received Susan's name and phone number in August or September. For months I tried to call her and succeeded only in speaking to her roommate. She promised to give Susan my messages, but told me that she was very rarely at home. My phone calls were never returned and I grew discouraged.

. . .AND AGAIN. . .

I called from time to time as a token effort, but I had little hope of any results. And then it happened. We had a flu epidemic in New York City. Everyone and their mother was getting sick, and I wondered if my busy friend (whom I had never met or talked to) might have had to slow down a bit, too. I called her, and sure enough, she was home sick with the flu! We had a long talk and decided that it would be a good idea for us to meet in person to discuss further the issue of Jesus. We set up an appointment, but before we could meet, Susan had to cancel it. It was quite a while before I could get her to commit herself to another day, but finally we set up another appointment. This time she was able to come, and we had a delightful visit. She seemed to have an honest and open heart, and gladly accepted the literature I gave her. When I suggested that we meet again to study the Bible together, she was frank in telling me that she preferred to read the literature first and to think about it before committing herself to any course of study. She said that she would call me back, but probably not for quite a while, as she had some thinking to do on her own.

I began praying for Susan, asking others to pray, too, that God would give her a hunger for Him. Then I waited for her call. . .and waited. . .and waited. I began to wonder if she had decided against pursuing her search. Finally I decided to call her, even though she had let me know that she preferred to be the one to initiate our next contact. I called a few times, and as in the beginning, she was never at home. I left messages with her roommate a few times, and when Susan didn't answer my messages, I grew even more discouraged.

. . .AND AGAIN. . .

Almost despairing of any future contact with Susan, I picked up the phone one morning and made another routine attempt. This time, to my surprise, Susan answered! When I asked her if she had read the literature, or if she'd thought of any question since we'd talked a few months ago, she said slowly, *"Yes, I have. And I've been thinking lately that I'd like to have a couple of Bible studies with you."* I guess all those prayers for Susan really did amount to something!

The very same day that I spoke to Susan I had another experience that reinforced the lesson of perseverance. Sheila was a Jewish woman who was interested in knowing more about why we believed that Jesus is the Jewish Messiah. I was given her name from a list of people who receive our publication, ISSUES. I had been trying to call Sheila for *five months,* and whether I called in the daytime or at night, I always got a taped message. I left my name and phone number many times, along with the message that I was calling with regard to the Jews for Jesus literature she was receiving. Because Sheila never returned my calls, I began to wonder how interested she really could be.

. . .AND AGAIN. . .

That night, as I was sitting at my desk, I came across her name again. I decided I might as well call and leave another message on her answering machine. I failed to notice that it was already 10:15 p.m. Had I realized this, I would not have called, since 10:00 p.m is my cut-off point for making evening calls to people whom I don't know. Imagine my shock when the phone was answered not by a machine, but by Sheila herself!

We chatted for a while, and Sheila told me that she'd been reluctant to return my calls because she didn't know how deeply she wanted to probe this issue about Jesus. I was able to share some of my testimony with her, and although she was not ready to meet with me, she said that she would welcome another phone call. I found out that the best time to call her was between ten and eleven in the evening. Now that I've established contact with her, I am praying that God will be working in Sheila's heart.

I was encouraged to see how God had been active in the hearts of those two women when I had felt ready to give up on them. Those two incidents made me think that maybe we should change that old axiom just "a tad." Instead of, *"If at first you don't succeed, try, try again,"* how about, *"Pray and try again, and if that doesn't work, pray and try some more!"*

A LETTER-PERFECT INCIDENT By Matt Sieger

I'm always excited to see God at work in people's lives, drawing them to Himself. When I see Him at work in this way, it's usually because I am actively involved in the person's life. But recently I witnessed an instance of God reaching out in a special way to an individual — and I never even left my desk!

One day the Jews for Jesus San Francisco headquarters office received a letter from an inmate at a state prison. It was passed on to me for a reply. The inmate, a Jewish man, had written us because somehow he had come across a piece of our literature in the prison, and it had stirred an interest in him to find out more. In his letter he said that although at first he had been skeptical about our literature, after he read it he felt an absolute trust and belief in what was written. He went on to say that he had been doing a great deal of reading in prison, and that lately he had been reading more and more about Jesus Christ.

This young Jewish man made it clear that his heritage was very important to him. *"I'm a Jew and I'm proud of that fact,"* he wrote. But it was evident from his letter that something (Someone) greater than himself had compelled him to write to us. As he put it, *"It just seems that. . .my life has changed so drastically, but I feel a purpose in all of this — I just don't know what it is."*

He asked us to send him more literature, and then closed his letter with this sentence: *"I shall pray that God will use this letter in helping me find answers through my own people."*

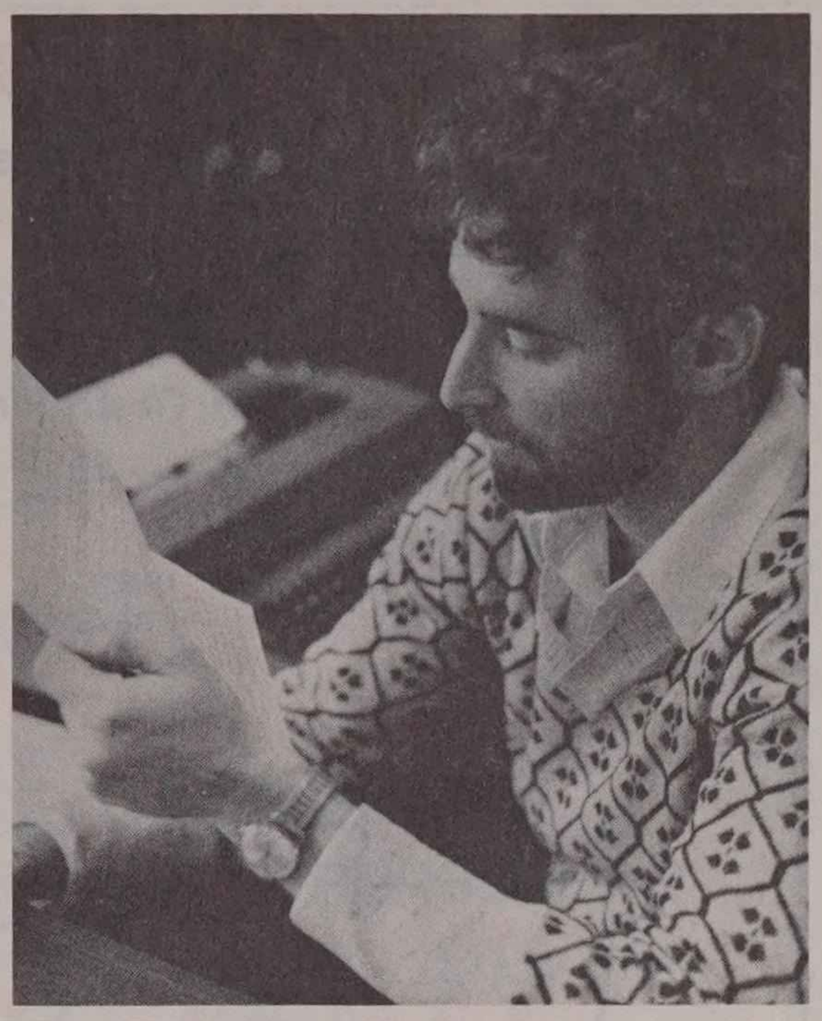
What he couldn't know then was that God had already begun to answer his prayer, except that we Jews for Jesus were going to play an indirect role in helping him to find answers. God already had someone else in mind for a direct witness — someone very close at hand to this young Jewish man.

I discovered this just a few days later when another letter came across my desk. The second letter was dated the same day as the one from the Jewish man, and was from another inmate at the same prison. The second man, a Gentile and a born-again Christian, served as a clerk to the prison chaplain. Recently the clerk had spotted a letter in the chaplain's wastebasket that caught his attention. When he pulled it out and read it, he found that it was from Jews for Jesus, and was about witnessing to Jewish people.

He explained in his letter that although there were a number of Jewish men in the prison, *"No one witnesses to them except myself."* He added that those to whom he had witnessed were still willing to listen, and he asked us for some materials that would help him witness further to these Jewish men.

I almost laughed with joy and excitement as I saw God's hand so evident in this seeming "coincidence." This concerned Christian inmate was writing to us for direction in sharing the Good News with his Jewish cell mates, and just days before, I had received a personal letter from one of those same inmates — from one who was definitely seeking spiritual guidance! It was clear from the content of both letters that they had been written independently of one another. I was awed by this evidence of God's sovereignty and love.

I had already written to the Jewish man, encouraging him to continue to search the Scriptures, and to look through the literature I had enclosed. I had also arranged for him to receive



Matt Sieger has been on missionary staff at San Francisco Jews for Jesus headquarters. He is being transferred to his new assignment in Toronto, Canada.

ISSUES, our free publication for Jewish people who want to know more about what we believe. Now I wrote to the Christian clerk, giving him the name of his interested fellow inmate. Most likely, the clerk already knows this other man, and has probably even witnessed to him. But now he will know that in this Jewish man he has a very attentive audience! I also sent out the materials that the clerk had requested, some of which he should be able to share directly with his Jewish friend.

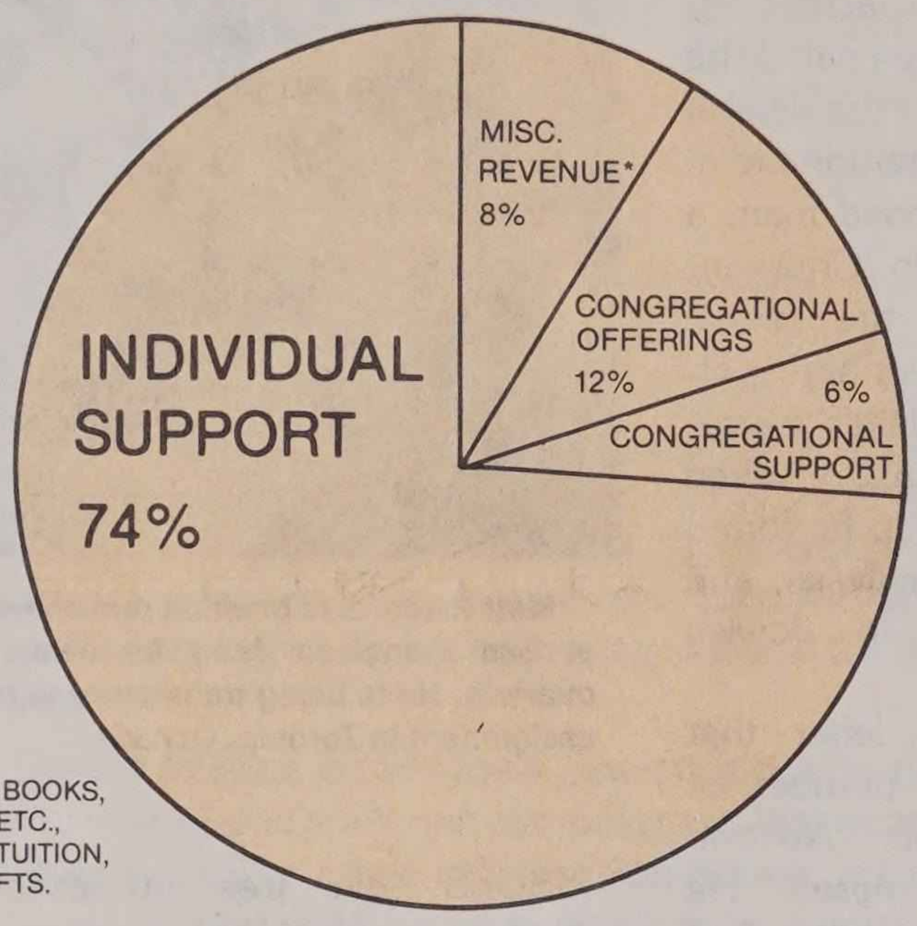
It's quite evident that God has made a great start in reaching this young Jewish man in prison. Pray that the Gentile Christian clerk will be used in a mighty way to reach not only this one man, but many of the other inmates as well — that though they are behind prison walls, these men may soon know in their hearts the full meaning of the verse, *"If the Son, therefore, shall make you free, ye shall be free indeed"* (John 8:36).

YOUR JEWS F✡R JESUS MISSIONARY DOLLAR

The Jews for Jesus work year is based on the Jewish calendar, which begins this year on the evening of September 28th. Our fiscal year begins on January 1 and ends on December 31. We usually receive our audit in the month of May.

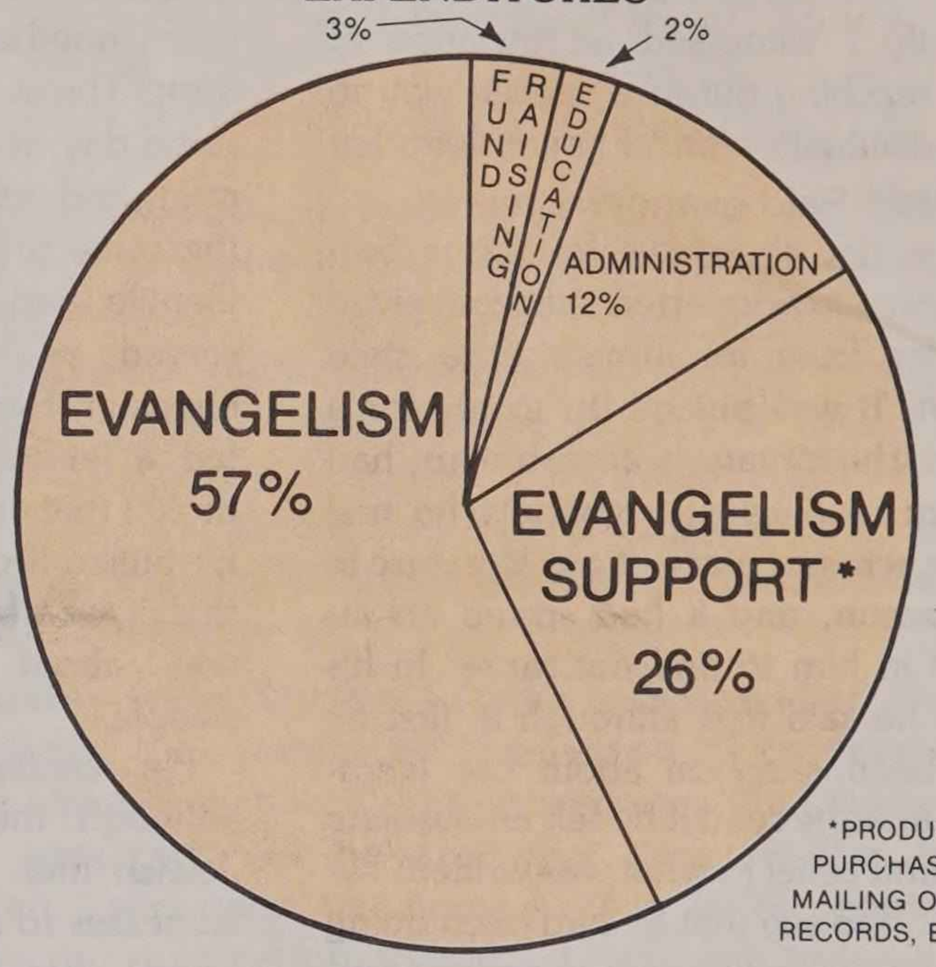
The two circles below depict the sources of our Jews for Jesus support and how that income is spent.

SOURCES OF INCOME



*SALES OF BOOKS, RECORDS, ETC., INTEREST, TUITION, IN-KIND GIFTS.

EXPENDITURES

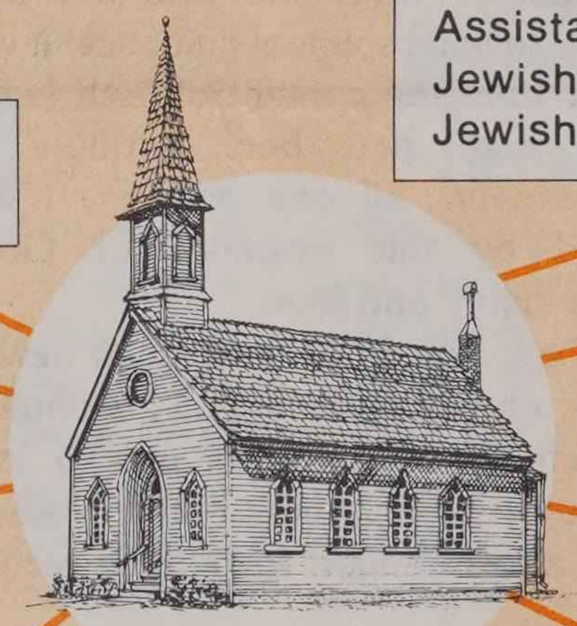


*PRODUCTION, PURCHASE, AND MAILING OF BOOKS, RECORDS, ETC.

Jews for Jesus is a charter member of the Evangelical Council for Financial Accountability. The ECFA, an association of evangelical non-profit organizations, requires the highest standards of financial accountability and disclosure to government, donors and the general public. From time to time you will see the ECFA seal on our letters and receipts.

If you are a contributor to this ministry and would like to know in detail exactly how our monies are received and disbursed, we will mail you our last audited financial statement upon request. Please include a self-addressed 12-inch *heavy-duty* envelope with 54¢ postage affixed.

THE JEWS F✡R JESUS EVANGELISTIC SUPPORT MINISTRY WITH THE CHURCH



- Church meetings and presentations
- This newsletter
- Assistance to denominations and other Jewish missions in developing independent Jewish Evangelism programs
- Jewish Evangelism Seminars
- Emergency relief to needy Jewish Christians
- Production and supply of witnessing materials
- Composition and recording of Jewish Gospel music
- Discipleship of new believers
- Representation of Jewish Community interests to concerned Christians*
- Scholarship program for Jewish Christians studying for Christian service
- Publication of evangelistic tracts and brochures
- Referral of new believers to churches

*(i.e. support for Soviet Jewry, the survival of Israel, the need for dialogue, combatting anti-Semitism)

THE JEWS F✡R JESUS EVANGELISTIC OUTREACH MINISTRY

ISSUES, an evangelistic publication

Posters

Interviews and articles in the secular press

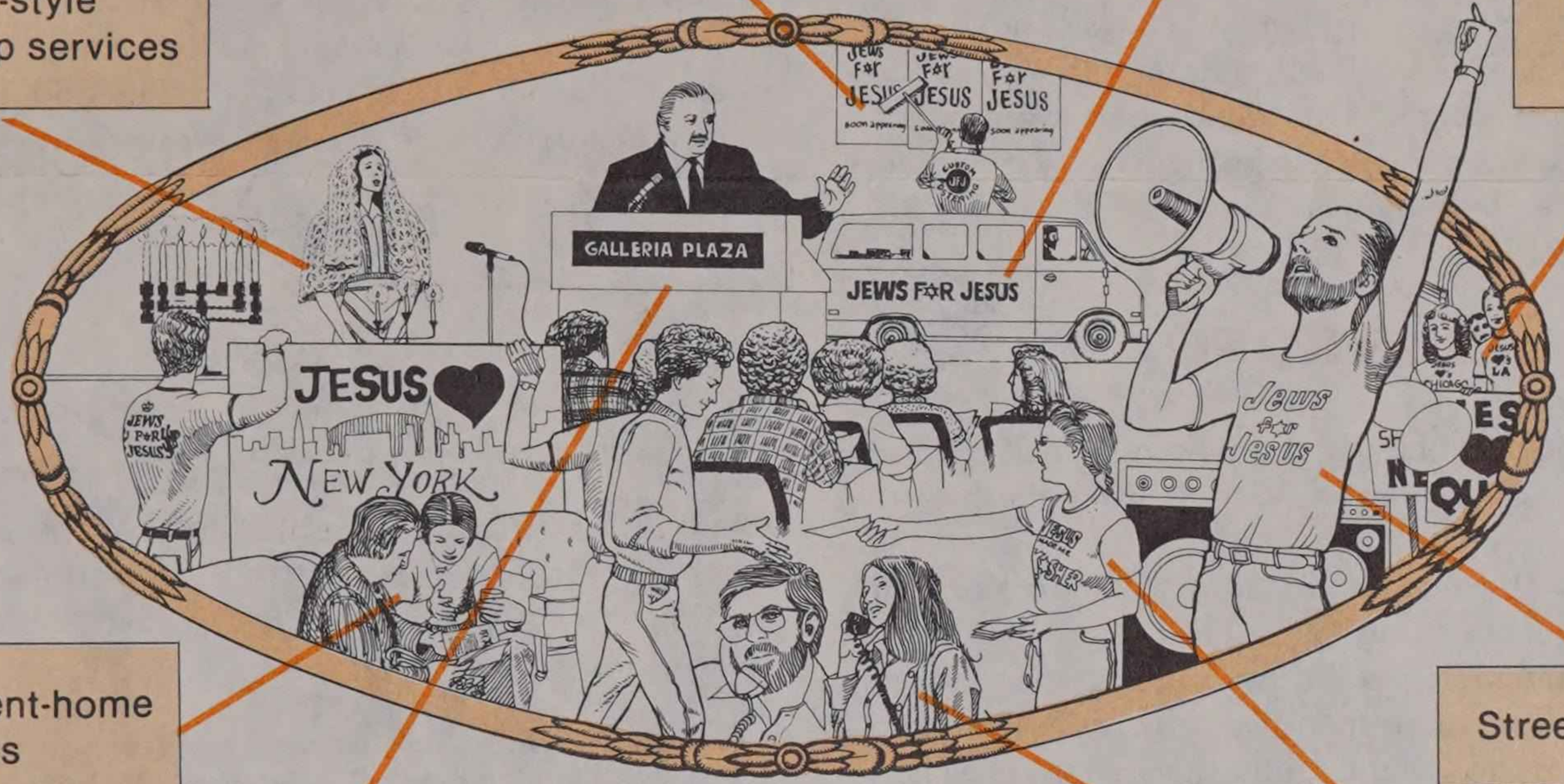
Mobile evangelism where Jews for Jesus has no permanent branches

Paid evangelistic ads

Witnessing campaigns

Jewish-style worship services

Campus evangelism



Retirement-home ministries

Street preaching

Banquet evangelism

Parabolic preaching through dramatic skits, music, parades, and demonstrations

Telephone canvas

Distribution of "broadside" literature in public places

Ingathering (retreat) ministries

Person-to-person Bible studies

Group Bible studies

Personally typed letters of witness

Ministry to convalescents

Door-to-door canvas

Witnessing to those referred to us by Christians

Evangelistic concerts

Overseas outreach

Permanent branches in New York, Chicago, San Francisco, Los Angeles, and Toronto

cont. from p. 7. . .

KENYA

The twelve days in South Africa really tired us, so we welcomed a lighter schedule in Kenya. The Kenyan Christians greeted us with open arms. As we walked through the downtown areas in Jews for Jesus jackets, I was amused at the thought of Jewish tourists seeing us in New York and then again in the middle of Africa. I pictured a puzzled wife exclaiming to her husband, *"Martin! Those Jews for Jesus are everywhere!"*

INDIA

From Kenya we went on to India, where our major efforts were poured into three evangelistic meetings. The Jewish community in India was small and difficult to reach. When we visited Bombay's largest synagogue, there were only a dozen worshipers. We managed to let them know in a subtle way who we were. We pray that our witness there will have some lasting effect.

HONG KONG

After the stifling heat of India, the air-conditioned comfort of Hong Kong was a great relief. We had five days there to reach out to the many Jewish tourists, as well as to the Chinese people. **During our ministry in Hong Kong at least forty-five people came to the Lord.** The Hong Kong Colonial Government sponsored us in an outdoor concert that was attended by more than two thousand. They also advertised our group in all the tourist magazines, as well as in the local newspapers. Again I thought about my hypothetical Jewish tourists. *"Martin!"* I imagined the wife exclaiming. *"You're not going to believe who's here, too!"*

AUSTRALIA

Our next stop was Australia. We had only one day to spend in Sydney, but we managed to squeeze in a national TV talk show where Mitch was sandwiched in between a liberal rabbi, a liberal Protestant minister, and a slightly hostile host. We also had an interview with someone from Sydney's largest newspaper, handed out about fifteen hundred tracts, talked with several interested Jewish people, and sang for a group of three hundred. After all that, we slept on our flight to Melbourne.

One of the Melbourne concerts was cancelled because of a power shortage regulation, but there was no power shortage with God! Instead of the scheduled presentation, we spent two hours talking with a large group of Jewish people who had come to express their views. None of them had ever heard the Gospel presented in a way that they could understand.

We did have our other scheduled public concerts, one of them outdoors in Melbourne's City Square. Several Jewish people stopped to listen and stayed to ask questions. One of them was a man we had met in Hong Kong. *"My wife and I haven't stopped talking about you,"* he told us. *"We never knew that Jews could believe in Jesus!"*

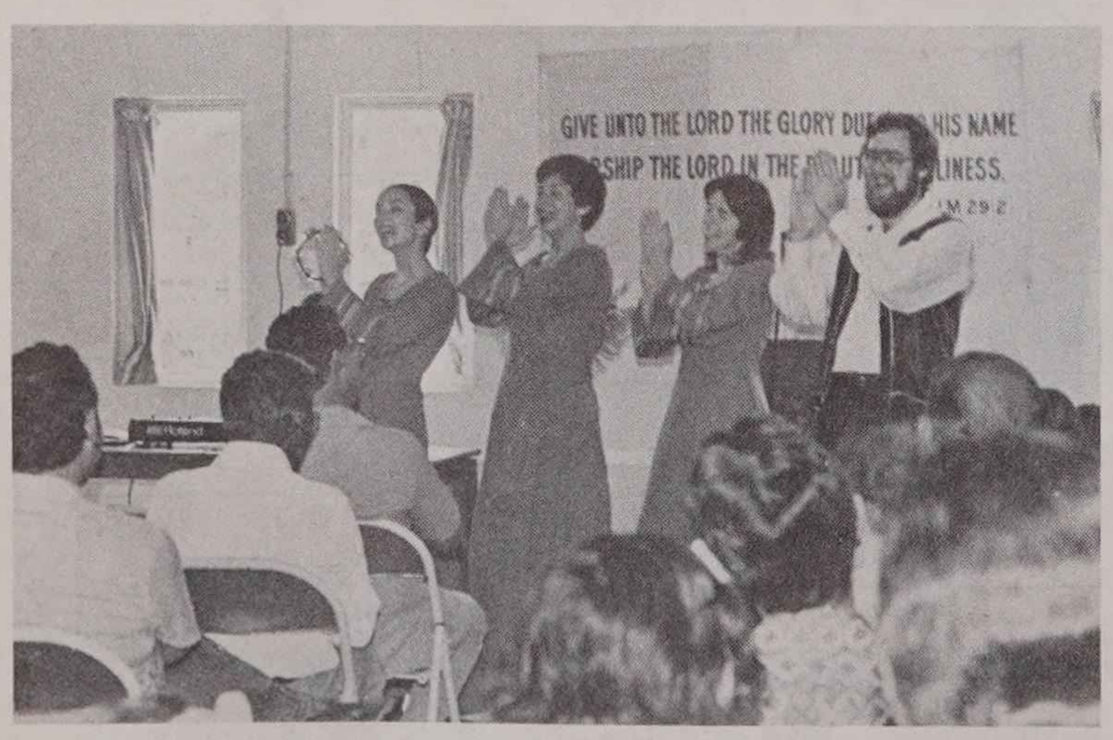
We sowed many Gospel seeds by broadsiding.

NEW ZEALAND

From Australia we flew to New Zealand, our last stop on the world tour. In Auckland an older Jewish man waited for fourteen hundred people to leave after our Town Hall concert before he approached me. He was searching for God and wanted to talk. My husband Mitch and I had lunch with him the next day. He said he saw a real difference in us, and promised that he would read the New Testament.

Another man, an Israeli, drove for more than six hours to see us after reading about us in the newspaper. He had heard the Gospel from a Christian friend in Jerusalem, and wanted to meet some other Jews who believed in Jesus.

On our flight back from New Zealand to the United States I reflected on this evangelistic tour of the English-speaking world. Everywhere we went, interested Jewish people had come out to talk to us. Our music drew many to listen to the Gospel. And through television, radio, and newspaper interviews, the message of Jesus was amplified. Every country, every city, had yielded fruit for our labors. While we were overseas we felt a real bond with our Christian brothers and sisters in the States who were praying for us so faithfully. We came home with a real burden for all the countries we had visited, that Jews and Gentiles there, having the same basic need for their Creator, might know Him through Jesus, His anointed, the Savior of the world. ✡



God's people, wherever they're found, enjoy hearing our musical message of Israel's Messiah presented in a Jewish way.

FOR THE CHRISTIAN WHO WANTS TO KNOW MORE ABOUT JEWS AND EVANGELISM

THE JEWS FOR JESUS NEWSLETTER

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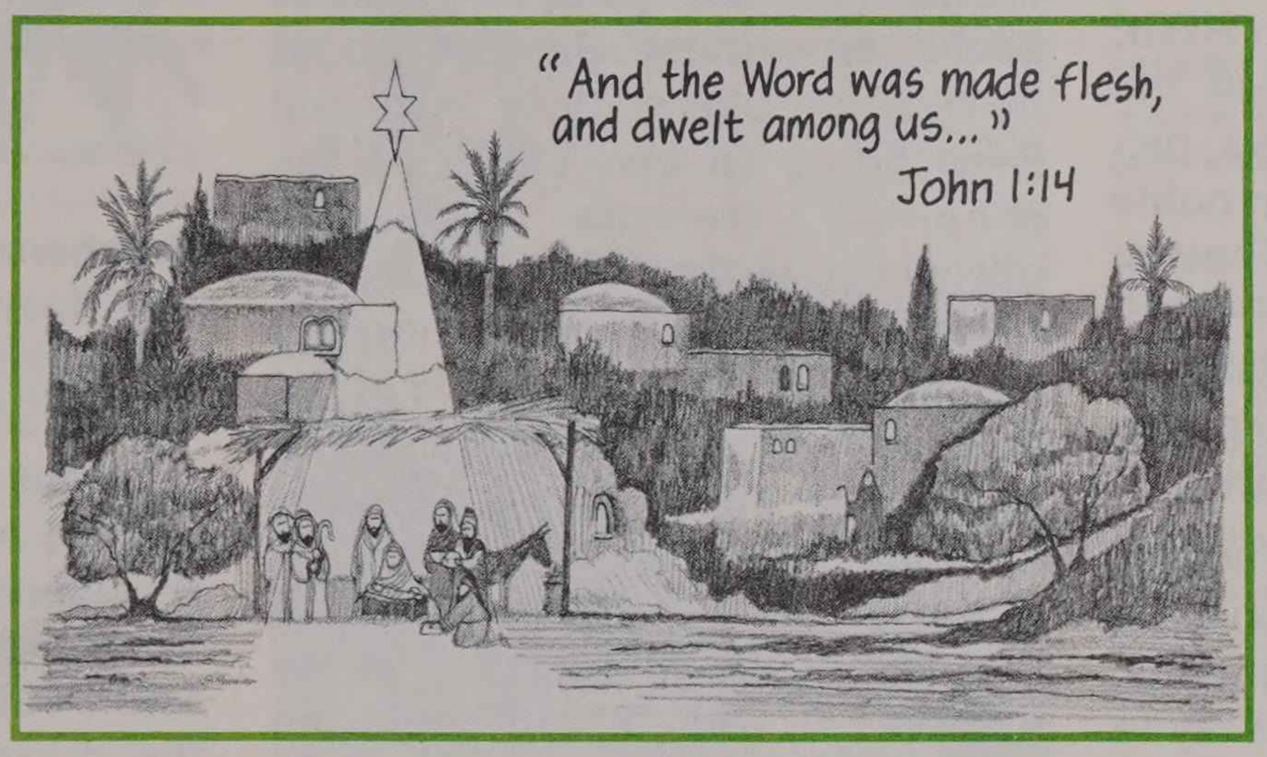
CHRISTMAS WHEAT AND TARES

By Moishe Rosen

Some of my esteemed brethren who are Bible teachers have spoken out against the "observance" of Christmas. They point out that the date itself, yule logs, Christmas trees, and many customs connected with Christmas are of pagan origin. Technically, they are right! But actually, they're wrong in saying that we shouldn't have Christmas. There's an old saying, "Every party has its 'pooper.'" In putting down Christmas, these Scripture-spouting-Scrooges rip the tares from the wheat so zealously that the wheat is uprooted, too. And they seldom wonder why their field is so bare. We think that these holiday heresy hunters should reconsider before they set out to spoil someone else's joy in celebrating the birth of Christ on Christmas, or on any other day of the year.



I happen to like Christmas! It's not because I'm very much for trees, baubles, and tinsel, but because our *common culture* has adopted this day to commemorate the birth of Christ. It has become an occasion, a vehicle if you will, for us to tell the message of the Messiah. After all, what other season do we have when the shopping malls invite church choirs to come and sing about the Lord Jesus Christ? We may need to look *above* the tops of the Christmas trees to see the Lord, but cultural celebrations need not obscure our vision of the Savior.

Is it wrong to celebrate the Messiah's birth on December 25th? The Scriptures don't tell us on what day He was born. And even if they did, the Jews used a lunar calendar, whereas the calendar that we use is a solar calendar. If we did know the date, we would be confused because it would need to be translated into terms of our present calendar, which, itself, is a product of paganism. One day is as good as another to remind the world that the Word became flesh and dwelt among us. If it's December 25th, so be it! It doesn't really matter, because those of us who are more than cultural Christians celebrate the Incarnation *every day* as we realize anew the truth of Emmanuel, God with us. We wake up with Him every morning; we lie down each night in His presence. Any moment of any day that we care to direct our attention to Him, He is present with us. What's more, He's there even when we're not thinking about Him. In a sense, every day is Christmas!

Anyhow, when it comes to holidays, is there truly such a thing as a Christian holiday? The answer is first no, then yes. When we examine the New Testament, we see that the believers are not commanded to observe special days. Jesus and the Apostles observed special festivals, but those holidays they observed were Jewish Old Testament holidays.

The law regarding those holidays was given to the Jewish people, not to New Testament believers. The commands of Jesus are very few. New Testament believers are told to observe Baptism and the Lord's Supper. There are moral teachings, precepts of how to live a life governed by the Holy Spirit, who is our Law within, but these teachings are also covered by the Old Covenant Law.

Jesus' new command was that we love one another; and Spirit-led people have set aside occasions to celebrate their love for one another, even as the world does. We celebrate such events as birthdays, anniversaries, graduations, and the acquisition of a new home. All these celebrations become occasions for us to demonstrate our love for others. Why, then, should it seem unreasonable that our hearts desire holidays to celebrate our love for God? In the spirit of showing our love for one another and our devotion to God, holidays can't be wrong. We can never have too many! Isn't it wonderful to know that whereas our Lord Jesus Christ did not command certain days of devotion, He did command love? We get to pick the days when we can best show that love.

Yes, I like the Christmas celebration because it gets people thinking about Christ. Those who might ignore or avoid Him all the rest of the year are confronted by the possibility that the Christmas story just might be true.

A while back, I met a Russian Jew who is a believer in Jesus. He came to a church meeting where I was speaking, and we had a few minutes together after the service. I asked him how he came to Christ in Communist Russia. Believe it or not, it was through Christmas! It seems that the Communists haven't been able to stamp out the consciousness of Christianity in Soviet Russia. There was a time when they wanted to make Christmas a workday like every other day. But somehow the popular holiday was so ingrained in the Russian people (though they celebrate it on another date) that the government wasn't able to get them to abandon it. Instead, by popular demand, this vestige of a former Christian culture remained in the USSR as a "cultural holiday."

At any rate, my Russian friend, a young engineer, came to Christ through that cultural celebration. On the Russian television he saw a cultural program showing some of the historical Christmas celebrations. In it they sang some of the pre-revolutionary hymns — Christmas carols. My young friend

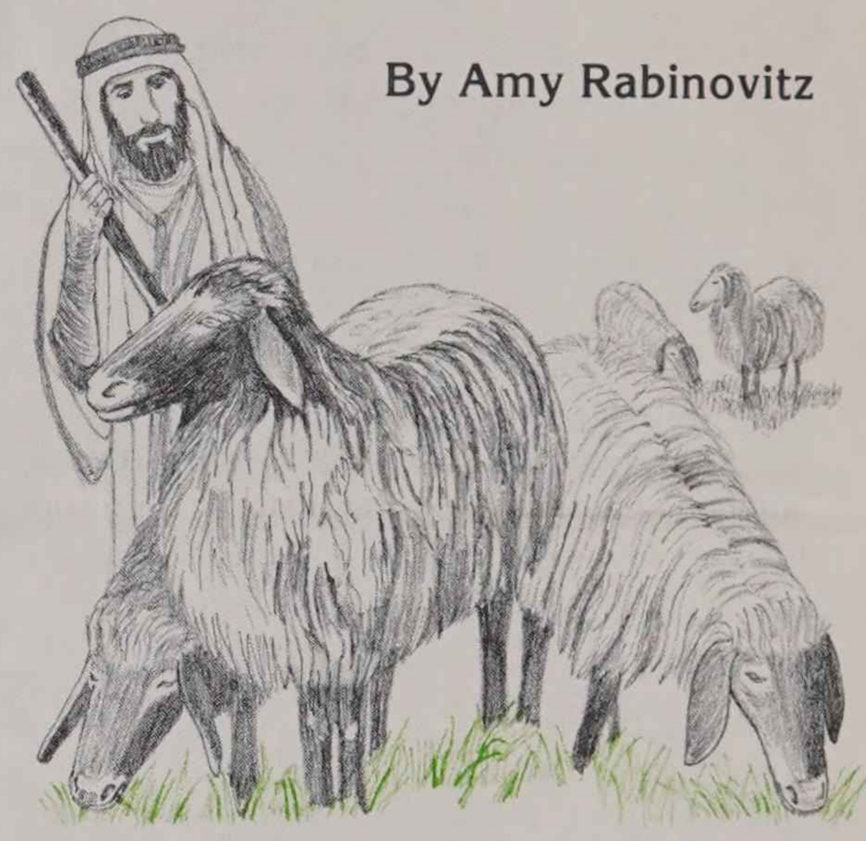
Cont. on pg. 2 . . .

listened carefully to the words. There were songs about the Prince of Peace, God Incarnate, and portions of Scripture. He was impressed enough to begin studying. That interest that was sparked by the cultural celebration of Christmas culminated in his coming to Christ. He smiled when I told him that my wife Ceil also started thinking about the meaning of Christmas after hearing Christmas carols.

So to those who would insist that Christmas is a pagan celebration, I would say that I like the fact that the birth of Christ is portrayed freely on radio and television and in many other ways at this time of year. It's a special opportunity to preach the Gospel. It raises questions in the hearts of many who ask themselves, *"Could it be true?"*

And when I go to church during this Advent Season and sing with the congregation, *"Oh come, oh come, Emmanuel, and ransom captive Israel . . . ,"* to me it's much more than a song of celebration. It's a fervent prayer!

MY WHOLE IDEA OF SHEPHERDS CHANGED . . .



By Amy Rabinovitz

I've always thought of shepherds in a Psalm 23 setting, as quiet, sensitive people whom I'd like to know. I visualized them sitting in green fields, contemplating God and His good creation; composing tunes on wooden flutes; writing poetry to extol and honor God's name. To me, they were all potential King Davids. Also, because Jesus called Himself the Good Shepherd, I've always pictured shepherding as a rather noble and romantic profession. That is, those *were* my impressions — until one day I stood in a field outside of Bethlehem where a shepherd was herding a flock of sheep. UGH!

It was no reflection on the sheep, you understand. In sermons we often hear sheep described as dirty, smelly, dumb creatures, but they're only being and doing what comes naturally to them. But standing in that field, I took a closer look at the shepherd, as well as the sheep. With my feet sinking into disgusting muck that would have prompted my mother to insist that I burn my shoes and wash my feet before entering the house, I learned a few things about shepherds.

My first realization was that shepherding is no white-collar job! I noticed that the shepherd was constantly on his feet, walking among or alongside his flock, herding them along. I also realized that the shepherd must be extremely attentive while he works. Maybe he has some idyllic hours in which to meditate, but it certainly was not one of those idyllic hours that I was seeing as I stood there, watching.

Also, because the sheep smelled bad, the shepherd smelled bad. And he looked worse than he smelled. This was definitely not someone I would invite home — not unless he cleaned up first!

Last of all, and this was the clincher, the shepherd was rather crude, not the kind to observe social amenities. He just about herded his sheep right into me! Responding to two clicks of the shepherd's tongue and some obscure-sounding call, the entire flock turned from one direction and headed toward the other side of the road. I was directly in their path. Picture, if you can, this city girl putting her Keds into gear and getting out of the way — fast! I was such a blur that two of the sheep followed **me** instead of the flock! But the shepherd made another noise and the two wayward animals quickly trotted back to the flock.

To those who are used to farm animals, maybe my story doesn't sound all that harrowing. But at that point, I felt that I had just about all the contact I ever wanted to have with Middle Eastern shepherds and their sheep. As I stood there, watching the shepherd hurry his charges along (perhaps to greener pastures), I looked off to my right. From where I stood, outside of Bethlehem, I could see Jerusalem in the distance — Jerusalem, the city of the Great King, the site of the Temple.

I began to wonder why the angel had come to the fields outside of Bethlehem to announce the birth of the Messiah to lowly, unkempt shepherds, when all the holy and wise men of Israel were gathered just a short distance up the road in Jerusalem — all the nice, clean religious people, those who had influence and could have spoken to thousands, whose testimonies would have made an impact, those who would have had credibility with the masses. And then I thought: maybe they would have considered themselves too wise, too sophisticated to listen.

The second chapter of Luke records how those shepherds believed the words of the angel and immediately ran to find the Baby. Then, when they had seen Him, they ran to tell others that this was, indeed, the long-awaited Messiah. And all those who heard their words were amazed.

I never quite thought about it before — but just as Isaiah wrote,* who *has* believed our report? Not necessarily the sophisticated, the wise, the "religious," but the lowly, the simple, those with childlike faith. I guess maybe it's not so bad to be a shepherd after all!

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*Isaiah 53:1

THEY'RE BOTH SEEKING

By Martha Jacobs

Faith is a Jewish woman who read the New Testament for the first time last year in a Comparative Religion class. It made such an impact on her that she purposed to find out if Jesus were truly the promised Messiah. Because of the controversial nature of her quest, she never discussed this with her parents, Conservative Jewish people living in New York City.

While she was away at school, Faith began to attend all kinds of meetings she thought were "Christian." These ranged from cults to local church Bible studies. When she began to feel pressured to abandon her Jewish identity, she became frustrated. Knowing that the New Testament is a Jewish book, Faith felt that relinquishing her heritage could not be God's answer to her, and she continued her search.

While visiting her parents last summer, Faith walked through the lobby of their East side apartment and found a Jews for Jesus broadside that someone had dropped. She snatched it up and immediately wrote to the California address printed on the back of the tract. Our California office referred the letter right back to our New York Branch for follow-up, Faith was assigned to me, and I met with her just one week later.

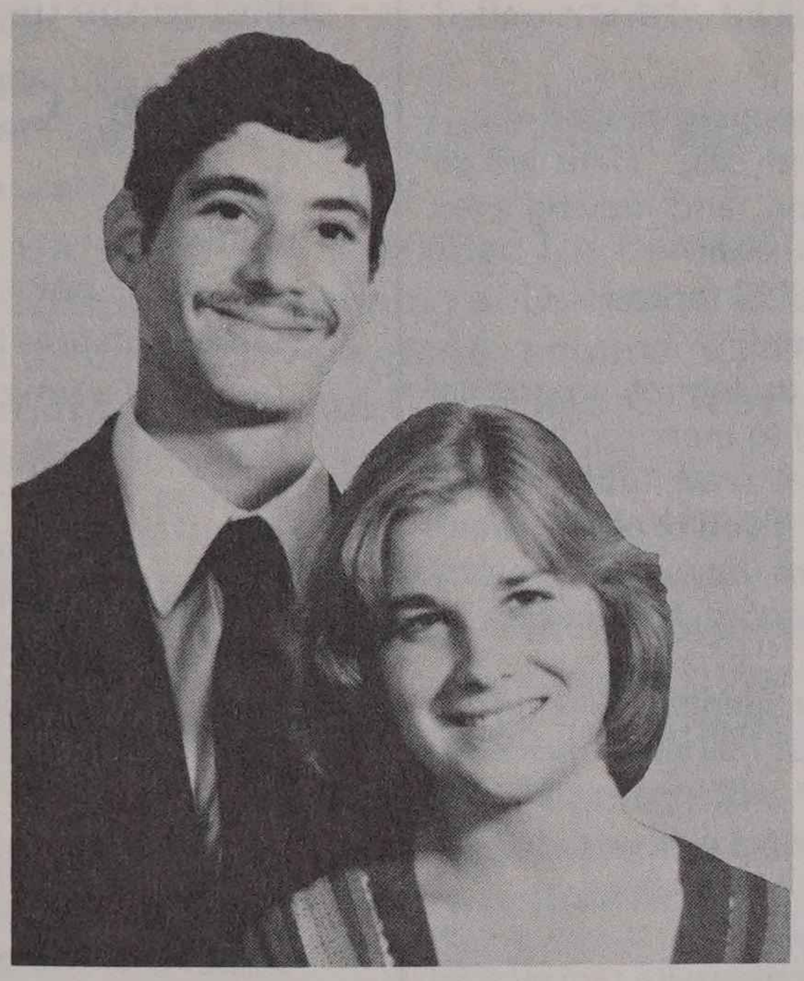
I found her spiritually hungry and wanting to know more about a personal relationship with the God of Israel. She said, *"I know that having a relationship with God has to be the most important thing in life, and I feel an urgency about finding Him. I must find out if Jesus is the Messiah and the way to God."*

The next week Faith read through some of the prophecies I had pointed out to her in the Old Testament, and she decided to tell her parents about her quest. She was unprepared, however, for their reaction. Voices were raised and threats were made. Badly shaken, Faith called me on the phone. In her hurt and anger, she just blurted out, *"Can't they see how prejudiced they are? They don't even read the Bible, and yet they're all uptight about Jesus! The more they threaten me, the more sure I am that I've got to be true to my heart and find out about Jesus!"*

Please pray for Faith to come into a relationship with God that will be true to her name. Her parents have made things difficult for her, hoping to discourage her, but God is able.

Anat is another young Jewish woman with whom I have been in contact. She is a typical young Israeli. After high school she served in the Israeli army for three years, then worked for a couple of years in her father's business. Then she decided to visit the United States and get an education as well as a job.

I met Anat through a mutual friend who has witnessed to her family in Israel. Anat is one of the more than one quarter of a million Israelis presently living in New York City. Although her parents maintain the Orthodox tradition, she is more "typical" than "traditional." She is not sure that she believes in God. The reason for this comes from the personal sorrow she suffered in losing friends and relatives in Israel's wars of 1967 and 1973.



LOREN AND MARTHA JACOBS

It was not until we were enjoying a meal together in my home that Anat began to open up with her questions and fears.

"I don't know if I believe in God, but I want to," she said. *"I love my parents' traditions, and I identify with my religion, but something is missing."*

We had the opportunity to share with Anat that the "something" missing was *Someone*, the Messiah, Jesus!

Anat has read the Bible before. Like all Israeli children, she was required to study the Bible as part of the school curriculum. No one can graduate without passing this Bible course. However, in spite of this study, Anat claims that like most of the other children, she only studied to pass the course, and the knowledge did not find its way into her heart. She was impressed, however, that the Bible was a "fantastic and powerful book." Yet, because something was missing, reading it had not been the loving experience she thought it should have been.

How interesting that Anat feels drawn to her heritage, her Bible, and yet she realizes that "something" is missing. How many more Israelis feel this way as they dig into life with gusto and find the Bible speaking of life; and yet they sense there's a missing link?

Anat stayed until it was late that night, hearing of the effect Jesus has had in our lives — how my husband Loren and I have seen the Bible to be God's love letter to us and how it has drawn us closer to Him. Her heart longs for the personal relationship with God that we described to her. Perhaps soon she will make that commitment.

DECEMBER REFLECTIONS

By Loren Jacobs

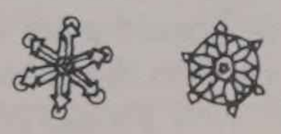
The month of December has always been one of my favorite times of year. As I was growing up in Chicago, my family celebrated Hanukkah, and there was always the traditional exchange of gifts. Also, not so traditionally, my whole Jewish family in Chicago got together again on Christmas Day and exchanged more gifts. Beside that, December is my birth month, so I also received the usual birthday gifts. I really "cleaned up" during December, and I always looked forward to it.

Since my early years, and especially since I became a follower of Jesus the Messiah, December has taken on a much deeper meaning for me. I finally understand that Christmas is a reminder that God sent the Messiah, the greatest gift of all, into this world. I also recall that it was on Hanukkah, the Feast of Dedication, that He spoke of His divinity and Messiahship in the Temple. I find new joy in both holidays.

Yes, I've come to see that December is much more important than merely a time to exchange gifts. It's sad that so many who claim to celebrate Christmas have forgotten its true meaning — that it's a time to turn one's thoughts to a supernatural, personal, caring, involved God who gave His all for us.

During my first December here in New York on staff as a full-time missionary with Jews for Jesus, our small band proclaimed that true message of Christmas to this great city of ten million people. With God's help, we distributed almost 300,000 Christmas tracts last December, and we are planning to do as well or better this year. God still keeps His promises, and one of those promises was that through the Jewish people would come a Light to light up the whole world. So here we are during Christmas and Hanukkah time, a group of Jewish believers, proclaiming that the Light of the World *did* come almost 2000 years ago — that His light outshines the brightness of the menorah in the ancient Temple, that it overshadows all the gaudy electric brilliance strung up in honor of His birth, that it supercedes the glow of the millions of galaxies that were flung into space at His command.

Yes, December still means something special to me. I know now that the importance of the season is not in receiving gifts, but in offering to others the knowledge of God's greatest gift, Jesus the Messiah, the Son of David.



THE MAN IN THE GREY HAT

By Tuvya Zaretsky

He was wearing one of those kinds of hats that made a statement about his piety. The observant Jewish men in my neighborhood wear them. They're not the traditional skull caps that are worn during prayer, but a contemporary men's wear solution to the necessity for covering one's head in keeping with Orthodox Jewish tradition. This particular hat was greyish, small brimmed, and cocked back to the side of its wearer's head. It bobbed through the crowd toward me.

I was handing out tracts at West 72nd Street and Broadway, feeling good about it, but a bit vulnerable about handing a broadside to someone from my own apartment building. In any case, neighbor or not, I was hoping for an opportunity to speak with someone on a serious level about Jesus . . .**from the heart.**

The man with the hat stopped, obliquely to my left. His pinstriped shirt hung casually outside of his trousers. The full beard that rounded out his wrinkled face was splashed with grey.

"Were you ***Bar-Mitzvah?"*** he demanded, stepping toward me. I slowly looked over in his direction, sighing to myself, *"Here we go again!"* The man insistently repeated his question, and moving even closer, added, *"I want to know if you're really Jewish!"*

"So what ever happened to 'Hi, how are you'"? I replied.

"How are you . . . are you Jewish?" he retorted.

"No, you still haven't got it," I said. *"You're asking me a personal question, but you aren't giving anything yourself to merit my trust."*

He stepped back, looking at my T-shirt that read "JEWS FOR JESUS" on front and back. *"I just want to know if you're really a Jew. I've been told that your people are really Christians* (he meant Gentiles) *dressed up to snare Jewish people into thinking that Jews believe in Jesus."*

I answered him with a question. *"If I were a* ***goy*** (Gentile) *wearing this T-shirt to defraud people, how do you know that I wouldn't just continue the lie when you asked that question?"*

He looked at me. *"If you really were a Christian, you wouldn't lie, right? So, tell me, are you Jewish?"*

"Give me something, just ***something,*** *that tells me that you are as open as you're asking me to be."* I was almost pleading with him by now to show some sincerity so that we could have a meaningful conversation.

He turned on his heel, muttering, *"If you don't want to answer . . ."* and walked away, shaking his head.

I went back to handing out my broadsides, and in less than five minutes, he came walking back toward me. Half smiling, eyes sort of twinkling, he asked, *"How are you?"*

By this time, I was a little shocked. *"I'm O.K. I was just a little put off by your way of approaching me, a stranger, on the street."*

"This is New York!" he answered.

"That doesn't make it right," I said. *"You have to* ***give*** *something. Tell me — what's your name?"*

"Mi-chai-el," he answered proudly.

"But what's your ***last*** *name?"* I continued.

"That's *personal!"* he retorted.

"Ah, now you understand how ***I*** *feel,"* I said. He looked a bit hurt, I thought, and then in a softer tone he asked, *"And what is* ***your*** *name?"*

With a smile of relief, I answered him. *"I'm Tuvya . . . and by the way, that should give you the answer to your original question."*

He nodded gently, then looked down. He fingered his heavy beard and slowly looked back up toward me. *"I'm sorry. I was wrong in the way I first approached you. You were right about it."* He turned quickly before I could even answer or let him know that I understood, and he was off into the crowd. He only looked back to acknowledge my *"Be well!"* with a small nod.

LYN'S *LATKES*

When is a potato pancake not a pancake? When it's a *LATKE* (pronounced *laht*-keh). These crisp, brown potato pancakes are delicious at any time of year, but they're especially prevalent on Jewish tables at Hanukkah time. Why particularly at Hanukkah? Because they're fried in oil, which reminds one of the legendary miracle of the oil that lasted eight days when there was only enough to burn for one day. Here's an authentic Jewish *latke* recipe from one of our authentic Jews for Jesus Jewish mothers, Lyn Bond. Try it — you'll like it!

Ingredients

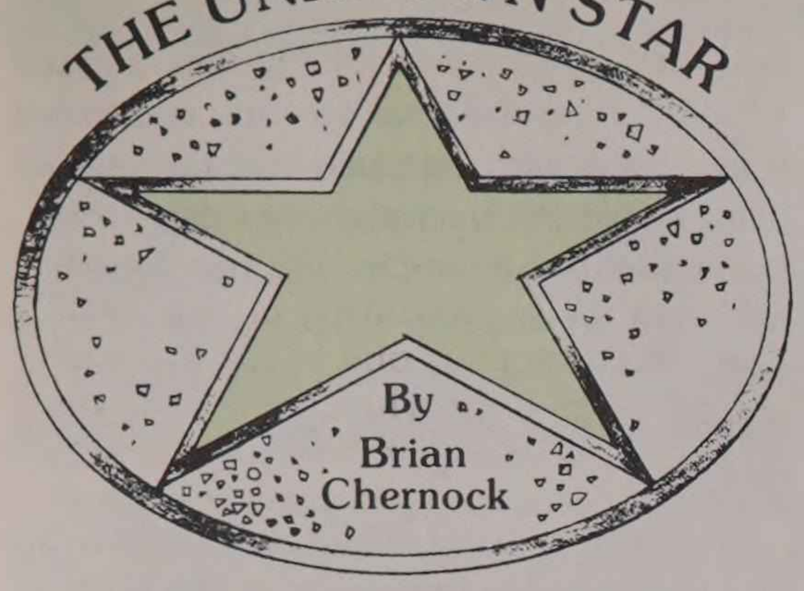
4 medium-sized potatoes
2 eggs
1 teaspoon salt
2 tablespoons matzo meal or flour
½ medium-sized onion, grated
Enough vegetable oil to cover the bottom of a large skillet to the depth of one inch.

1. Peel potatoes, cover with cold water, and refrigerate for 30 minutes.
2. In a small bowl beat eggs; add grated onion and salt.
3. Grate potatoes into a larger bowl as follows: Working with one potato at a time, drain, pat dry, and grate coarsely, preferably on a stainless steel grater. (If you use a food processor or blender, be sure to use a coarse setting and drain off the excess liquid that will form.)
4. Start heating the oil slowly at medium heat. It must be very hot, to the point of smoking, before you add the batter.
5. Drain off any excess liquid that has accumulated in the grated potatoes. Add egg, onion, and salt mixture and stir to blend all ingredients.
6. When oil is smoking-hot, drop in 2 tablespoons of batter for each latke, smoothing and rounding them into flat circles about 3 inches in diameter. Fry 3-5 minutes on each side until golden brown. Drain on layers of paper towel; keep warm in oven at lowest setting.
7. Serve on heated platter with sour cream or applesauce.*

IMPORTANT TIPS TO HELP YOU MAKE SUCCESSFUL LATKES:

- Be sure the oil is *very* hot and heat it all at once, so that you don't have to add cold oil to the skillet at any time.
- If you need more than 12 latkes, DON'T INCREASE THE RECIPE. You may peel enough potatoes for more than one batch, but after Step 1, make each batch separately. Otherwise, the potatoes will turn in color and become too watery. You can keep the latkes hot in the oven in several layers separated by the paper towels.
- If you are serving the latkes with applesauce, you may prefer to use less onion, according to taste; likewise, if you like onion flavor and are serving the latkes with sour cream, you might like to increase the amount of onion.

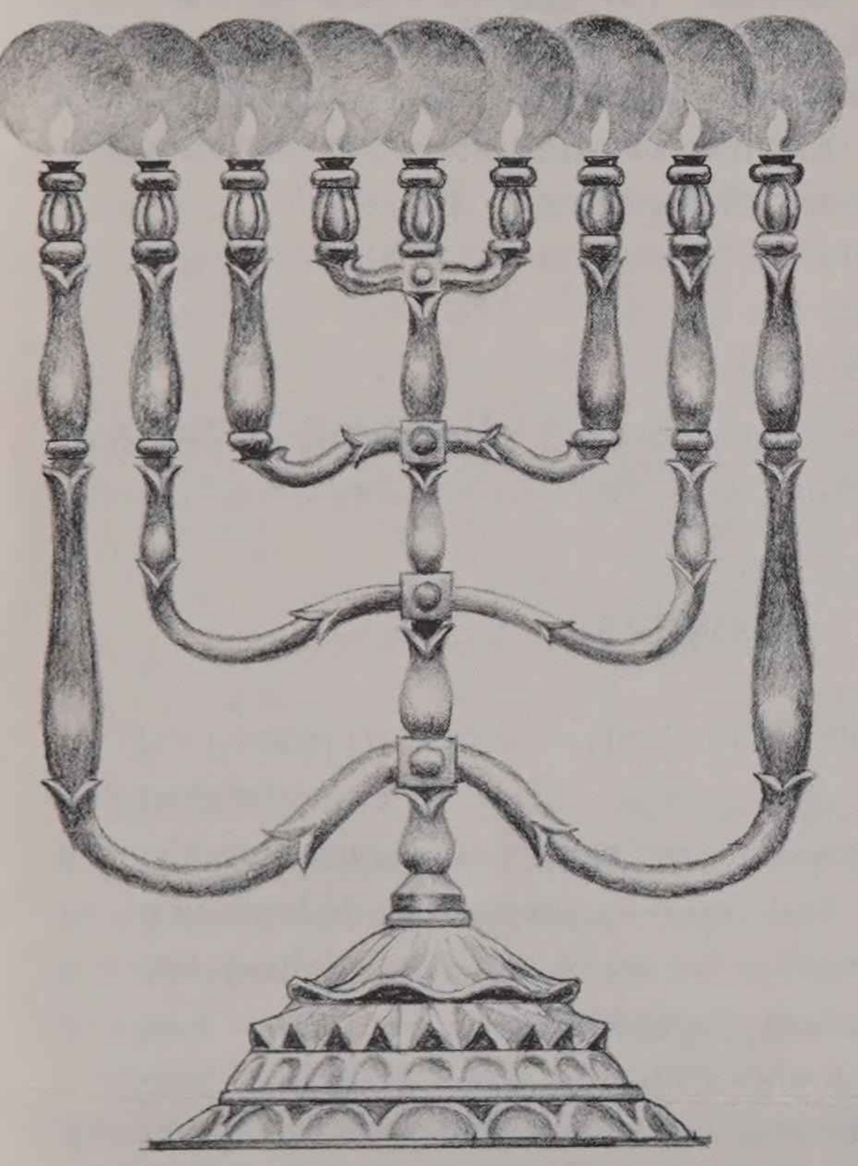
* (A certain beloved red-head from Oklahoma, whose identity we will not reveal, except to say that his initials are A.B. and he's married to Lyn, says that the *best* way to eat these is with mayonnaise. To this we can only respond: Oh, well, to each his own taste buds!)



Hollywood Boulevard was crowded with people. They moved like ants, busily going about their business. The sun had just set, and it was beginning to get dark. More than the physical darkness, there was evidence of spiritual darkness everywhere. The Boulevard, with its dazzling neon displays, could not bring hope and love and real light to those who chose to walk in darkness.

Yet the true light could not be extinguished — not even on Hollywood Boulevard — because we were there to proclaim it by handing out our Gospel tracts. As I distributed my literature, I noticed a star imprinted below me in the cement of the sidewalk. It was typical of the many stars etched into the pavement of Hollywood Boulevard to honor the great luminaries of the screen. Those sidewalks with their stars are filled with names and memories.

This particular star was different because it was empty. There was no name engraved on it. I called it The Unknown Star, and as I gazed at it, I was struck by the thought that I was a spokesman for Jesus the Messiah, who was an unknown star to most of the people on the Boulevard that night. Though Scripture calls Him the bright and morning star, He did not come into the world to make a name for Himself; yet He is the true light that brings the brightness of eternal life to all who receive Him. And I was also reminded that He promised that we who believed would be lights to inform the world of His atoning death and resurrection and of the new life He offers. I found renewed courage and strength in these thoughts — renewed faith and hope that perhaps as I gave out my literature that night, Jesus would stop being the Unknown Star to someone, and would become instead a light, and a refuge, and a new beginning.



WISH YOUR JEWISH FRIENDS A HAPPY HANUKKAH

HANUKKAH,* also called The Feast of Lights and The Feast of Dedication, begins this year on the evening of December 20th. Candles will be lit in Jewish homes on eight consecutive nights to commemorate the victory of the Maccabees against the armies of Antiochus IV in 168 B.C. They recaptured the Temple, then cleansed and rededicated it.

Legend has it that they could find only enough oil to burn in the lampstand for one day, but the holy oil lasted miraculously for eight days and nights until a new supply could be prepared. Thus, at this joyous eight-day celebration, one candle is lit on the first night, two on the second night, three on the third night, building each night, until on the evening of the eighth day the *menorah* is ablaze with eight colored candles.

Though the ceremony of lighting the *menorah* has been retained as an integral part of the Hanukkah celebration, the contemporary emphasis of the holiday seems to be more on the victory of the Maccabees over the oppressor than on the legendary miracle of the oil. It's a good time to remind our Jewish friends that the Jewish people did then, and should still, believe in miracles!

*Also spelled Chanukah, pronounced with a gutteral "ch,' and accented on the first syllable.

CHRISTMAS SONNET By Brent Davis

The kings have come and gone; the shepherds, too;
Now who is this still standing at the door?
An old and careworn woman, tired and poor,
So old she makes the stones themselves seem new.
She carries something in her trembling hands,
And, bending low, her eyes alit with joy,
She lays it down beside the sleeping Boy.

And then — a wonder happens! As she stands,
The wrinkles disappear, her stance grows tall,
Her head stands high; face radiant as the dawn,
She looks at Mary, smiles — and then she's gone.
A glance at what she's left tells Mary all —
The ancient, withered apple makes it plain:
Through Second Adam, Eve is born again.

???????? ONLY GOD KNOWS FOR SURE ????????

By Jh'an Moskowitz

Sometimes Jewish people from eastern Europe have Polish-sounding names — like Moskowitz, or Zaretsky — but there are also non-Jews from Poland who have similar names. After Warsaw, Chicago has the next largest Polish population in the world, so our ministry to Jewish people in Chicago can get quite confusing once in a while when we can't tell for sure if someone is a Polish Jew or a Polish Gentile because of their last name.

This happened recently when a friend asked me to meet with him and one of his acquaintances to talk about Jesus. We sat in a local restaurant, and when the conversation turned toward spiritual matters, I asked my friend's friend about his religious background, his upbringing — and his last name. He gave me a Jewish sounding surname, told me that he was raised in Skokie, a predominantly Jewish area, and that he had recently become open to considering Jesus. In my mind, these three facts added up to one conclusion: here was a young Jewish man who wanted to believe in Jesus. After we talked for a while, the three of us prayed, and this young man asked the Lord into his life! As we talked afterwards about how he could be discipled and by whom, I realized that this was *not* a new Jewish believer, but a new Gentile believer! He was Polish, and that accounted for his Jewish-sounding last name.

A few weeks later, I received a phone call from a man who had been handed one of our Gospel tracts on the street. In his broken English, he explained that he wanted to know more about Jesus. I contacted a friend who speaks Russian, and the two of us went to visit the caller. He lived in an old convent next to a large Catholic church. I looked at my friend and said, *"I don't think that this man is Jewish."* We went inside and began our visit with him and his wife. They were both recent immigrants from Poland, and they shared their story with us. My Russian-speaking friend translated their Polish into Russian and then into English for my ears. I asked what the husband's background was to see if he was Jewish. He said that he had not been raised in the church, but didn't mention whether he was or was not Jewish. I assumed he was not. After we talked for a while, both he and his wife prayed to receive Jesus, and that was a wonderful moment!

Afterwards, as we talked about follow-up and their need to become part of a body of believers, the man asked me a question. He wanted to know if the people who went to the kind of churches we were suggesting had anything against Jews.

"Of course not," I told him. *"They're Christians and love Jews. I'm a Jew, and you're a Gentile, and I love you . . ."*

"No, no!" he interrupted. *"I'm not a Gentile. I'm Jewish!"* And so the story goes. You just can't tell who's who or what's what in this city sometimes, except that they all need Jesus. But God knows — and that's enough!

TEST YOUR HANUKKAH KNOWLEDGE

5 points for each correct answer. 50 points = you're Jewish; 40-45 points = you're part-Jewish or well informed about Judaica; 20-40 points = you're average; below 20 points: pay strict attention to future newsletters, and you'll learn more about Jewish customs.

QUESTIONS

1. Where is the story of Hanukkah found?
2. What is a *dreidel?*
3. What is a *menorah?*
4. Who was Judas Maccabeus?
5. How many branches are there on a Hanukkah *menorah?*
6. Who eats *latkes* with mayonnaise?
7. What is a *latke?*
8. How is a Hanukkah *menorah* different from the lampstand that was in the Temple?
9. What does the word "Hanukkah" mean?
10. What is another name for the holiday of Hanukkah?

ANSWERS

1. In the intertestamental writing called "The Book of Maccabees."
2. A four-sided top inscribed with Hebrew letters that is used to play Hanukkah games. The letters stand for the Hebrew words that recount the "miracle" of the oil — "A great miracle happened there."
3. A branched candelabra.
4. The hero of the Hanukkah story who led his brave band to fight off the Syro-Greek oppressors and recapture the Temple.
5. Nine — eight to light and one to hold the "servant candle."
6. Alan Bond.
7. A Jewish potato pancake.
8. The lampstand in the Temple had seven branches, not nine.
9. Dedication
10. The Feast of Dedication or The Feast of Lights.

OUR FAITH: BARGAIN BASEMENT OR BURNING BUSH EXPERIENCE?

By Stuart Dauermann

As Jews who believe in Jesus, we are often confronted with a question that betrays a fundamental misunderstanding which is all too common in the Jewish community. The question is: *"All of you appear to have abandoned Judaism in favor of your new religion, Christianity. What is it that the former lacked that the latter has?"*

I shall not deal here with the question of our "abandoning" Judaism. That is an entire issue in itself. Instead, let's concentrate on that fundamental misunderstanding which I call THE BARGAIN BASEMENT VIEW OF JEWS FOR JESUS. This view imagines Jews who believe in Jesus as a group of shoppers in some cosmic supermarket. On the shelves are the various religions and world-views of mankind in their diverse wrappings. Here, in a saffron colored wrapper is "Buddhism;" there, in a small, neatly labelled package is "est." Over there is an elegant but empty jar marked "Atheism," and there to the left is a familiar Madison Avenue designed package marked "Humanism." As we continue to wander down the aisles of the supermarket, we pick up our trusted family product, "Judaism," feeling the familiar heft of the package with its well-remembered lettering, memorized by now from long use. However, on our way to the door, another product catches our eye. We notice that the package is bigger, brighter, and seems somehow better than our old standby, "Judaism." So with a twinge of regret and a touch of guilt, steeling ourselves to face the disapproval of our fellow shoppers who would NEVER abandon the tried and true product, we make our way to the check-out counter with our new product, "Christianity."

This strange metaphor actually portrays a viewpoint almost universally held in the Jewish community — that we Jews for Jesus have rejected Judaism because somehow we were deceived into thinking that the new-fangled product "Christianity" could meet our needs better. In reality, this metaphor bears no resemblance whatever to my experience or that of any other Jewish Christian I know. Instead of this Bargain Basement metaphor, our experience is more accurately described under the metaphor of THE BURNING BUSH.

Amidst the pursuits of his everyday life, tending the sheep of his father-in-law Jethro, Moses saw something that captivated his interest. Upon closer examination, he discovered that the object in question was a bush that burned without being consumed, and that the cause for this phenomenon was the very presence of the God of his fathers in its midst. Moses encountered something *new* (the bush) which, in reality, was something *eternal* (the covenant-keeping God of his fathers). To Moses' amazement, this God was calling him to a very personal involvement and commitment to His program of redemption in that generation.

Our experience as Jews for Jesus is quite similar to Moses' experience. As he encountered the burning bush while tending sheep, we have encountered Jesus in the midst of our everyday pursuits. Most of us were not looking for Christ, just as I'm sure Moses was not on a burning bush hunt! And like Moses, our attention was drawn to a phenomenon that we could not explain by the accepted means. For Moses, it was the burning bush; for us, it was the power and purity of Jesus as portrayed in the New Testament and reflected in the lives of people who took Him seriously. Also, like Moses, our experience with Christ was totally contiguous with what our forefathers knew of their God. This was no new God that Moses met on Sinai — nor was it a new God that we met in Christ. Like Moses, we have been given an inconvenient but privileged mandate. For Moses, it was to go and tell Pharaoh, "Let my people go," then to spend forty years of his life leading an immature and sometimes difficult multitude through a barren wilderness. For us, the mandate is to go and share with others the redemption God is offering through Jesus the Messiah, of whom Moses and the prophets wrote. To do otherwise would be to turn our backs on the burning bush and to retreat to the familiar barrenness of the desert and the baa-ing of more convenient sheep.

No, we haven't *rejected* our former religion in favor of a more attractive "product." Instead, we've *recognized* that Jesus came to fulfill the promises God made to our fathers, that this same God who spoke in diverse manners to our fathers by the prophets has indeed in these last days spoken to *us* by His Son.

CHRISTMAS EVE IN JAIL

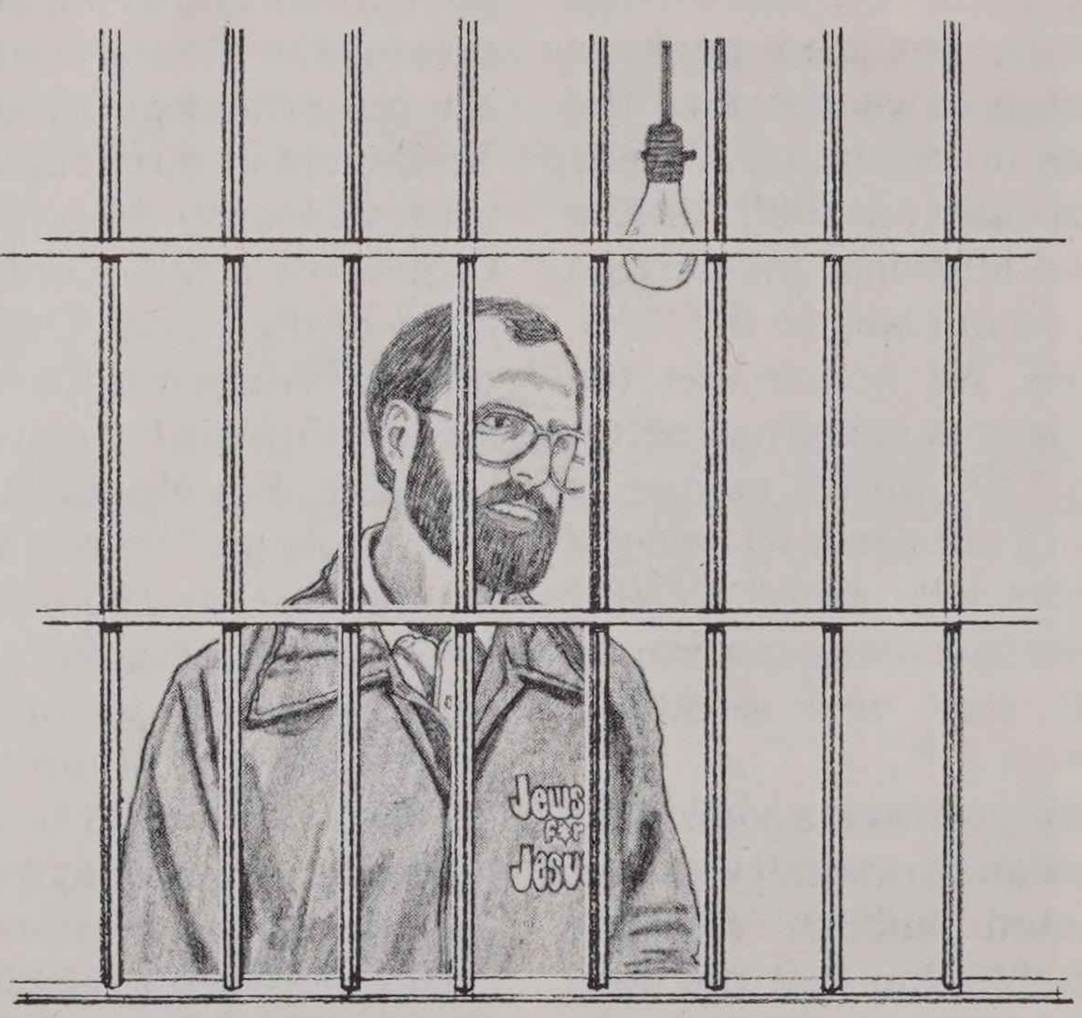
Last Christmas Eve Brian Chernock, a member of our Los Angeles staff, found himself arrested for trying to distribute literature about the true message of Christmas. Here, in his own words, is an account of that experience and what it meant to him.

EDITOR: *Brian, what did it feel like to spend Christmas Eve in jail for trying to spread the Gospel?*

BRIAN: I felt a little bit *dis*couraged because it was Christmas Eve, but I was much *en*couraged because I realized that I was bringing the Christmas message where and when God wanted me to bring it.

EDITOR: *What happened that got you arrested?*

BRIAN: I was handing out broadsides at the airport. There were two people to whom I offered a broadside, and one of them said, "No, thanks" for both of them. About a minute later, they came back and started to hassle me. They left and came back three times and the last time they left, they complained to a policeman that I had insulted them. The officer came over to me, and instead of asking me what happened, he assumed that I was wrong and ordered me to stop handing out my pamphlets. I stopped, gave him the information he asked for, then went back to handing out my broadsides. He didn't want me to continue, but that was my reason for being there, and I knew that I had a legal right to do it. I kept on handing out broadsides, and he arrested me.



EDITOR: *Were you able to witness to the arresting officer?*

BRIAN: Not really. He didn't seem too favorable and made some remark about my having a martyr attitude. But I witnessed to a passenger who noticed and asked me why they were putting me in handcuffs. I said that I was a Jewish person who believed in Jesus as the Messiah, and it was my message about Jesus that they didn't like. It reminded me of the Book of Acts where Paul and Silas were arrested for freeing a woman from an evil spirit and were accused of throwing the city into confusion.

EDITOR: *Through the ordeal, were you able to witness to anyone else?*

BRIAN: When I was taken to the police office in the airport, they put me into a cubicle and I started to sing Christmas songs and other songs about Jesus. If I couldn't witness to the passengers in the airport as I had planned, I could still give the message to the policemen who were working on Christmas Eve and needed some encouragement. So I sang songs with a Gospel message and prayed out loud for the policemen.

EDITOR: *Then what happened?*

BRIAN: They took me to another police station where I really had some interesting opportunities. The man who checked me in and took my fingerprints wanted to know what happened. I told him that I was a missionary with Jews for Jesus and had been arrested for handing out Gospel literature. He may have been a Christian, and seemed interested.

Then, waiting to be bailed out, I met a young man who seemed to have been in and out of jail more than once — for what I don't know. I shared the Gospel with him and told him that Jesus could set him free even though he was in jail.

There was another person I witnessed to. He was being held in a shatterproof glass enclosure about ten or fifteen feet away from me. I could see him through the glass panel, pounding his fists against the wall in some kind of emotional or drug or alcohol-induced agony. I looked over, smiled, and tried to communicate God's love to him through motions, using my hands and facial expressions, pointing upward to indicate God, and to my heart to indicate love. I think I got to him a little, because he paid attention to me. He'd go back to pounding his fists, then stop and look at me again as though trying to understand my message.

EDITOR: *Brian, did you feel the special presence of God during this ordeal?*

BRIAN: I definitely did. Even though it was an unpleasant circumstance, I felt that God was accomplishing His purpose through me. I felt just like Paul and Silas must have when they were in prison. The joy of the Lord was with me; otherwise, I would not have been able to sing like I did.

EDITOR: *You were home on Christmas Day and ultimately were exonerated from the charges, weren't you?*

BRIAN: Yes. Six months later, when the case finally came up, they dropped the charges because they noted that there were big gaps between what the complaining witnesses said and what the police would support as being true.

EDITOR: *Brian, was there a spiritual lesson that you learned from this experience?*

BRIAN: I learned that I can be joyful and know God's presence in the most difficult of circumstances.

FOR THE CHRISTIAN WHO WANTS TO KNOW MORE ABOUT JEWS AND EVANGELISM

THE JEWS FOR JESUS NEWSLETTER

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THE WAYS OF GOD DEFY DEFINITION By Moishe Rosen

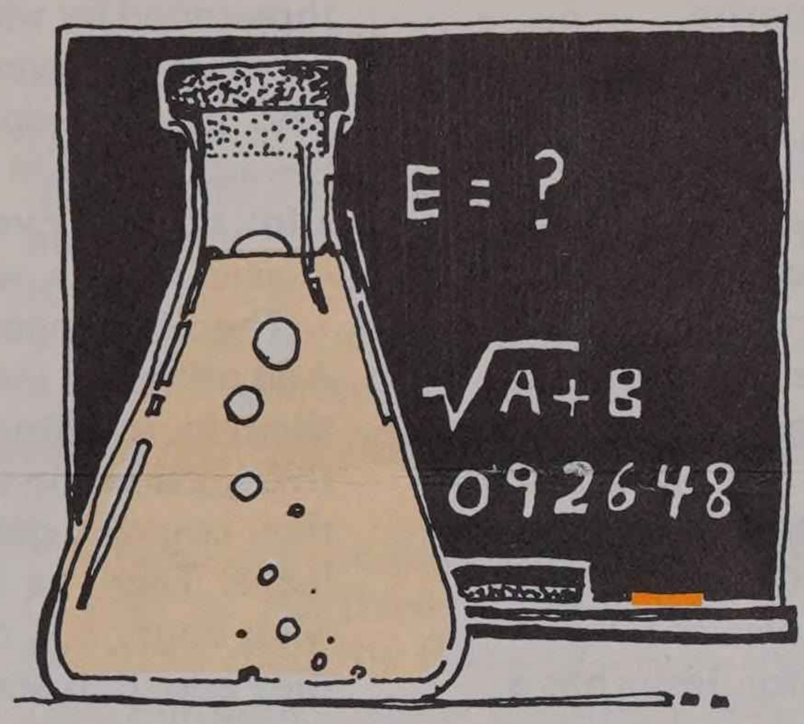
Most Christians want a formula! They want a formula and they are mistaken! They want their spiritual lives to be a process like following a recipe. Take a certain amount of prayer, add an equal portion of Scripture reading, mix well with church attendance, then season with a dash of witnessing and giving to missions. Form into a loaf and bake in the oven of life for a specified time. What do you have when you take the mixture out of the oven? That's not entirely predictable. It might emerge as a half-baked, unpalatable mush, or it might turn out a charred, inedible mess. Though the ingredients, proportions, and timing may be correct, the oven thermostat is unpredictable. The spoiler seems to be the *unpredictability* of life.

Christians also want a formula to explain and illustrate unexplainable doctrines. One popular formula for explaining the Trinity says that the Trinity is like water. At times, it is liquid; lower the temperature and it becomes ice; or raise the temperature and it becomes steam — three essential forms of the same substance, taking on three different essences.

That formula might sound great to a novice, but it's hardly accurate. God's substance and God's essence are co-*equal* and co-*eternal*. Water is *never* solid ice or vaporous steam at the same time that it's a liquid. The formula is nice, but misleading!

People seem to prefer formulas for evangelism, too. One fallacious formula goes like this: A. Show people that you dearly love them. B. They will wonder why you have so much love, and ask you about it. C. Their queries will become the occasion for you to give them the Gospel message.

Does that formula sound good? Unfortunately, it fails in all points. First, it presumes that one can practice outstanding Christian love without mentioning Christ. Then it presumes that the person *will* ask, which may not happen. Finally, it perverts the true meaning of love. To love in order to gain something is not to love at all.



Most of the seducers of this world profess love for selfish gain. Love, even for the purpose of achieving a goal as noble as leading someone to Christ, is not love at all, but seduction!

"Christian" entrepreneurs take advantage of gullible people by promoting fanciful formulas concerning every aspect of life; "Use this approach to Godly family life"; "here's the one perfect formula for running the church"; "follow step A, then step B, and C will surely happen." The hearers are assured that they will never be in God's will unless they follow the formulas exactly. What makes some of God's people victims of such entrepreneurs? Not a need for knowledge but *our fleshly desire to be in control.*

From time to time we all catch ourselves praying in such a way as to "direct" the Almighty. At times our prayers are pure flattery without an honest word of essential praise. Sometimes they are manipulative demands rather than respectful petitions. When we can't manage to control some of the lesser elements of our lives, we try to use God to do what we are unwilling or unable to do.

And God? How does He respond? Not at all the way we might think. Wouldn't you suppose that He would ignore a selfish or inappropriate prayer just to teach us a lesson? Sometimes He does just that, but at other times, He answers those immature petitions.

I know because it has happened to me. Sometimes I have selfishly prayed for a parking place in a difficult area. Usually I was motivated more by personal impatience over that time consuming difficulty than by a sense of the importance of my mission. But lo and behold, where ordinarily it might have taken me ten or fifteen minutes to find a parking place several blocks away, someone was just pulling out of a perfect space as I drove up to my destination. This has happened with enough regularity to defy any explanation of mere coincidence.

On the other hand, at times when I have prayed fervently and unselfishly for the healing of someone who was severely ill, the patient has not recovered. Yet at other times there seemed to be a miraculous recovery, where even the doctors used the word "miracle" to describe what happened.

Does this mean that God is capricious? That He plays some kind of deliberate pranks to confuse us? The answer must be *NO* in print too large for this page. NO! God is *not* capricious. God is *not* arbitrary. God does *not* play pranks on His children! He cares. He's compassionate, and He does answer prayer. Though we may not always understand His plan, He deals lovingly with His children. Nevertheless, we cannot employ formulas either to cajole Him, or to comprehend His nature.

There are no serious books titled, *Three Easy Steps To Sanctification,* or *The Trinity Made Simple;* nor is there a sure fire method of prayer to guarantee that God will grant every petition that we bring before Him.

Formulas may or may not work. When we whole-heartedly apply ourselves to do anything for God's glory, it usually works because it's the right thing to do, not because we've used an effective formula. It's right because of that whole-heartedness. Those who try to live by formulas are destined either to be disappointed by failure, or to be deceived into thinking that their formulas worked when actually they succeeded for God's unknown reasons. ✡

HOSTILITY AND A CASE OF MISTAKEN IDENTITY

By Baruch Goldstein

Those of you who are familiar with the Jews for Jesus ministry know that from time to time we have undergone various kinds of opposition. Sometimes it was nothing more than veiled threats and loud words; other times it was physical — pushing, shoving, spitting, throwing things at us. Perhaps the most difficult forms of opposition to endure are not the physical violence, but the emotional and psychological trauma of rejection that we and all other believers, Jewish and Gentile, experience in a world where Christians are definitely a minority.

For the most part, the Jewish community is a nonviolent community. Nevertheless, it's far from passive, and quick to respond and react in a unified effort against anything that it perceives to be a threat. The minor physical abuse that some of us have experienced from our fellow Jews has come from this kind of reaction. But these were, for the most part, isolated incidents that certainly did not represent the attitudes of the majority of the Jewish community.

Now this might sound strange, but opposition can be useful. Opposition is an important indicator that the Gospel is having an effect upon the lives of Jewish people. Don't misunderstand me. None of us Jews for Jesus has a martyr complex. But the way we look at it, if our message were not having an impact on lives, no one would react. When a person falls under the conviction of the Holy Spirit, one of two things usually occurs. That person will either travel the road of repentance and accept Christ, or take the path of rejection and hostility. Because the Gospel message *is* having an effect upon many Jewish people who are accepting Jesus as their Messiah, we are finding that those who are rejecting that same message often feel defensive and hostile. We don't welcome that hostility, but we do understand it. We realize that people often react with hostility to that which they fear — and one can easily fear that which he or she does not understand. We think that our fellow Jews who react to us and our message with hostility do so because they don't understand the real meaning of the Gospel. We feel that if they knew what we know about Jesus our Messiah, they wouldn't feel threatened and would also become believers.

We don't cringe when we meet hostility because often it's a measure of our effectiveness in preaching the Gospel. Still, sometimes hostility is less welcome than at other times, for example, when some of our friends, lay people who are not as accustomed to hostility as we are, may catch some of the flack intended for us. Recently we had a Friendship Banquet in Long Island, where there were more than three hundred in attendance. These were Jewish and Gentile believers who came to have fellowship with us, and also Jewish people who did not yet believe, but were interested in hearing more about how a Jew can believe in Jesus. It was a situation where we wanted to protect our friends from unpleasantness.

That night, about a dozen disrupters from the Jewish community decided to come to the banquet. Their intention was far from that of the congenial crowd gathered inside. They wanted to spoil the event because they felt threatened by what we were saying and doing. From past experience, it was quite obvious to us and to the door man who these people were and what they were planning. Several of them were carrying packages that contained stink bombs. Even though some of them had already purchased tickets, we didn't allow them to come in.

Then it happened. Two more young men showed up. And although they had tickets, the door man wouldn't let them in, thinking that they were part of that other disruptive group. The two young men couldn't understand why they couldn't get in, but they were polite and decided to leave. Then, as they headed for their car, feeling somewhat angry and disappointed, they decided that maybe if they spoke to someone in the Jews for Jesus group, they could convince us to let them in. They returned, only to be confronted by the same door man again. This time they insisted on speaking to one of us, and I myself came down to talk to them. One of them was a new believer, and the other was his nonbelieving but curious Jewish friend. Intuition told me that these two were probably all right, but because of all the commotion that was going on from those who intended to cause a disturbance, I decided not to take the chance. Instead, I made them a promise. I explained why I couldn't allow them to come in, and said that if I was wrong, I would make it up to them by taking them both out to a steak dinner another time.

Well, sure enough, Goldstein was wrong! I met with Greg and his Jewish friend Carey at a restaurant the following week. We talked about what happened and why I couldn't let them in the night of the banquet, and we all had a good laugh about it. I and several other members of our office staff met with Carey after that. One evening after discussing spiritual things together, Carey surprised me. When, at the close of our session, I urged him to think seriously about praying to receive Christ, he said he had already done so one evening when he was alone in his room. Praise God! He's taught me a good lesson. In bringing a person to salvation, sometimes He works in spite of us. Even in a case of mistaken identity, Jesus always gets His man!

WANTED: VOLUNTEER MISSIONARIES

We are instituting a program to reach areas where we don't have a regular branch. We need volunteers who can give several hours of their time each month to aid our ministry and coordinate our work in given areas. In order to be eligible, you don't have to be Jewish, but you do have to be a Christian, and you must be able to attend a week of intensive training in the Chicago area next summer.

If you are interested in being a volunteer missionary, write to Mitch Glaser, Candidate Secretary, at our San Francisco headquarters address, and he will send you information and an application form.

MUSIC WAS MY GOD — UNTIL I MET JESUS

By Andy Siditsky

"Jesus is ***not*** *for the Jews!"* That's what I remember being told any time that the subject of Jesus came up in my house. Growing up in New York City, I came from a very traditional and conservative Jewish home. Jewish holidays and events played an important part in my family life. My parents were concerned enough with the importance of Jewishness to send both my older brother and me to an Orthodox *yeshivah* during our early school years.

Since that time, my family has become "less religious," as they put it. Now my mother tells me that the only reason that they sent me to a private Jewish religious school was that the New York City public schools were so bad. Nevertheless, my family has always been involved in the Jewish community, and I know that they have always valued their Jewish heritage and that they wanted their children to feel that way, too.

I continued my Jewish education until the time of my Bar Mitzvah (confirmation) at the age of thirteen. This is an event that most Jewish men look back upon with a smile. I remember the thrill of singing the Haftorah (Scripture portion) on that very special Sabbath morning. Actually, however, I felt more excited about the musical aspect of that experience than the meaning of the passages that I was reading. Soon after my Bar Mitzvah I began a serious study of music, which was really where my interests lay.

Music gradually became the most important thing in my life. When the time came for me to go to college, I was awarded a scholarship to a music conservatory in New York City. This I gladly accepted, and music became my God. Soon I was lost in the music world, playing with different people at various places. But the more I immersed myself in music, the more I realized that there was something missing in my life. I had a void inside me that even music could not fill.

I began to look into different religious beliefs. I investigated Buddhism, reincarnation, and meditation, all of which seemed to promise an inner peace that they couldn't supply. They were trying to use the teachings of Jesus without advocating real faith in Him. It wasn't until a friend of mine mentioned Jesus to me that I became interested in finding out more about Him. My friend (who later became my wife) wasn't a real believer at the time, but she knew that I was searching for faith and sensed that deep down inside I felt that Jesus might be the Truth. When she first talked to me about Jesus, I was upset, but then I became curious.

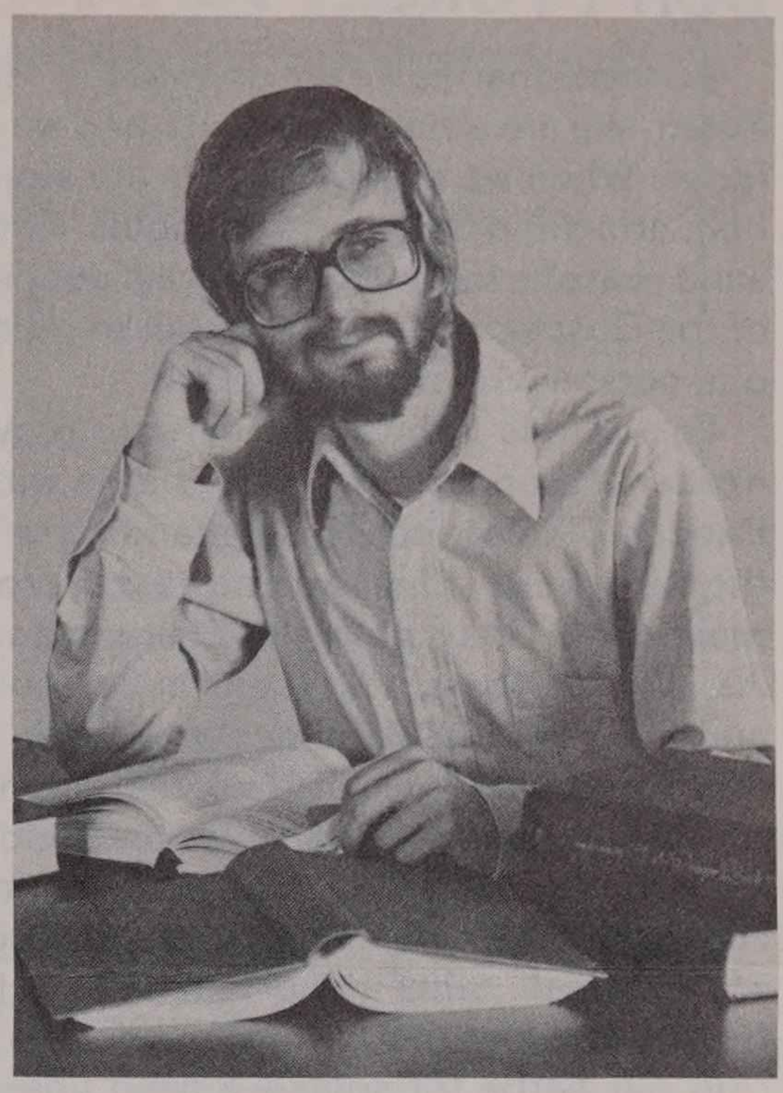
Then suddenly I received an assignment in my college English Literature class to read one of the Gospels! I had never read the New Testament before, and I remember how embarrassed I was to go into a bookstore and buy a Bible. I whispered to the clerk behind the counter that I wanted the cheapest Bible in the store, and hoped that no one else heard me.

When I got the Bible home, I read the Gospel of Matthew. I really was supposed to read the Book of John, but I read Matthew instead because it was in the beginning. By the time I had read six chapters, I realized that I was reading about something extraordinary. I was struck with the authority of Jesus' words. He was not merely saying, *"God says,"* but *"I say unto you . . ."* Not only that, but I agreed with what He was saying.

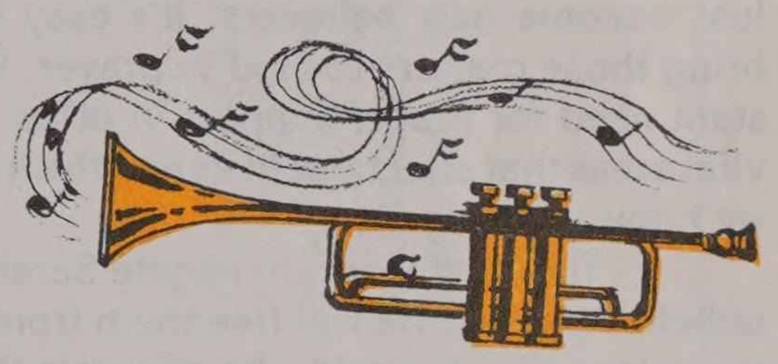
Still, I kept all these thoughts inside of me until one day when I was walking along 34th Street in Manhattan after the big annual Thanksgiving Day parade. I noticed some tracts lying on the ground that said, "Jews for Jesus." That really interested me. I decided that if the organization was listed in the phone book, I would call them. Well, they *were,* and I did!

Soon I found myself talking to one of the Jews for Jesus staff workers. He lived only a few blocks away from me, which you would realize was an absolute miracle if you knew much about New York. We were able to get together shortly after that. Then, for the first time in my life, I saw from my own Jewish Scriptures a description of the Messiah — who He would be, where He would be born, what the people around Him would think of Him, even the message of salvation that He would bring to the whole world. I also realized that I was reading about a holy and awesome God.

I knew that evening that I needed God's forgiveness, and I prayed to receive Jesus into my life. I had an added



blessing as well, because my wife also prayed that same evening to receive Jesus. Since that time, God has given us both the opportunity and privilege of telling other Jewish people about Jesus. We both still love music, but we love Jesus more.



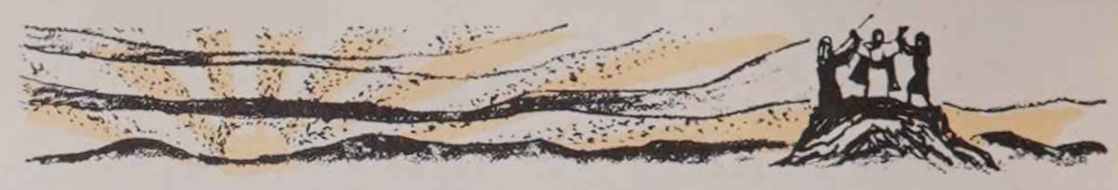
GLAD TO HEAR IT

One of our friends in Freeland, Michigan told us this story, and we thought the rest of our readers might enjoy hearing it.

"We have some neighbors who think that we know a lot about religion. (We work in the Awana program at our Baptist Church). This neighbor family sent their boy to me for help with his Lutheran catechism homework. I couldn't find an answer to one of the questions, until I opened your newsletter that told about the Jewish holidays. Right there was the answer. A Baptist helping a Lutheran find the answer from the Jews for Jesus newsletter! Good, eh?"

(We thought so, and we hope you do, too!)

DON'T FORGET TO PRAY FOR US



As missionaries we are engaged in serious conflict with Satan. We are striving for souls, and we must be on the offense. When we evangelize, we are storming the gates of hell, attacking Satan's strongholds. For almost two thousand years he has kept the Jewish people blind to the light of the Gospel; and he isn't about to relinquish his hold on one person without a real fight!

To win this fight, we need *your* prayer help as Moses needed Aaron and Hur in the battle with the Amalekites. Exodus 17 describes Moses standing on a hill overlooking the battlefield. In his hand he held the rod by which he had manifested God's power to Pharaoh and to the Israelites. As long as Moses held high that symbol of divine power and miracles, the Israelites prevailed; but when he grew weary and put down the rod, the enemy prevailed. Then Aaron and Hur came alongside and held up *both* of Moses' hands until the battle was won. The upraised rod reminded the Israelites of God's power to vanquish the enemy, while Moses' other hand reached up in prayer to avail God's people of that power.

In our battle for souls we need *your* help, *your* hands upholding *ours* in prayer. And like Moses who needed that help until the final victory, we, too, need your prayer help on a steady, long term basis — until the battle is won.

Matters for Prayer

In this newsletter we often describe specific needs and tell about those who are interested in the Gospel or have just become new believers. It's easy for our friends to bring those matters to God in prayer. We also have constant need for prayer support in other more general but vital areas that affect our lives and the lives of those whom we hope to evangelize.

PRAY first that God will negate Satan's power over the unbelievers; that He will free them from their bondage to the prince of this world who prevents them from seeking the Kingdom of Light.

PRAY also for our wisdom to recognize the inevitable retaliatory attacks of Satan, and that God will give us prepared hearts and discernment in choosing the Scriptural weapons to resist and overcome.

PRAY that we will not succumb to discouragement, a major form of Satanic attack. It's so easy for a missionary to become weary, frustrated, and discouraged by disappointments. A most common disappointment is the "no-show" situation. A seemingly interested person agrees to a telephone appointment or meeting to discuss spiritual matters. Then the missionary phones and gets no answer, or waits in vain at a street corner, coffee shop, or doorstep of some dark and deserted apartment after traveling hours to get there. Or in the midst of a Bible study that does take place as planned, a friend or relative of the interested inquirer arrives unexpectedly. The presence of this third person often inhibits the inquirer to the point of preventing any meaningful discussion. There's also the discouragement of working with a person or project and not seeing immediate results. Sometimes it takes *years* for Gospel seed to take root and grow.

PRAY for our patience to leave certain matters and individuals totally in God's hands as we go on to new tasks. Also PRAY that we will always remember that it's the Lord's responsibility to convert souls, not ours; that we are merely His tools, to be used by Him to accomplish that.

PRAY for our health. Satanic discouragement also comes through attacks on the health of a missionary or the missionary's family. Concern over the poor health of a loved one, sleepless nights spent with a sick child, numerous visits to the doctor, all curtail efficiency and have a demoralizing effect.

While the Jews for Jesus staff is young and physically strong, many of us are beginning to raise families, and the little ones are prone to numerous illnesses and infections. Beside this, cold weather inevitably brings flu season. The more people a missionary contacts during flu season, the more he or she rides on public transportation, the more chance there is to be infected with whatever virus is going around town. This is an occupational hazard that makes us need your prayers all the more.

Along with attacks on our health, Satan also attacks and discourages us through loss of possessions. In New York City especially, many of our people have suffered break-ins and thefts of wallets, personal belongings, and even a car. While we do not count our treasures in material possessions, it's very demoralizing to be robbed or to have the security of one's home violated.

We Must Maintain Stability

PRAY for our spiritual, mental, and emotional well being, that we will remain steadfast in our own prayer lives and firm in doctrine through personal Bible study; that we will be wise and prudent in setting aside time for these things.

PRAY that we will know how to recognize, deal with, and overcome the depression that often results from discouragement; that we will not become so emotionally involved with those to whom we minister that it hampers our judgment and efficiency, nor so calloused to their problems that we lack the proper sympathy and Christian love; that we might grow in our sensitivity and ability to communicate the Gospel.

PRAY for our spiritual growth; that we may recognize our weakness and human failings in potential trouble areas of selfishness, pride, and lack of self discipline.

PRAY that in all things we might have the mind of Christ, who being equal with God, took upon Himself the role of a servant and even humbled Himself to the point of death for us.*

PRAY that we might have the vision to know what can be accomplished and how it ought to be done; that we might employ the discipline of specific goals; that we might receive the impetus from God for everything that we attempt; that we might always have the grace to submit our wills to His holy and perfect will, so that He might bless our efforts with a harvest of souls for His Kingdom.

Then there's One More Thing. . .

After you've prayed for all these things, there's one more important matter that needs your concern. We need more workers. PRAY that God will call qualified Jewish believers to share our burden and come and join us to proclaim the Gospel, to assert to the world that: **YES! Jews *can* be for Jesus!**

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*paraphrased from Philippians 2:5-8.

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PROMINENT TITLES OF JESUS*

By Rich Robinson

TITLE	SELECTED NT PASSAGES	OT BACKGROUND	REMARKS
GOD	Jn. 1:1; 20:28 1 Jn. 5:20 Disputed as to correct manuscript reading: Jn. 1:18 Disputed as to correct translation: Rom. 9:5; Tit. 2:13	Isaiah 9:6 is the classic OT verse on the deity of the coming Messiah, but Daniel 7:13 is at least as strong (see "Son of Man" above). In 7:14, the word often translated as "serve" elsewhere is used of worship offered to God.	Although some of the stronger statements in the NT as to the deity of Jesus are in dispute, the case for His deity does not depend on any disputed texts. It should be noted that the first-century mind (at least among the non-Greeks) was not as prone to logically define things as we are. While Jesus was recognized as divine in the early church, the oneness of God was also upheld without there being an immediate need to define the person of Christ or the Trinity. Those doctrines were not formulated for several centuries.
MESSIAH	Used by Jesus in Jn. 4:25-26; Mk. 9:41; Mt. 23:10; Lk. 24:26, 46 By Peter, Mk. 8:29 By Caiaphas, Mk. 14:61 Also see Acts 2:36; 3:20	The term means "anointed one" and was used with regard to kings, priests, and prophets. Eventually it became the leading popular designation of a Davidic leader who would give Israel victory over its enemies and usher in the kingdom of God.	Jesus rarely used the title of Himself, probably because of its political overtones; but when others used it to refer to Him, He never rejected the title. Messianic claims are also evident in such acts as the Triumphal Entry in Jerusalem, and in passages like Lk. 7:19-22. In effect, Jesus gave a different meaning to "Messiahship" than was current among the populace. Because it was a Scriptural expression, He did not reject the use of it as a title; but He emphasized its aspects of humility and suffering which were generally missing from the popular concept.
LORD	Relatively infrequent in Gospels: e.g., Mk. 12:35-37. Very frequent in the epistles: 1 Cor. 8:6; 12:3; 16:22; Phil. 2:11	The Septuagint (Greek translation of the OT made several hundred years before Christ) used the word *Kurios* to translate YHWH or Jehovah, the name of God. The same Greek word *"kurios"* was then used in the NT to refer to Jesus.	As a form of address, "Lord" could merely be the equivalent of "Rabbi" or "Teacher" (see Lk. 6:46). But to call Jesus "the Lord Jesus Christ" was to affirm His deity. Jewish hearers would know that "Lord" was an OT title of God. This is underscored by the NT application to Jesus of OT texts that spoke of God: Phil. 2:11 referring to Isa. 45:23; Rom. 10:13 referring to Joel 2:32; Heb. 1:10-12 referring to Ps. 102: 25-27. Gentile listeners, too, would be accustomed to hearing the term "Lord" used of the emperors, who were considered divine.

*Metaphorical descriptions such as The Door, The Good Shepherd, The Way, The Truth, and The Life, Lamb of God, Bread of Life, The Light of the World, The Word, The Lord of the Sabbath, I AM, etc. are not included.

PROMINENT TITLES OF JESUS

By Rich Robinson

TITLE	SELECTED NT PASSAGES	OT BACKGROUND	REMARKS
SON OF GOD	Used by Jesus: Jn. 10:36, 11:4 (much more frequently He simply calls Himself "the Son") By Satan: Mt. 4:3 By disciples: Mt. 14:33; 16:16 By High Priest: Mt. 26:63 By mockers: Mt. 27:40 By demons: Mk.3:11 In context of His pre-existence: Gal.4:4; Jn. 3:17	Used in the OT to refer to Israel, angels, and kings as being in a special relationship to God (2 Sam. 7:14; Ps. 2:7; Ps. 89:26 [implied]).	Generally it is held that "Son of God" was not a Messianic title. Evidence from the Dead Sea Scrolls suggests that possibly it was beginning to be used as such by the time of Jesus. "Son of God" was also used in the Wisdom of Solomon, one of the books of the Apocrypha, to refer simply to a righteous man. Probably that was the Roman centurion's intention in Mt. 27:54 and Mk. 15:39 (cf. Lk. 23:47). Nevertheless, Jesus went far beyond any other usage. He never spoke of the Father as "our Father" but rather as "my Father and your Father" (Jn. 20:17). Whereas Jewish people customarily addressed God as *avi,* "my father," Jesus called Him *abba,* "daddy." Finally, whereas the OT term referred strictly to a status or position, Jesus' use of the term coupled with its use elsewhere in the NT indicates that it referred not only to a special status that Jesus had, but to His very nature.
SON OF MAN	Numerous places in the Gospels (see REMARKS) Once in Acts 7:56 Never in epistles	"Son of man" is used to mean mankind (Ps. 8:4) or an individual human being (Ezek. 2:1); but Daniel 7:13, the source of Jesus' use of the term, refers to a divine personage.	This title (except in Acts) was used only by Jesus to refer to Himself as: 1. The equivalent of "I" (e.g., Lk. 7:34) 2. When speaking of His sufferings (Mk. 8:31) 3. When speaking of His return in glory (Mk. 14:62) In Daniel 7, a figure "like a son of man" comes upon the clouds of heaven (cf. Mk. 13:26). This figure is divine; therefore contrary to popular belief, the title "Son of man" relates not so much to Jesus' humanity as to His deity (although the notion of humanity is not absent). Beside this, Daniel 7 shows a relationship between the "son of man" figure and the people of God (compare Dan. 7:14 and 7:27). For these reasons, as well as for its lack of political overtones, Jesus used it as the most frequent designation of Himself.

FOR FURTHER READING

Basic: *The Lord From Heaven,* Leon Morris, 1974. Inter-Varsity Press.
Advanced and quite technical: *The Origins of New Testament Christology,* I. Howard Marshall, 1976. Inter-Varsity Press.

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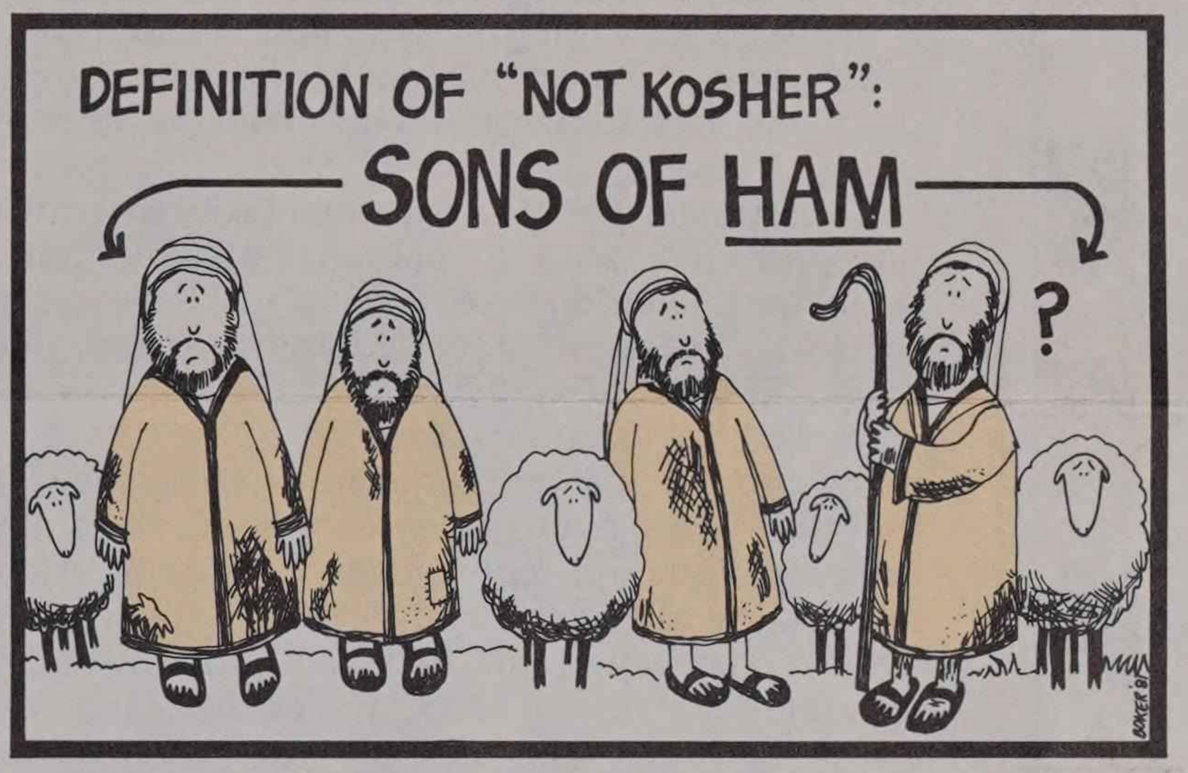
LIFE IN A MOBILE EVANGELISTIC TEAM

AS SEEN BY SOME OF THE NEW JERUSALEM PLAYERS FROM THE WINDOW OF THEIR VAN

Living in a Jews f✡r Jesus van is. . .

- having the whole country as your back yard, but never having a place to put up a swing set.
- carrying out the ancient rabbinic admonition of not owning more than you can carry.
- making rest stops even when you're not "tired."
- enjoying transcontinental cuisine, but always keeping an eye out for a good New York style delicatessen.
- like living in a can whose contents are under pressure.
- the comfort of knowing that the pot holes in the roads you travel may save this country some day IF someone gets wise and converts them to MX missile silos.
- still talking with a southern accent when you're in Minnesota.
- being familiar with most of the places that used to be just a zip code on the post cards you wrote.
- feeling like you're sitting in a moving billboard as you ride down the highway.
- being a billboard on *legs* when you're *not* riding down the highway, because your T-shirt says, "JEWS for JESUS," too.
- knowing that all the way from the Redwood Forests to the Gulf Stream Waters to the New York Islands there are lots of Jewish people, and that God will lead you where you can tell many of them about Jesus, the Jewish Messiah.

CHRISTIAN MISCONCEPTIONS: #22



EVANGELISTIC OPPORTUNITIES IN "BEAN TOWN"

When the Liberated Wailing Wall first began, they used to hold what might be called "impromptu street concerts" where they just brought their guitars to a downtown street corner and began to sing Jewish Gospel songs. Since Jews for Jesus has grown as an organization, we've been able to buy sound equipment for our music groups, but sometimes sound equipment for street evangelism has its disadvantages because it's cumbersome.

Recently, when the Liberated Wailing Wall East Team was in Boston for a few days, they tried impromptu street concerts again and found them quite effective. Steve Silverstein, leader of the group, had anticipated that they would distribute a considerable amount of literature, but even *he* was surprised by Boston's overwhelming response to the impromptu street music.

First the team distributed our Gospel literature for about half an hour; then they assembled on the corner to sing. After the first few songs, a crowd of about sixty people had gathered to listen. As the group continued to sing, the crowd kept getting larger, until at the peak of their first "concert," there were about a hundred and fifty people gathered around them. The team was able to bring a strong Gospel message in songs and testimonies for about thirty minutes. Afterwards they mingled among the crowds to have individual conversations with interested people.

Steve reports that approximately half of that crowd was Jewish, and needless to say, our team members had some rousing conversations with some of them. Many were surprised to see and hear that Jews could believe in Jesus, and a good number of them gave their names and addresses so that they could recieve more information about Jesus. The concert was such a success that they decided to do it again. This time they had two hundred people standing and listening to the music. Again, about half of them were Jewish and eager to talk about why we Jews for Jesus believe that Jesus is the Messiah.

Sometimes, as in this case, it's a good idea to dust off some of the old ideas and put them into use once again. This wasn't a sophisticated way of presenting our musical message but it worked. And when the Holy Spirit is drawing those who are interested, who needs fancy sound equipment?

Tom McHugh, one of the Liberated Wailing Wall members, had this to add about their time in Boston:

"There was no shortage of opinions on the streets and campuses. What surprised me, though, was the great variety of Jewish people who had sincere questions about the Gospel.

One middle-aged lady who heard one of our street concerts motioned to me from a park bench. *'Tell me, why are you doing this?'* she asked. *'I really want to know.'*

In the presence of several other Jewish people, I explained that I was doing this because I believed in the God of Abraham, Isaac, and Jacob, and I trusted in the Bible as God's Word. My answer seemed to surprise her, and she continued to ask questions. She became so engrossed in our conversation that she immediately came to my defense when a bystander tried to interrupt me. *'Let him answer one question at a time,'* she told him.

When the man continued to interrupt, she told the whole group that was sitting there not to listen to him because he didn't know what he was talking about. At that moment, a group of three or more Jewish ladies arrived. They were apparently shopping companions of the lady to whom I was speaking. When all three of them saw my *Goyim* (Gentiles) for Jesus T-shirt, they chimed in with comments of their own, most of which were directed at my person and my intelligence. I called a halt to the whole thing, and as soon as I had everyone's attention, I said, *'I'm really a very nice person, as your friend here can testify!'* She nodded her approval at this, and I continued, *"I will answer your questions one at a time now.'*

I was then able not only to give my testimony, but to explain from the Scriptures to all of them how one can be a Jew and believe in Jesus, too. I can't recall the last time I had as attentive an audience, and when I was finished, everyone there took one of my tracts. In fact, the first lady I had talked to helped me to distribute them!"

BLACK MARK OR GOLD STAR?

New Years has come and gone again, and with it went the old dog-eared calendar — into the trash. Whenever I discard an old calendar with its many pencilled notations, I remember that it represents a sizeable chunk of my life, twelve months of trial and error, success and failure, victory and defeat. Though the good memories usually outweigh the bad, I'm always ready and glad to turn over a new leaf. To me, the new year is a blank page waiting to be filled. I can't erase those pages that have passed, but I *can* learn from them and look forward to writing new and better ones.

Sometimes when I see a calendar I remember one particular page of personal history that I really wish I could erase. It was a real calendar in the 'fifties, when our older daughter Lyn was quite young. In order to motivate good behavior, we invented a little calendar game. When she had been really good, we pasted a gold star on the space for that day. If she hadn't been very good, the shiny little emblem was conspicuously absent. Alas, one day the old nature won a considerable victory over our usually well behaved little girl. Exasperated by her conduct, we decided that extreme measures were necessary to impress upon her the error of her ways. We filled in the entire area for the day with black crayon to indicate total disaster.

Our poor little girl was absolutely devastated by that ugly black mark on her calendar. First she tried to erase it; when that didn't work, she tried to scrape it off with her fingernail. When she finally realized that no matter what she did, she could not remove that ugly permanent reminder of a day she'd rather have forgotten, she cried bitterly. Her father and I regretted having caused her that much grief, and we abandoned that approach to motivating good behavior in favor of more positive methods. Though she is now an adult with a child of her own, Lyn still remembers that awful black mark with pain.

The memory of that incident saddens me, but it makes me so glad that God doesn't mar the past pages of His children's lives with big, ugly permanent black marks. When he forgives us for Jesus' sake, the ugly black marks we make by our unacceptable behavior disappear. The blood of Jesus becomes God's "white-out" for our sins. They're no longer visible to God; they're removed from us and from His remembrance as far as the east is removed from the west. Even better than that, our names are written on a snowy clean page in the Lamb's Book of Life. Now that's really clean and new! Knowing this, we who are in Christ can face each new day of every year with courage and fresh resolve. Each day brings a new chance to please our Heavenly Father. Each day we try to succeed where previously we may have failed; to find victory through His grace and power in areas of past defeat.

That feeling of getting a fresh start reminds me a little of one of my childhood experiences. Each spring I used to get a new pair of shoes for my birthday. They were always black patent leather. The round black tops felt as smooth as satin, and I could almost see my face in them. The soles were "slickery" as I walked on the carpeting of the shoe store. I remember how it felt when I wore the shoes outdoors for the first time. They were light as air on my feet after the heavy closed oxfords and rubber boots of winter. I wanted to run and jump, to tap dance on the cement walk in front of our house. I always tried to be so careful not to scuff those beautiful new shoes the first day that I wore them outside. Inevitably though, they did become scuffed. First the smooth tan soles turned scarred and grey; then white marks appeared on the shiny black toes and along the inside of the heels. These were followed by wrinkle lines as the shoes conformed to the configuration and pressure of my feet. Eventually those wrinkle lines turned into cracks; and by my next birthday the shoes would have been too shabby and ugly to wear, even if I had not outgrown them. But every spring, on or near my birthday, there was a shopping expedition for a new pair of dress-up shoes and the delicious feeling of wearing them for the first time.

Another feeling of newness and adventure always came with the first day of school each year. The teacher handed out brand new pencils, pungent smelling and sharp as needles, fat pink erasers, and eight perfect, jewel-like crayons in their green and yellow boxes. No matter that soon my pencils would get sharpened down to mere stubs, the eraser would disappear to wherever it is that lost belongings go, and the crayons would mysteriously snap, one by one, under the pressure of my overzealous little hand. For the moment, everything looked new, smelled new, and promised new adventures.

Well, those times of patent leather "Mary Janes" and first days of school are long past for me. But I still get excited about new beginnings. Maybe I'll still break the crayons of my life, though I'll try to be careful; my "pencils" will undoubtedly get used up, and maybe I'll "lose my eraser" and accidentally drop an ink blot on my "notebook." But God, while encouraging me to be careful and to do well, will not make me feel totally worthless if I don't do everything just right. Sure, I want to please Him, and I'm certainly going to try hard. Yet I know that if I fail, He won't put any permanent ugly black marks on the calendar of my life. I know that He's ready and willing to "white-out" my mistakes, and that He's waiting and watching, wanting to help me succeed, so that He can reward me with a gold star. **And you know what? He wants to give *you* a gold star, too! Have a happy forever in Him.**

—THE EDITOR

FOR THE CHRISTIAN WHO WANTS TO KNOW MORE ABOUT JEWS AND EVANGELISM

THE JEWS FOR JESUS NEWSLETTER

JEWS FOR JESUS, 60 HAIGHT ST. SAN FRANCISCO, CA 94102 VOLUME 9:5741

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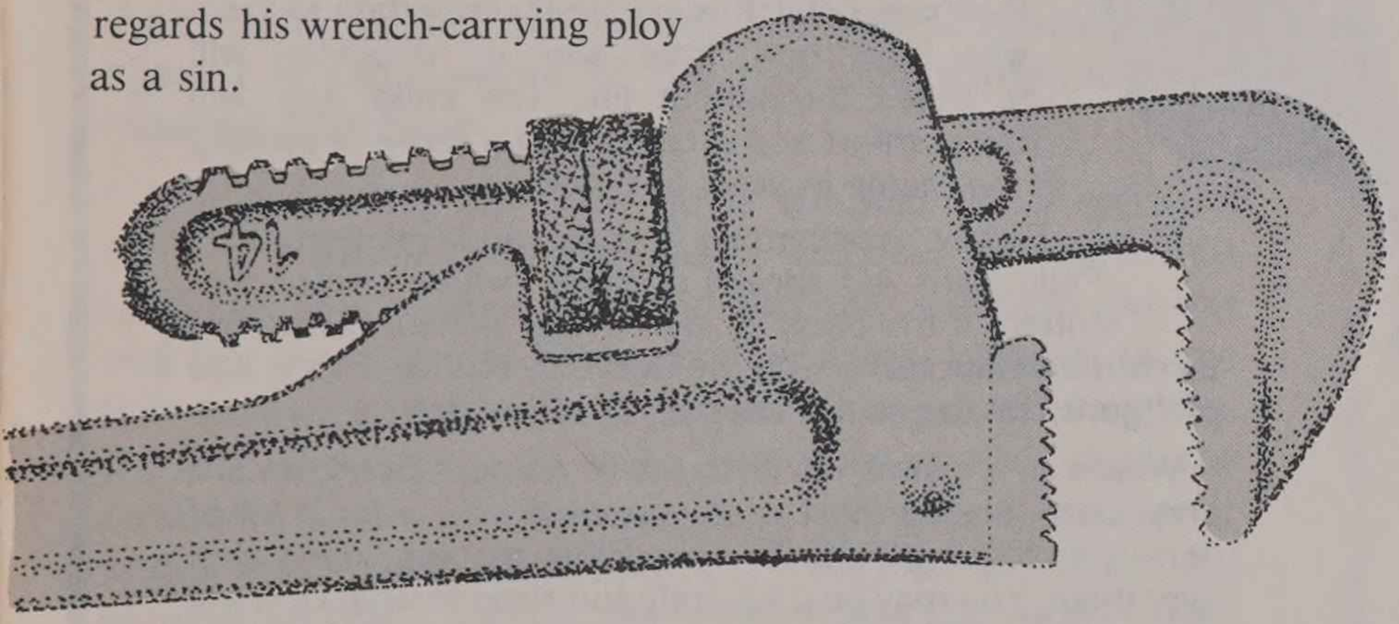
"TOO BUSY. . ."? By Moishe Rosen

A colleague of mine went through Bible college carrying a big wrench. He did it in self defense, but not for the reasons one might suppose. He wasn't afraid of being a victim of physical violence; he was defending himself from being assigned to any work projects around the school. You see, at that particular Bible school it was not uncommon for a member of the faculty or administrative staff to approach a student and appropriate his time and energy for some task or errand that needed to be done for the college. My colleague protected himself from such assignments by carrying that wrench. No, he didn't use it to slug anyone who might draft him for some job. When people saw him carrying that impressively large tool, they assumed that he had already been assigned some important duty and was on his way to take care of it. The wrench helped him to avoid responsibility.

Whenever my friend, who is now a prominent minister, tells this story, it always amuses the hearer. Nevertheless, I'm sure that as he looks back on those Bible college years, he regards his wrench-carrying ploy as a sin.



Many Christians are guilty of that sin of "carrying a big wrench." They call it "busyness." Granted, some are truly busy with carrying on God's work and with taking care of their God-given responsibilities. But others, who like to procrastinate, often use busyness as an excuse.

If you are looking for a good excuse to avoid doing something you know you ought to do but would rather not, busyness is an excellent way out. Saying that you're too busy makes it very difficult for people to confront you. After all, who are *they* to say that you're *not* too busy?

Not only is busyness a good justification for avoiding one's duty; you might even be able to cadge some sympathy from those who would otherwise expect something of you. After all, if you're too busy to do those very important things that they ask you to do, that's *really* busy! If you manage a very soulful look in your eyes as you say how much you'd really like to help if you weren't so busy, they can't help but feel sympathy and a desire to comfort you as they are moved by your obvious pain in declining their request.

These days everyone is busy. Some are busy making money; some are busy pursuing hobbies and interests; some are busy watching television; some are even busy just resting! It's not that leisure or rest is wrong, but too many people insist on taking their leisure before serving God.

The Bible rebukes those who would use busyness as a justification for not serving God. When the Lord Jesus called on some to follow Him, there were those who were too busy with other things to comply. One said that he needed to bury his father first. The Lord told him in effect, *"Let those who are spiritually dead take care of those things that only concern the physical life. I am offering you a chance to follow Me and experience the abundant life."* Matthew 8 doesn't tell us what that man did. What would you have done?

Again, in the parable of the Great Supper, the Lord described those who were too busy to avail themselves of the rich provisions that were offered to them.* One had just bought a field and needed to go and inspect it. Another had bought five yokes of oxen and needed to try them out. Still another couldn't attend the supper because he had just gotten married.

"Feeble excuses!" you say. Sure, they are. But what of the modern equivalents? *"I've just bought a new house, and all my weekends are taken up with painting and redecorating, so I can't lead the youth group"; "I've just started a new job that means extra paper work at home, and I don't have the time for Bible study"; "Saturday night is the only night we have for dining out and visiting friends, and we stay out so late that I can't prepare to teach Sunday School in the morning."* Or here's one that we sometimes hear at Jews for Jesus. *"I'm really behind what you're doing in Jewish evangelism, but please stop sending the newsletter. I get so much mail at my home that I just don't have the time to read it."*

Of course we don't want to impose ourselves or intrude on anyone's life. For this reason, we put together a newsletter that can be read by any fast reader in eight minutes, and by an average reader in eleven minutes. We don't think that eleven minutes per month is too much to ask of people who say that they believe in Jesus and want to help us bear the burden of telling others about Him.

When a person tells me, *"I'm too busy,"* I suspect that what he really means is, *"I don't care enough to. . ."* That's the real problem in this weary age. It's not that people are too busy; it's just that they don't care enough to make the effort, and busyness is a good excuse.

Compare the quality of life today with that of a century ago. In 1880, people worked a six-day week, twelve hours a day. Most of them had to walk to work. There were no labor-saving devices for housewives such as microwave ovens, washing

continued on p. 2 . . .

. . . continued from p. 1

machines, or vacuum cleaners. To wash a man's shirt by hand took six minutes. To iron it properly took nine minutes. Most sermons were an hour to an hour and a half in length, and church services took two and a half to three hours. Still, people had time back then to build strong family ties, to attend lectures, to be active in civic affairs, and truly enjoy their recreation.

Aside from the benefits of modern medicine, the quality of life and relationships was better a century ago. We seem so much more frantic today. We are too busy to care! But wait a minute. I think I said that wrong. We don't care, so we *say* that we are too busy — and we end up being weary of life.

Are you weary? Here's a word for the weary from Scripture:

*"But they that wait upon the LORD shall renew their strength; they shall mount up with wings like eagles; they shall run, and not be weary; and they shall walk, and not faint."***

***Luke 14:16-24. **Isaiah 40:31**

WHAT'S IN A NAME?

By Catherine Damato

Few people would look to the first book of Chronicles as a Scripture portion from which to choose their life's verse. At first glance, it's little more than a twenty-nine-chapter list of names, occasionally interrupted by a brief narrative or insight into the character of someone named there. But Paul wrote in I Corinthians 10:11 that the Old Testament was given for our admonition. What can we receive from I Chronicles and its lengthy genealogies? Quite a bit, if we look for it. This often neglected book of the Old Testament will surprise the reader at times with a fragment of poetry, or a narrative that is pure gold, and it contains some valuable lessons.

I Chronicles prefigures the books of judgment described in Revelation 20:12. Despite all the perils that threatened the Scriptures, and all the attacks of ungodly people against His Word, God caused all those minute details of I Chronicles to be written down and preserved for thousands of years. Under the heavenly conditions, where He has no opposition and a million angels wait to do His bidding, He surely must operate on a much larger scale of record keeping! So the first lesson of I Chronicles is that GOD IS NOT MOCKED. If He warns of a time of judgment for every person as described in II Corinthians 5:10, we do well to take heed. It *will* happen.

Still, the very nature of I Chronicles should provide more of comfort than of warning. There is the careful notation of so many names; and what is a name? It is the sum total of the individual. If all that you are, or have been, or will be, all that you have ever done, or thought, or wanted, could be put in a box and labeled, the only way that box could be properly identified would be with your own name. Even your social security number is useless without your name. Your name separates you from every other human being who lives now or ever lived. Even if you have a very common name, you are still Mary Smith from Kansas City, or Joe Jones, the Sunday School superintendent from Buffalo, New York. All those qualifiers and modifiers still need your name to have meaning.

Your name identifies *you* as a unique person in history. In choosing to record so many names in Scripture, God gave evidence that He loves and respects the individual. He does not see us as a sea of faces, all blended together. He sees each of us as a separate entity, separately important to Him. Nabaioth, Kedar, Adbeel, Mibsam, all of whom appear in the first chapter of I Chronicles, were each important to God.

Also, your name symbolizes a relationship. Parents use great care in choosing a name for their new baby. It is extremely important to them what the new little son or daughter will be called throughout life. The child, too, will find comfort and security, and a sense of identity in that name in years to come.

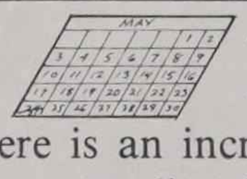
Finally, concerning names and relationships, Philippians 4:3 speaks of those "whose names are written in the book of life." Those named there have an eternal relationship with the Heavenly Father. This is also prefigured by the record keeping of I Chronicles.

What's in a name? Or in a list of names? Sometimes a great deal. So, the next time you encounter a long list of names and genealogies in your Bible reading, don't skip over them. You may be pleasantly surprised at what God will be saying to you!

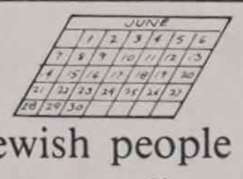
NOTICE • NOTICE • NOTICE

IMPORTANT NOTICE:
For reasons of economy we will not print a Jews for Jesus newsletter next month. Look for Volume 10 in two months.

NOTICE • NOTICE • NOTICE



DID YOU KNOW?



— That there is an increased interest in the Gospel among Jewish people today. This phenomenon was predicted by a predecessor in the field of Jewish Evangelism. In November, 1838 the Rev. J.G. Bergfeldt wrote in a missionary report:

> "The young generation of the Polish Russian Jews are only as it were kept in fetters by their parents and relations, or else we should see numbers of them come forward and profess the Christian religion. Our children will, no doubt, see much more striking effects of the missionary operations among the Jews."

— That in 1839, the Church of Scotland took up the cause of Jewish evangelism and sent a committee to the Holy Land to investigate the possibilities; and today in Tiberias on the Sea of Galilee there remains a hospice run by the Church of Scotland. It's an inexpensive, clean and well run place to stay in while visiting Israel.

— That in Jewish history books and memorials, the dating of years is not reckoned in terms of B.C. (Before Christ) or A.D. (Latin for "In The Year of our Lord"), but as B.C.E., or sometimes just as C.E., which refers to "Before The Common Era," and just "Common Era."

— That the number "5741" that appears on the bannerline of this newsletter refers to the Jewish calendar year, which began in September of 1980. The year 5742 will begin on September 29, 1981.

THE JEALOUSY PRINCIPLE

By Mitch Glaser

I remember quite clearly the circumstances that led to my decision for Christ in 1970. It all began when two of my best friends, both Jewish, accepted Jesus. This touched off a sequence of events that ultimately drew me to the point of a personal confrontation with Jesus, the Jewish Messiah.

It was a rainy day in San Francisco — not unusual for the month of November. I sat by my window, gazing at the overcast sky, Joan and Fred's last letter still in my hand. Since late August, I had been receiving letters from these two Jewish friends who had accepted Christ and were living on an Oregon farm run by a Gentile Christian couple. Their letters held a certain undeniable appeal for me, but each time I read one of them, I felt strangely discouraged with the emptiness of my own life.

Finally I decided that my friends had something that I just might want for myself, and I planned a trip to visit them over the Thanksgiving holidays. My emotions ran high as I travelled up the majestic Oregon coastline. I felt that I was on the verge of finding something that I couldn't define, but had always wanted.

After my arrival at the farm, I sat down with the others to a wonderful meal. When everyone at the table bowed their heads and thanked God for His provision, once again I became aware of the fact that something was missing within me.

The following day was quite eventful in a spiritual sense. I learned that the couple who ran the farm felt called by God to love, feed and encourage people like me and my two friends. Through their lives, I began to see that Jesus was the Messiah and the most powerful expression of God's love. At last I was able to articulate the strange mixture of interest, fear, attraction, and near anger that I was experiencing. I was jealous! They had something that I wanted for myself; and the more time I spent on the farm, the more intense my jealousy became.

When I finally accepted Christ, it took me a whole year longer before I first identified my experience at the farm with the teaching of Romans 11:11 and 14:

> I say, then, Have they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles, to provoke them to jealousy. . . If by any means I may provoke to jealousy them who are my flesh, and might save some of them.

I don't know if the Christian couple who ran the farm were expressly attempting to fulfill this Biblical mandate, but they certainly did that in my case.

As Christians, we often view jealousy as a negative, ungodly emotion. However, the term *jealousy* in both Hebrew and Greek is formed from a root meaning "warmth," and merely connotes passion or strong emotion that can be either good or evil. It doesn't always mean envy.

Jealousy, as used in Scripture, means a passion to possess as one's own that which is or is not rightfully deserved. In some passages the term is used to describe a negative characteristic. Nevertheless, many times the Old Testament describes God as being *jealous* for Israel, His bride and possession.* Again, in the New Testament we find the Apostle Paul *jealous* for the doctrinal purity of the Corinthian believers.** Undoubtedly Paul used the term in a positive sense in the eleventh chapter of Romans.

The "jealousy principle" is a primary tool for winning Jewish people to Christ. Imagine the feelings of a Jewish person like me who finally becomes aware that a Gentile is experiencing the blessings of knowing the Jewish Messiah! This realization is enough to provoke an extremely jealous reaction that will often lead to serious questioning and a fruitful dialogue about salvation.

The Apostle Paul was very clear on calling Gentile Christians to provoke Israel to jealousy. "Israel's fall" refers to the rejection of Christ at His coming by the majority of the nation's leaders. That "fall" has provided Gentiles with direct access to Messianic salvation; nevertheless, the privilege carries with it an obligation to "provoke Israel to jealousy" that they, in turn, may be saved.

Here are a few practical ways that this "jealousy principle" might be put into evangelistic action:

Believe and be confident that it is possible to make a Jewish person jealous of your faith in Christ because God has asked you to do it. (It is when we rest in a God-given confidence that we are the most effective.)

In sharing your faith, display a sincere indebtedness to the Jewish people for their historic role of preserving the Word of God and bringing forth the Messiah, as mentioned in Romans 3:2 and 9:4 and 5.

In witnessing to a Jewish person, affirm your respect for Israel's present and future place in God's plan for world redemption as promised in Romans 11:23-26.

Finally, just be yourself — what God has made you in Christ — and show your Jewish friend the power of a changed life through Jesus, the Jewish Messiah.

There are many more Jewish people like me throughout the world who have accepted Jesus Christ as their Messiah and Savior because of evangelistic dialogue induced through the "jealousy principle." God calls each one of us not only to speak for Him, but to live the kind of life before our Jewish friends that will move them to jealousy — to want for themselves the obvious riches that we have in Jesus Christ, the Jewish Messiah.

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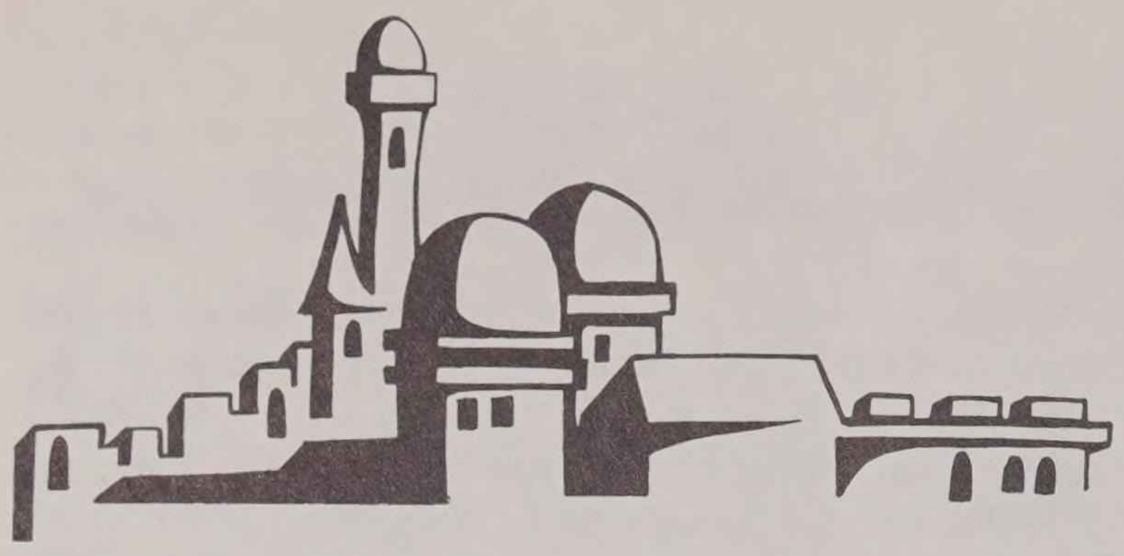
*Deuteronomy 32:16-21; I Kings 14:22; Psalms 78:58.

**II Corinthians 11:2.

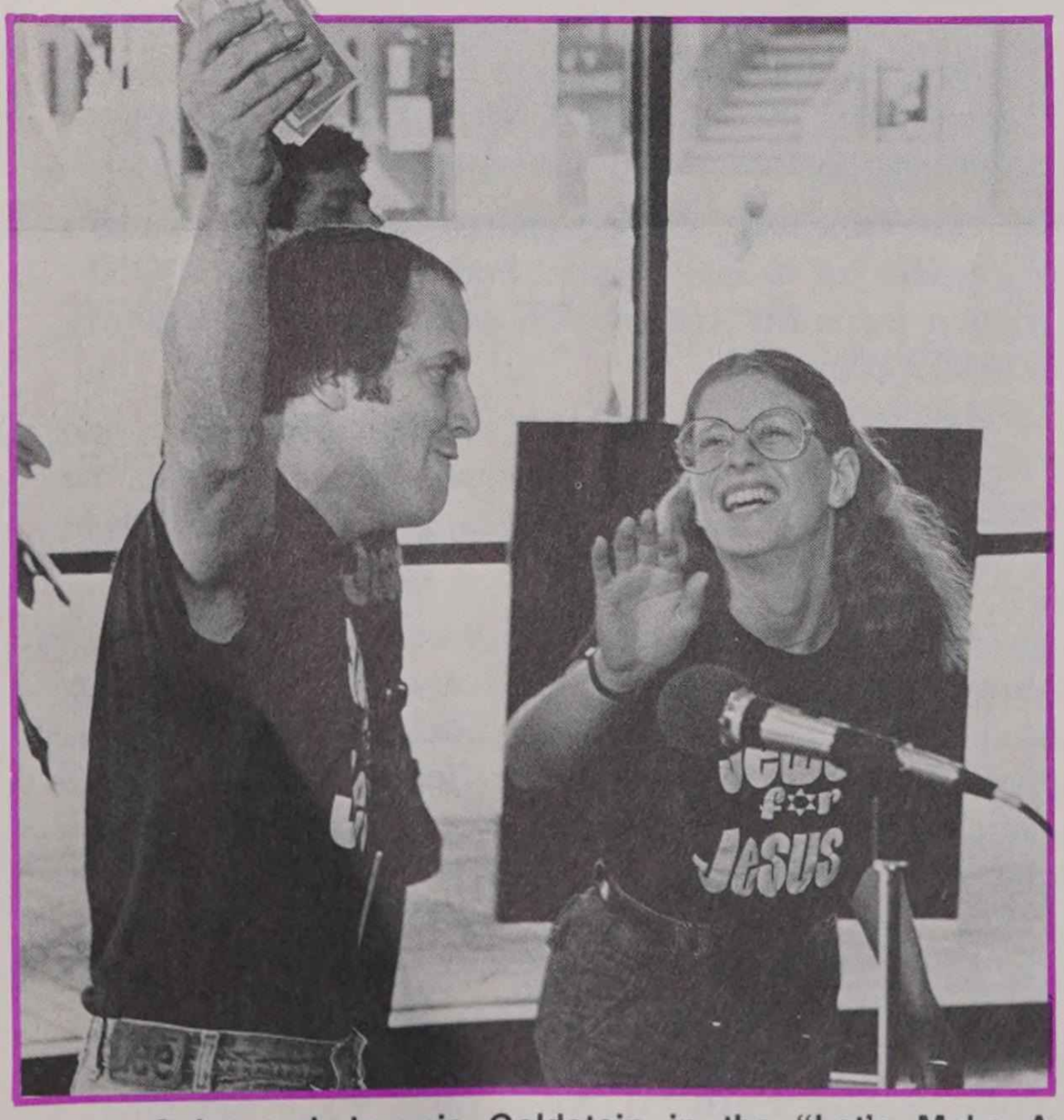


MEET THE

NEW JERUSALEM PLAYERS

The NEW JERUSALEM PLAYERS are the Chicago-based dramatic team of Jews for Jesus. In pioneering new methods of creative communication, they were one of the first Christian groups to employ "evangelistic street theatre." Our unique five-member traveling team uses this medium of drama or "parabolic preaching" to evangelize and to help the church understand our burden of bringing Christ's message in a Jewish way to those who don't yet know Him. In this way, they minister to both the saved and the unsaved.

Wherever their scheduled itineraries take them, the New Jerusalem Players can be found at street corners, campuses, and other public areas, handing out our broadside tracts, witnessing, and presenting the Gospel message through skits and pantomime. In the evenings and on Sunday mornings, they minister to God's people in churches throughout the United States, where their programs take on a more formal structure in keeping with the proper decorum of a worship situation.



1. Lee Cohn and Jeannie Goldstein in the "Let's Make A Deal" skit at a college cafeteria.

There's a historical precedent in both the Jewish and the Christian traditions for the use of drama to present spiritual truths. *"For example,"* says Efraim Goldstein, leader of the New Jerusalem Players, *"even before medieval times, the Jewish community around the world dramatized the Book of Esther in Purim celebrations to show God's preservation of His people in the face of adversity. Among the Jews the Passover seder is an ordered demonstration, with cued questions and answers and visual aids to teach the meaning of redemption. The Prophets Isaiah, Jeremiah, and Hosea used drama to speak to the people; and the Lord Jesus Himself also used parables, or dramatized accounts, to explain spiritual truths to those who were really interested in knowing God."*

Team member Lee Cohn adds, *"The early church used morality plays or miracle plays to show through skits the folly of worldliness and the efficacy of trusting in God. Performed in town squares and market places by itinerant troupes, these morality plays were presented simply, with a minimum of props. The actors, often members of religious orders, also told stories and sang ballads in order to present their message of instruction and inspiration in an entertaining manner."*

2. Standing, left to right: Efraim and Jeannie Goldstein, Evan Greenspan, and Beverly Brodkin. Seated: Lee Cohn.

The New Jerusalem Players originate most of their material which deals with problems of contemporary life and the need for a living relationship with God through Christ. It also provides help for those who believe and would like to share their faith with others.

One piece, THE CARNIVAL OF LIFE, begins with a barker at a midway calling out to passersby, inviting them to come in and see life. Within the carnival setting, the players proceed through the "fun house," where they find a "mirror of vanity." As if to set a sharp contrast with conventional life, the carnival motif is carried on in the next skit, PINBALL MACHINE OF DRUGS. One person, representing the steel pinball, bounces off different "posts," the other team members. The "ball" runs up a score of drug experiences, only to be trapped in a no-score enclosure. Then "Pinball" cries out in anguish, *"God! Show me the way out of here!"* After a significant pause, the answer is given: I AM THE WAY, THE TRUTH, AND THE LIFE. SO SAID JESUS, THE MESSIAH.

Two other street pieces are LET'S MAKE A DEAL and BEA AND IZZIE NORMAL. Their animated style is a real attention-getter on street corners and college campuses. The subjects are greed and man's separation from God.

WHICH WAY? is a monologue dealing with man's search for truth and his unwillingness to use the path God has provided. Another touching monologue, DEAR MR. GOD, is about a little Jewish girl's first talk with God.

JEWS FOR WHO? is a fast moving piece that introduces both the New Jerusalem Players team and our Jews for Jesus ministry in churches. GENTILES FOR JESUS, based on the Book of Acts,

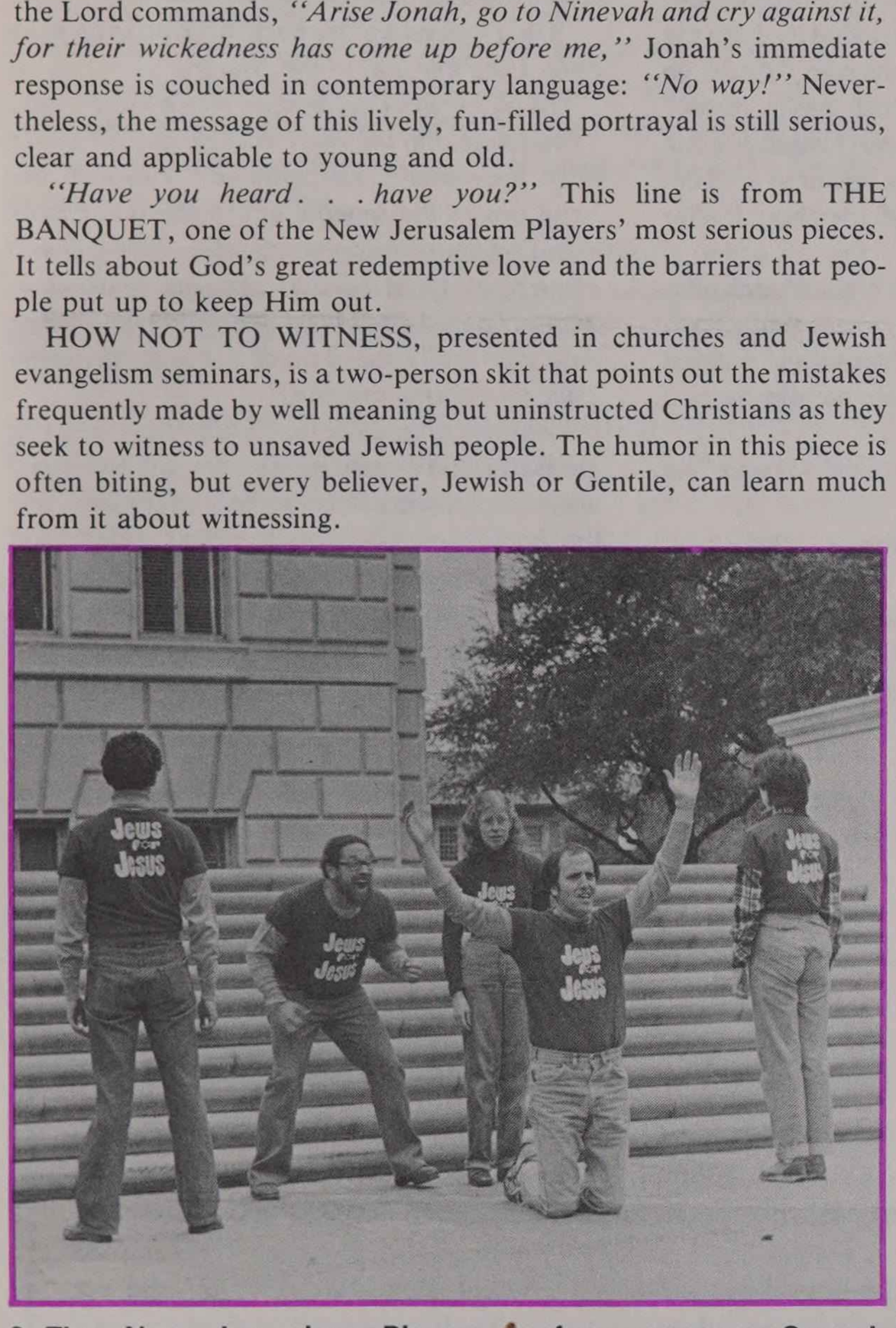
deals with some of the issues raised when the big question was not, "Can Jews be for Jesus?" but rather, "Can Gentiles be saved by Jesus, the Jewish Messiah?" The OLIVE TREE skit then deals with the subject of the early church and the difficulties that Jewish believers encountered as God began to graft in the Gentiles.

THIS IS THE HOUSE THAT JACOB BUILT teaches that compromise with God's ways leads to disaster. In this skit God, the Master Builder, gives Jacob & Sons Construction Company very specific blueprints for building His house. When the going gets rough, the builders give in to compromise. Throwing away the original blueprints, they build the house their own way, and . . . CRASH goes the entire structure. Then they decide they'd better do it the Master Builder's way after all.

The lines in the JONAH skit are ninety percent Scripture. When the Lord commands, *"Arise Jonah, go to Ninevah and cry against it, for their wickedness has come up before me,"* Jonah's immediate response is couched in contemporary language: *"No way!"* Nevertheless, the message of this lively, fun-filled portrayal is still serious, clear and applicable to young and old.

"Have you heard. . . have you?" This line is from THE BANQUET, one of the New Jerusalem Players' most serious pieces. It tells about God's great redemptive love and the barriers that people put up to keep Him out.

HOW NOT TO WITNESS, presented in churches and Jewish evangelism seminars, is a two-person skit that points out the mistakes frequently made by well meaning but uninstructed Christians as they seek to witness to unsaved Jewish people. The humor in this piece is often biting, but every believer, Jewish or Gentile, can learn much from it about witnessing.

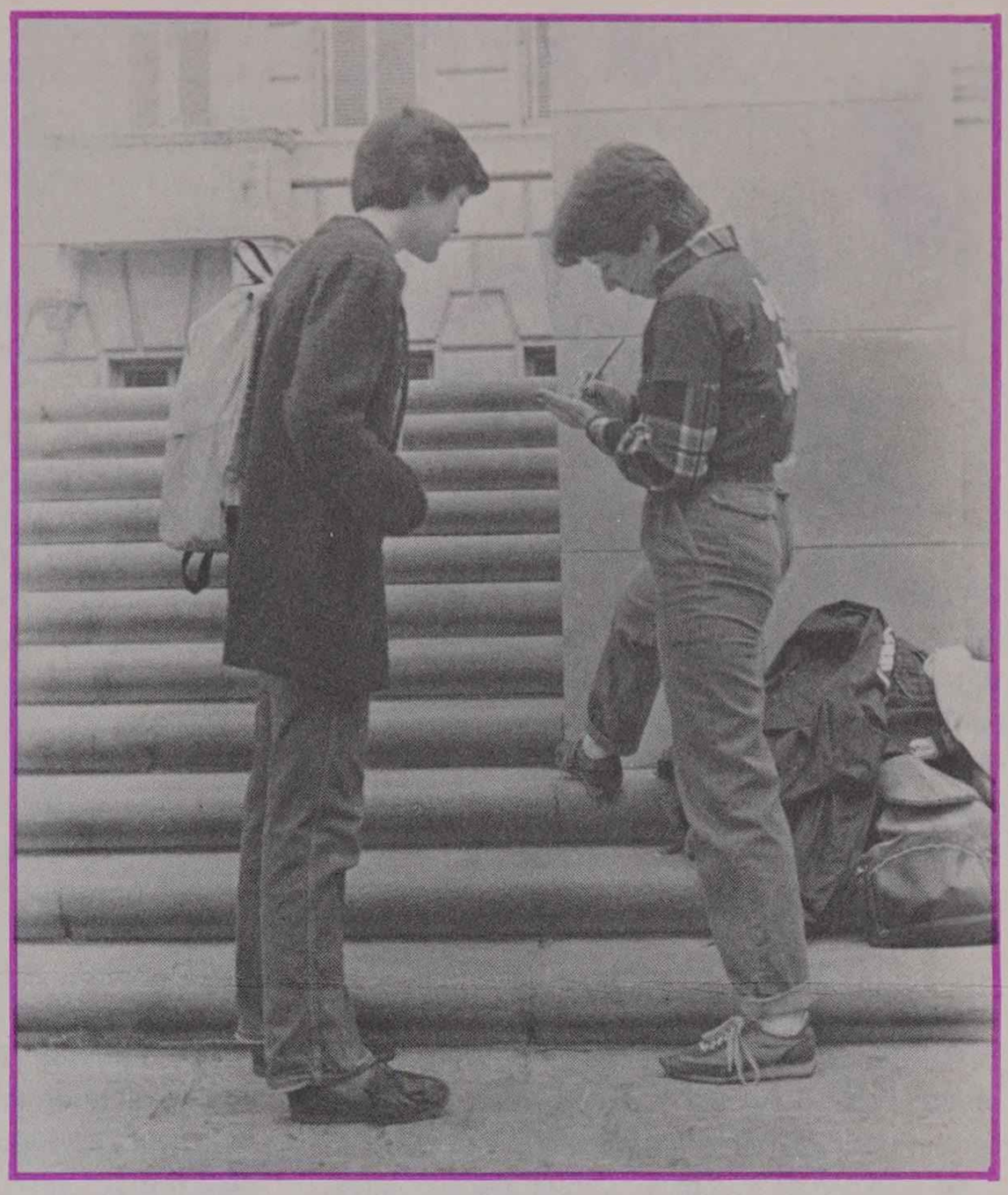


3. The New Jerusalem Players perform campus Gospel drama.

All of these skits and playlets used by the New Jerusalem Players require a great deal of kinetic energy. This is especially true of the pieces used for outdoor evangelism, where they count on the motion itself, along with their brightly colored costumes, to draw crowds of interested spectators to hear God's message of salvation.

Leader Efraim Goldstein concludes, *"We know that when hundreds of people stop to watch one of our skits, only a few will make honest inquiry afterwards. But it is to those few that we are talking."* To this we can only add, BUT IT'S WORTH THE EFFORT!

EDITOR'S NOTE: If you would like to see the New Jerusalem Players come to *your* town, and can recommend a church or college for one of their presentations, contact the DEPARTMENT OF MOBILE EVANGELISM, Jews for Jesus, 60 Haight Street, San Francisco, CA 94102.



4. Beverly Brodkin arranges for further contact with an interested inquirer at a college campus.

EXCERPT OF ONE REPORT RECEIVED FROM THE NEW JERUSALEM PLAYERS ON A RECENT FLORIDA TOUR

Sometimes campus outreach work is exciting; sometimes it isn't. Our time on the Florida State University Campus was definitely exciting! On our first day on campus, we handed out 3,700 broadside tracts and had 14 conversations with Jewish students. Three Jewish students and one Gentile student, a Palestinian, said they would pray that night for God to reveal His truth to them.

5. The group enacts a particularly kinetic scene.

A MOST UNLIKELY FELLOW

By Matt Sieger

As I drove north on the main highway, I reflected on my first week of traveling as a Jews for Jesus speaker. The churches in the Washington and Oregon area had been very receptive to my "Christ in the Passover" presentations, and to our evangelistic ministry. I had already met a Jewish believer in one congregation, and had enjoyed a productive hour-long talk with a Jewish unbeliever at another meeting.

Much encouraged, I was looking forward to another good meeting at the next church. I was not disappointed. Upon arriving, I found the people lively, enthusiastic, and friendly. It was obvious that they had invested much time and care in their preparations for this service.

As I set the table with all of the Passover items, the pastor and I discussed the order of service. I mentioned that an invitation to receive the Lord might be a good idea. He had planned a Communion service immediately after my presentation, and he felt the invitation would fit well right at that point before Communion.

Although it was a small congregation, the people were attentive and enthusiastic. As I explained how some of the traditional Passover items and practices foreshadowed the Messiah Jesus, my own sense of excitement and awe was heightened by the responsiveness of the congregation. After discussing the origin of Communion and explaining the meaning of the hidden *matzoh* (unleavened bread), I spoke of the Prophet Elijah who is expected to herald the coming of the Messiah at Passover time—how the doors of Jewish homes are opened for him during the Passover *seder*. I concluded with the statement that Messiah already came as the Lamb of God foreshadowed by the Passover lamb, and that he had been heralded by John the Baptist, the one of whom Jesus said, "And if ye will receive it, this is Elijah, which was to come." Directly after I finished, the pastor invited anyone who did not yet know Jesus as Savior to ask Him into his or her heart and to tell me about it after the Communion service.

As I walked toward the back of the church after Communion, a stocky man, about thirty, with dark features, looked up from his seat and nodded a friendly hello. Moments later he approached me at the book table.

"I said those words the pastor asked us to," he said rather matter-of-factly.

"You did?" Perhaps I betrayed a bit too much of my shocked excitement.

"Yeah, I just did it right now. It made sense to me what you were saying, so I did it."

"That's great!" I responded. *"How do you feel?"* I still only half believed that this was really happening.

"Oh, I feel good, a little lighter or something . . . different . . . I don't know . . ."

I just stood there with my mouth half open, just beginning to realize that God had done a great thing that evening. Then this newborn baby believer gave me even more to gape about.

"I'm Jewish, too."

"You are?" I gasped. My eyes certainly were bulging now.

"Yeah. I remember all this stuff about Passover from when I was growing up. I'm from New York City originally."

"Y-you are?" was all I could manage again. *"How did you come to be out here?"*

"Oh, I moved a while back. It's kind of nice out here. I like this part of the country."

His name was Jay, and he was a lumberjack. *"You know, I'm the most unlikely guy for this to have happened,"* he confided. *"I usually just hang out in the taverns and really don't think about religious things much. But when a friend came by and said a Jewish guy was speaking tonight, I figured it might be interesting, so I came. And then it all kind of made sense to me, especially that part at the end."*

I was half amazed at God's greatness, and half amused at this Jewish man's calm, matter-of-fact account of the greatest moment of his life—one that had ushered him into the family of God and into the promise of eternal life.

As we continued to talk, I encouraged Jay to stay in touch with that congregation. I also urged the pastor to contact Jay and to follow up on him. I have since written to Jay and sent him some materials to help him grow in the Lord. Apart from that, this new Jewish believer is in God's hands, as he surely has been all along.

SWEETNESS THAT LED TO LIGHT

By Peter Rice

My strange craving was unexplainable. Admittedly, I have a weakness for ice cream, but suddenly I had a tremendous appetite for donuts! I decided I had plenty of time before my evening church meeting to look for a donut shop. About a minute later, I noticed a donut shop in an outdoor shopping mall. I drove right past, hoping to find an ice cream store instead that would divert me from this strange donut madness. I didn't!

Resignedly, I doubled back, parked in front of the donut shop, and grabbed my wallet and pocket Bible. I could relax, eat my donut, and review my sermon notes all at the same time. To my disappointment, when I entered the shop I saw that there was no place to sit down. Not wanting to look foolish by walking out, I went up to the counter to order.

"Is that a Bible?" asked the man standing next to me.

"Yes, it is," I said. *"The print is small, but it's convenient. Why do you ask?"*

"Oh, I've been reading one lately, but I've got lots of questions." he said. *"Tell me, how come God doesn't answer my prayers?"*

Suddenly I knew why I had this "ridiculous" craving for donuts. It was God's way of leading me there. Over donuts and coffee, Don and I introduced ourselves. We talked about what it meant to have a relationship with God. Don was having girl friend problems, but he soon realized that his relationship with God needed to get straightened out before his relationship with his girl. We had a meaningful discussion before I had to leave for my church meeting. I gave Don directions to the church and urged him to come.

When the church service began, I looked for Don, but I didn't see him. It wasn't until I had packed up my materials afterwards and everyone else had left that I saw Don come into the church. He apologized for being late, and as we walked to my car, we picked up our conversation where we had left off at the donut shop.

God had been working in Don's life to bring him to the place where he could see his need for the Savior. I explained the Gospel to him again, and he said he understood what it meant to commit his life to Jesus. There in the darkness of the church parking lot, Don received Christ, the Light of the World.

A CHANGE OF ATTITUDE

By Naomi Dauermann

The woman at the door peered at me through the screen, blinking in the glare of the late morning sun. The dimness of the tightly shuttered room behind her seemed to match the unhappy tone of her voice as she greeted me with, *"Well, come in—but I'd better warn you that I'm in a rotten mood today."*

I had looked forward all week to this visit with Sarah,* an unsaved Jewish woman who had been referred to our Jews for Jesus office by another Christian ministry. Sarah had questions "about this Jesus." She had seemed moderately interested in the Gospel when I had first phoned her the week before, so I had set up a meeting with her to answer her questions and tell her the good news about our Messiah. Yet now her mood told me that her interest had probably waned, and it was almost with resignation that I followed her into the living-room to begin our visit.

She came directly to the point as soon as we were seated. *"All right, so tell me about this belief of yours. I really don't know what questions I should be asking."* For the next hour, Sarah and I talked.

I told her how I'd come to believe in Jesus, then asked her to tell me a little about herself. I learned that Sarah was intelligent and well educated, with a deep appreciation for music and the arts. She also was a lonely widow whose children had long since left home to begin their own lives. Her poor health was her major concern, and her desire to be healed had spurred her interest in Christianity. *"I haven't felt really good in a long time,"* she sighed. *"I wanted to check out Jesus because I'm getting rather desperate."*

Sarah listened as I spoke of everyone's need for a redeemer, and of God's plan of redemption through the Messiah. When I pointed out some pertinent passages in her copy of the Bible, she declined to look at them, stating that she'd just lost her reading glasses and probably would never find them.

Then we were interrupted by a delivery man at her door. Glancing at my watch, I discovered I had already been there for an hour, and it was time that I left. As I prepared to go, I asked, *"Would you like to get together again and discuss these things?"*

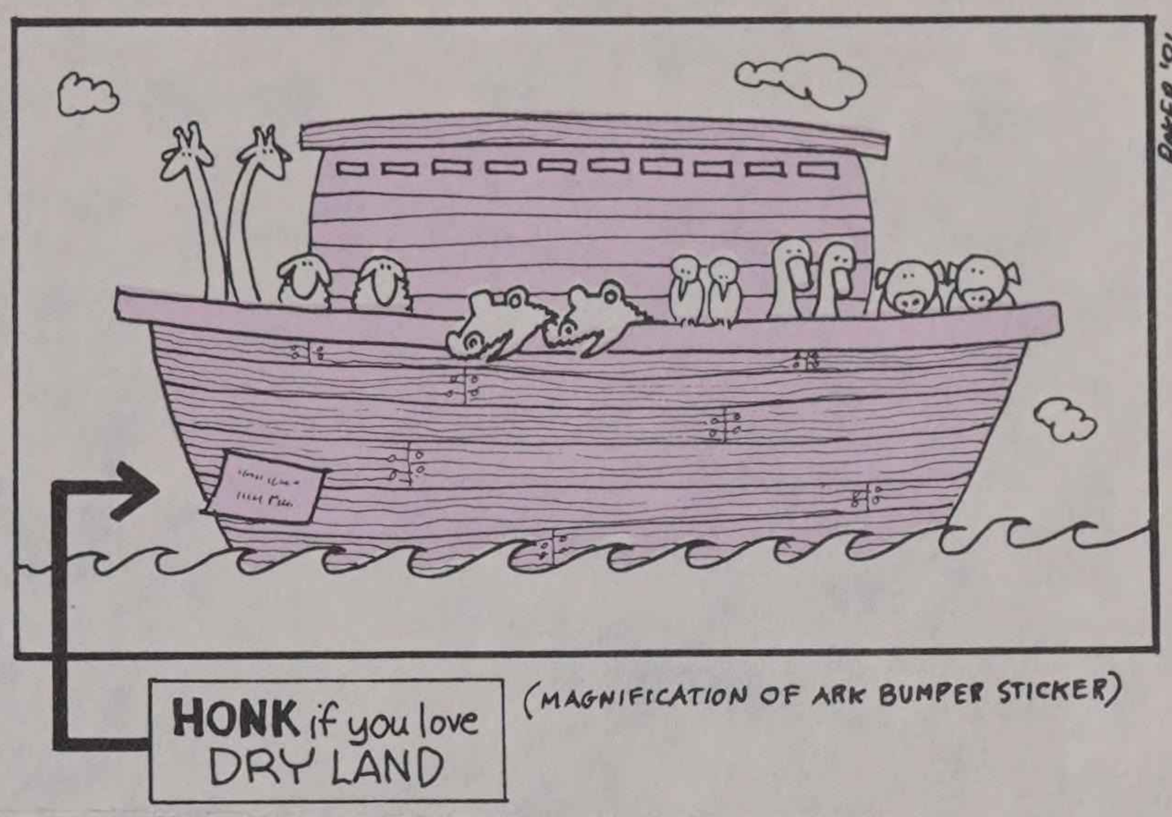
"No," Sarah decided. *"You really haven't been that convincing."* I had a ready answer for that: *"Convincing you isn't my job, nor was it the reason I came to see you. I came to tell you what God has done in my life, and what He can do in yours. Let God convince you."*

As I drove back to our office, I thought about the visit and prayed that this woman's mood and words had belied her real desire to know the Lord. Since she'd requested that I not call her again, I prayed that she would call me—but I really didn't expect to hear from her as soon as I did.

Just a few days later, Sarah called me! This time her whole attitude was different. She had read the literature I left and now wanted more. On the spur of the moment, I asked her to attend a concert by our Liberated Wailing Wall the next evening, knowing that her interest in music would make the program an ideal means of further witness.

"I'd love to come!" she exclaimed. And she did. Not only did she hear the Gospel message proclaimed in song and word; she met many other Jewish believers who had come from all over the Bay Area to attend the concert. She even asked for a copy of the New Testament before she left! I know that the Holy Spirit is drawing Sarah, convincing her of the truths that we shared with her.

***fictitious name to protect privacy**



TOMORROWS DON'T ALWAYS COME

(A Letter From A Friend)

Dear Jews for Jesus:

A recent experience has awakened in me the truth of Proverbs 27:1: Boast not thyself of tomorrow; for thou knowest not what a day may bring forth.

About a year ago, I shopped at a shoe store on East Grand, where I met the storekeeper, a little Jewish man from Germany. Because I have a special burden for Jewish people, I made friends with him, and we had a long chat. Mr. E. told me how he had escaped the Holocaust during World War II. His wife had been in a concentration camp, but she, too, was preserved. After the war, the two of them were reunited, and they came to America.

I learned that they were Orthodox in their faith. I was able to share my faith in Y'shua* with them, and to present His claim as the Messiah of Israel. As we talked, Mr. E. said that another woman had come into his store and had told him the same things I was saying. He showed me the material she had given him, and from the authors' names on the booklets, I felt that the lady who had witnessed to him must have been a Christian.

After that, my husband Daryl and I visited Mr. E. several times. Daryl, a seminary student, had a long and enjoyable talk with him, and was impressed at the way he could read unpointed Hebrew. Mr. E. even gave Daryl some quick Hebrew grammar lessons! One time we took him a Hebrew New Testament; and still another time, my daugher and I baked a cake and brought it to him. Then we moved, and for several months I wasn't able to visit the shoe store. Life was so busy, and time was so precious with our two small children at home.

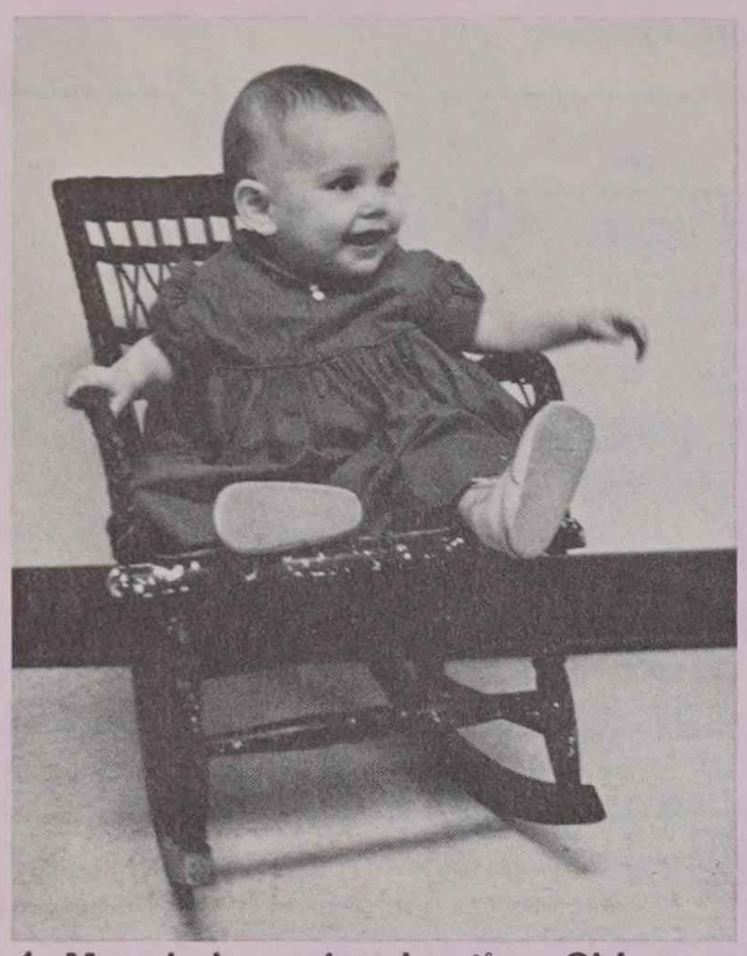
Yesterday I took my girls to "mother's day out" and hurried off to do an errand by myself. As I drove down East Grand at 10:00 A.M., I thought about stopping to see my Jewish friend, but I really didn't have the time. It wasn't every day that I could take a break from the demands of two small children. I wanted to take care of my errand and get back to a good book I had started. No, even though I was going right by the shoe store, I wouldn't stop. I could do it another time when Jennifer and Julie were with me. Mr. E. would enjoy seeing them. Yes, there was always tomorrow.

What I didn't know was that only seven hours later, our dear Jewish friend would be brutally stabbed to death outside of his store. I don't know whether he ever trusted Y'shua as his Messiah. But I praise God that at least he had the opportunity to do so. And God has shown me in a very real way that tomorrows don't always come.

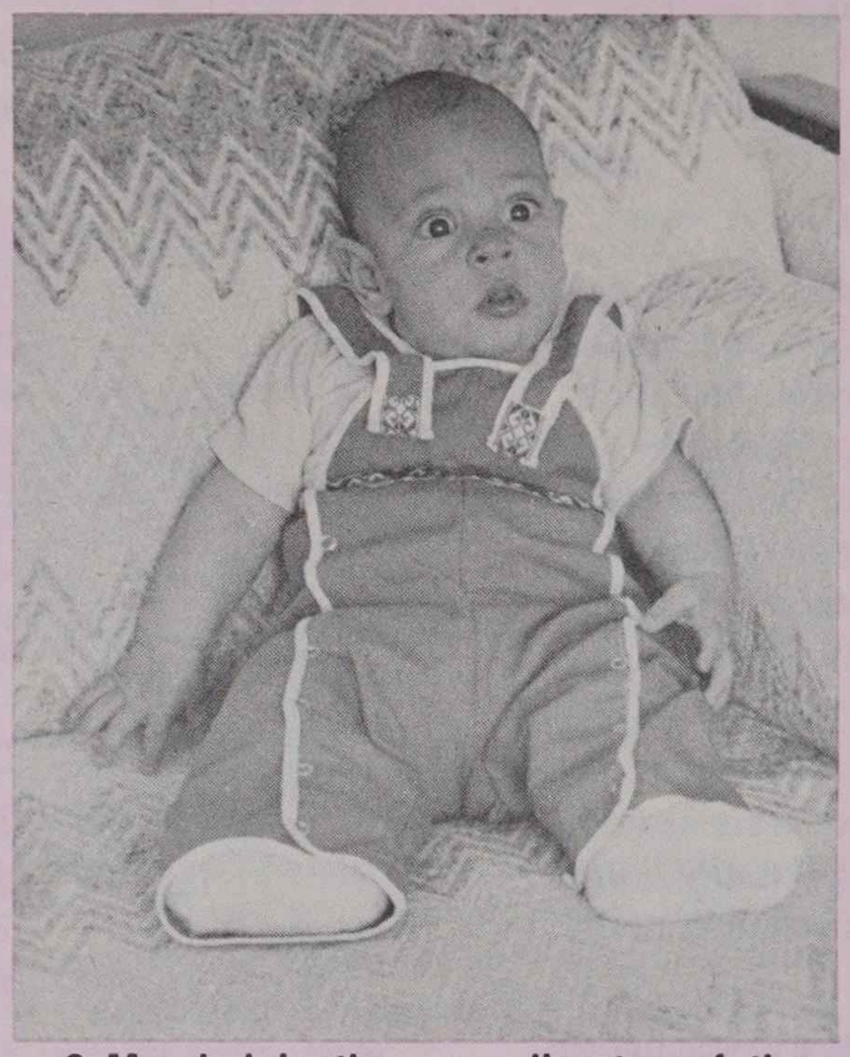
—Bev Wilson

***Y'shua is Hebrew for Jesus**

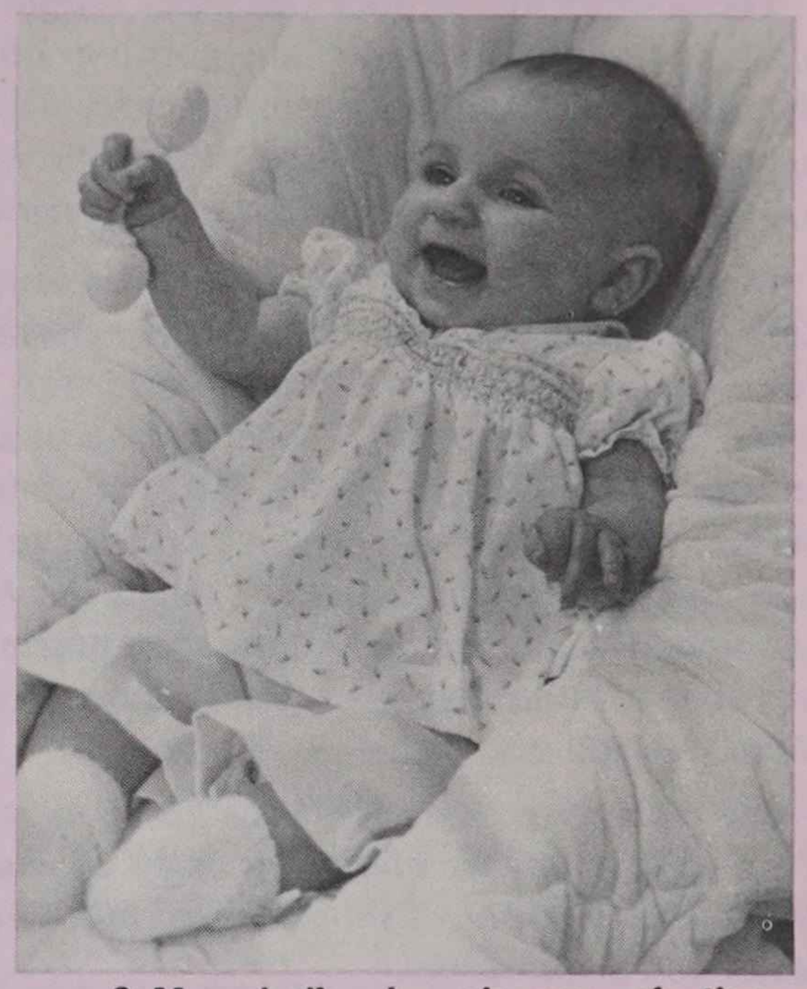
AT LAST! Here's that long awaited controversial photo of Asher Finley Bond, the editor's grandson. But you'll have to play detective. The others are the cute kids of the rest of our Jews for Jesus staff. CAN YOU GUESS WHO'S WHO? The answers are at the bottom of the page.



1. My dad works in the Chicago branch. He sometimes dresses and talks like the Apostle Paul so he can teach people in churches about the book of Acts.

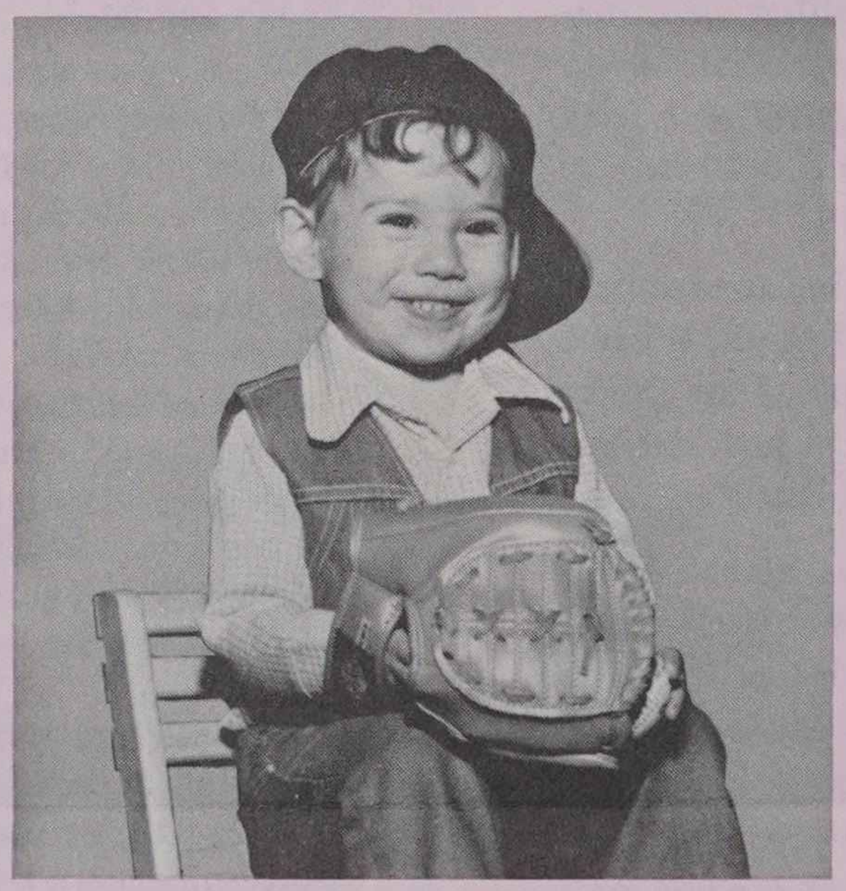


2. My dad is the new director of the Department of Mobile Evangelism. My mom writes songs about God. She used to be in Israelight.



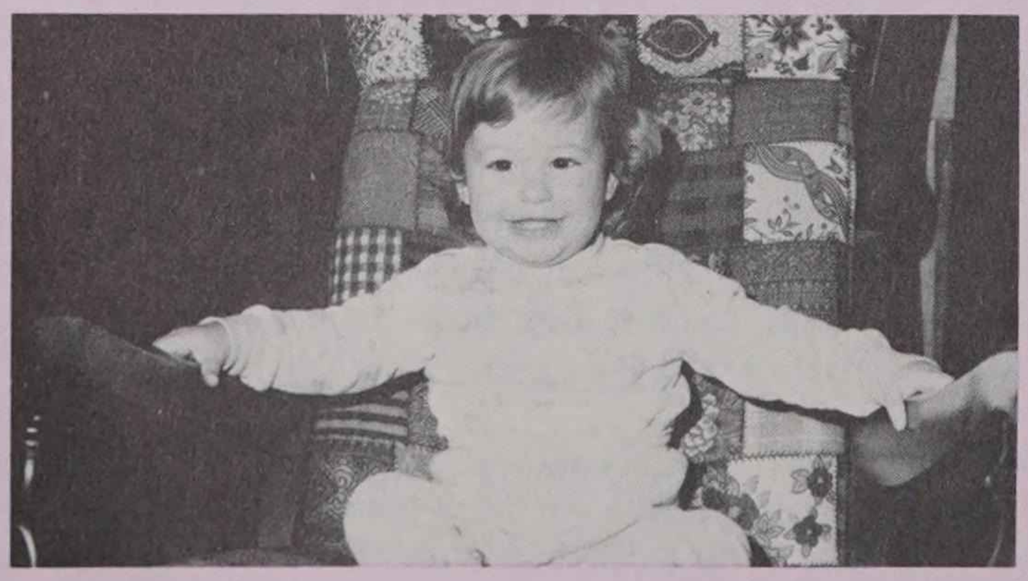
3. My dad's in charge of the Chicago branch; my mom used to edit this newsletter before I came along.

4. I look like my mom, which is good. If I looked like my dad who leads the New York branch, everyone'd wonder why I had a black beard.



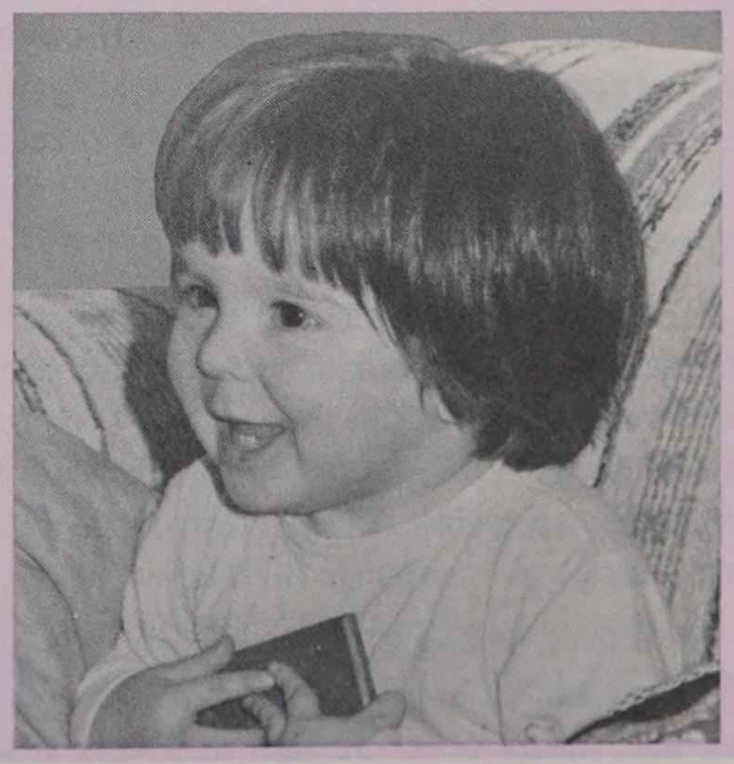
5. My mom talks to pastors for the Department of Mobile Evangelism. My daddy is assistant office manager at our San Francisco headquarters.

6. I look just like my dad, who works in the New York branch, but he has more teeth than I do.



7. My dad prints the Jews for Jesus Gospel broadsides.

8. My dad works at the New York branch. My mom leads the choir.



ANSWERS: 1. LEAH, daughter of Ruth and Avi Snyder; 2. BENJAMIN, son of Steve and Janie-Sue Werthein; 3. KAYLA, daughter of Jh'an and Melissa Moskowitz; 4. RACHEL, daughter of Baruch and Marcia Goldstein; 5. ASHER, son of Lyn and Alan Bond; 6. NATHANIEL, son of Bob and Patti Mendelsohn; 7. JANNA, daughter of Ken and Linda Santoro. 8. MICHA, son of Steve and Jan Cohen.

FOR THE CHRISTIAN WHO WANTS TO KNOW MORE ABOUT JEWS AND EVANGELISM

THE JEWS FOR JESUS NEWSLETTER

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HOW TO CELEBRATE PENTECOST

By Moishe Rosen

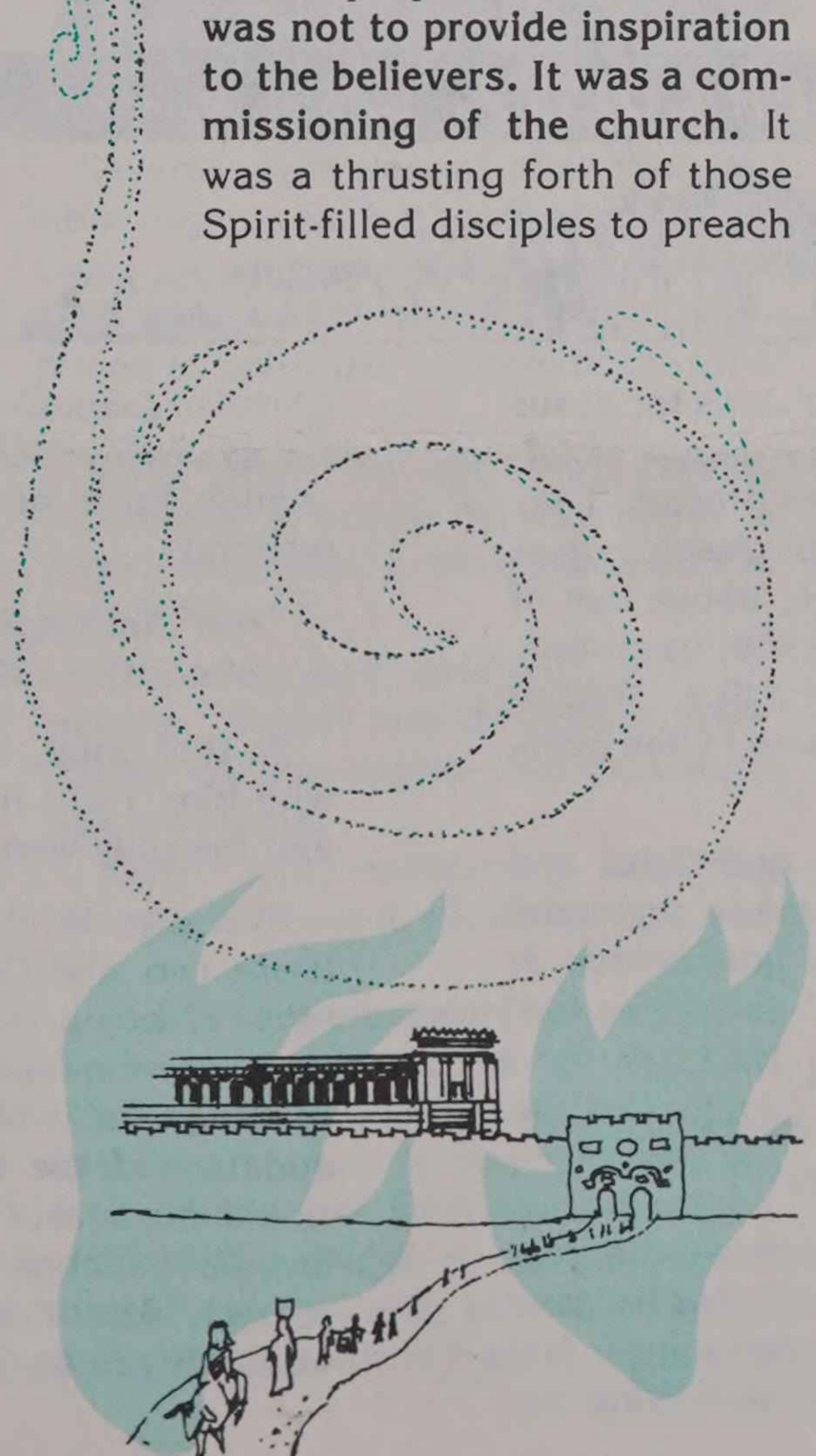
Pentecost, like the Resurrection, is an event that should be celebrated daily in the hearts of those who have experienced new life in Christ. As the Resurrection orients us in the abundant life now and for eternity, Pentecost reminds us of our mission *now*, so that others might share that abundant life, too.

After the years of the early church, a subtle perversion of the church's primary purpose began to infiltrate the thinking of God's people. I am not in agreement with those today who have come to see the principal purpose and task of the church as that of providing a proper atmosphere and place of worship. Many have become so caught up in the worship and adoration of God, that they have lost their awareness of the Great Commission that our Lord repeated in Acts 1:8:

> *"But ye shall receive power, after the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."*

Without diminishing the importance of worship for the purpose of strengthening our own spiritual lives and relationships with God, let me point out what the Scriptures teach. Each of the Gospels and the book of Acts, the apostolic example, indicate that the primary task of the church is evangelism.

Yet when a Christian personally evaluates a local church, all too often he rates that church on the basis of how much he enjoys the worship service and the fellowship rather than on how well that church carries out our Lord's Great Commission. We ought to remember that we'll have all of eternity to adore the Lord and have fellowship with one another; but we have only NOW to evangelize.



The greatest part of the miracle of Pentecost was not what occurred in the upper room, but the astounding force with which the wonderful works of God were declared out on the streets of Jerusalem and the magnificent extent of the resultant repentance among the Jewish pilgrims gathered for the holiday. Yet today, many who claim to be indwelled by the Holy Spirit lack the sense of mission those original disciples had. They have a tendency to remain huddled together for comfort in the upper room, rather than to take the good news to the streets.

The purpose of Pentecost was not to provide inspiration to the believers. It was a commissioning of the church. It was a thrusting forth of those Spirit-filled disciples to preach the Gospel to the Jewish pilgrims from distant places, so that they, in turn, through a ripple effect, might carry Christ's message to the uttermost parts of the earth.

Those first disciples risked their reputations. They didn't invite the pilgrims to come upstairs for a polite, mutually affirming dialogue. They didn't feel a need to prove first that they were "nice guys" whose opinions should be considered. They moved in ***power*** to proclaim the Gospel in a prophetic manner! Skeptics who heard them attributed their excited behavior to drunkenness. But those who really listened heard what they had never expected to hear: **the wonderful works of God being proclaimed in the languages of the gentile countries where they lived.**

For God's people today, Pentecost should be a joyous celebration of the birthday of the church, and all the world should be invited to share the party. It should also be a time of contemplation, wherein we seek the leadership of the Holy Spirit, when we concern ourselves afresh with completing the task that was initiated on that first Pentecost — that of bringing the message of the Messiah to all nations. If we spend most of our time, energy, and resources merely to provide for our own spiritual welfare, we fail to accomplish what God intended at Pentecost.

Christian friends, as you daily enjoy the abundant life of the resurrection celebration, you should be deliberately planning to carry out the purpose of Pentecost. You should be concerning yourselves with completing the task initiated at Pentecost. Our Lord Jesus said that we should go into all the world and preach the Gospel. My admonition is: LET'S GET ON WITH IT, AND KEEP ON GOING UNTIL OUR JOB IS DONE!

THE GREATEST BARGAIN

By Martha Jacobs

Martha Jacobs is often found witnessing on the streets. Here she takes the name and address of an inquirer.

Trudy is a Jewish woman from New Jersey. Like many of her neighbors, she comes into Manhattan occasionally, and last summer she received a Jews for Jesus broadside tract on the street. Curious enough to call our office, she met with two of our summer campaign workers. After our summer campaign, I took over the follow-up with Trudy and found her extremely receptive to the Gospel. But she was strangely reticent about getting together, and it took me several months of telephoning and visiting with Trudy before I learned why.

After each of our Bible lessons, Trudy enthusiastically reported to her husband and teen-age son what "wonderful things" she was learning from this "darling" Jew for Jesus. They responded cynically that it was only a matter of time before I would ask her for money, and that she'd better be careful, because no person or group would spend time on her for free.

I found out about this one evening when after I explained God's plan of salvation to her, Trudy blurted out, *"I know it's true, and I want to accept Jesus as my Messiah, but I can't afford it!"* When I asked her what she meant, she explained that she knew there must be some fee involved for the time I had spent with her. I had difficulty restraining a giggle as she earnestly relayed all that her husband and son had told her, and how she had been afraid to take it any further since their warnings.

At that point, I was able to tell Trudy about people like you, our readers, who because of a deep love for Israel, support our Jews for Jesus ministry and make it possible for me to meet with her and others like her who want to know God's truths. *"And besides,"* I assured her, *"no price can buy salvation because Jesus paid it all!"*

Trudy sighed and grinned sheepishly. *"Well, I thought so, but my husband sounded so sure of himself,"* she said. *"Well, then, I guess I'm ready now. I want to accept Jesus tonight!"*

Since that night, Trudy has devoured the Scriptures and keeps writing out her lists of questions for me to answer each week. **So, thank you for helping to make those visits possible, and do pray that Trudy's husband and son will also want to receive God's free gift of salvation soon.**

WHO'S "JUST ANOTHER CULT"?

By Andy Siditsky

I was just finishing my testimony at our Jews for Jesus campus rally at UCLA when I noticed the group of Orthodox Jewish students who had come to protest. They each wore a sticker that read, "Jews for Jesus is just another cult." As the music began again, about five of them surrounded me and bombarded me with questions. They usually began with feigned flattery like, "You're such an intelligent person," quickly followed by the question, "How can you believe such lies?"

I refused to deal with these insincere questions, and when a rabbi in the group approached me in the same way, I interrupted him by asking, *"Do you believe in teaching slander?"*

"No, of course not!" he quickly replied.
"Do you believe the Torah teaches you to practice lies?"
"No, of course not!" he answered again.

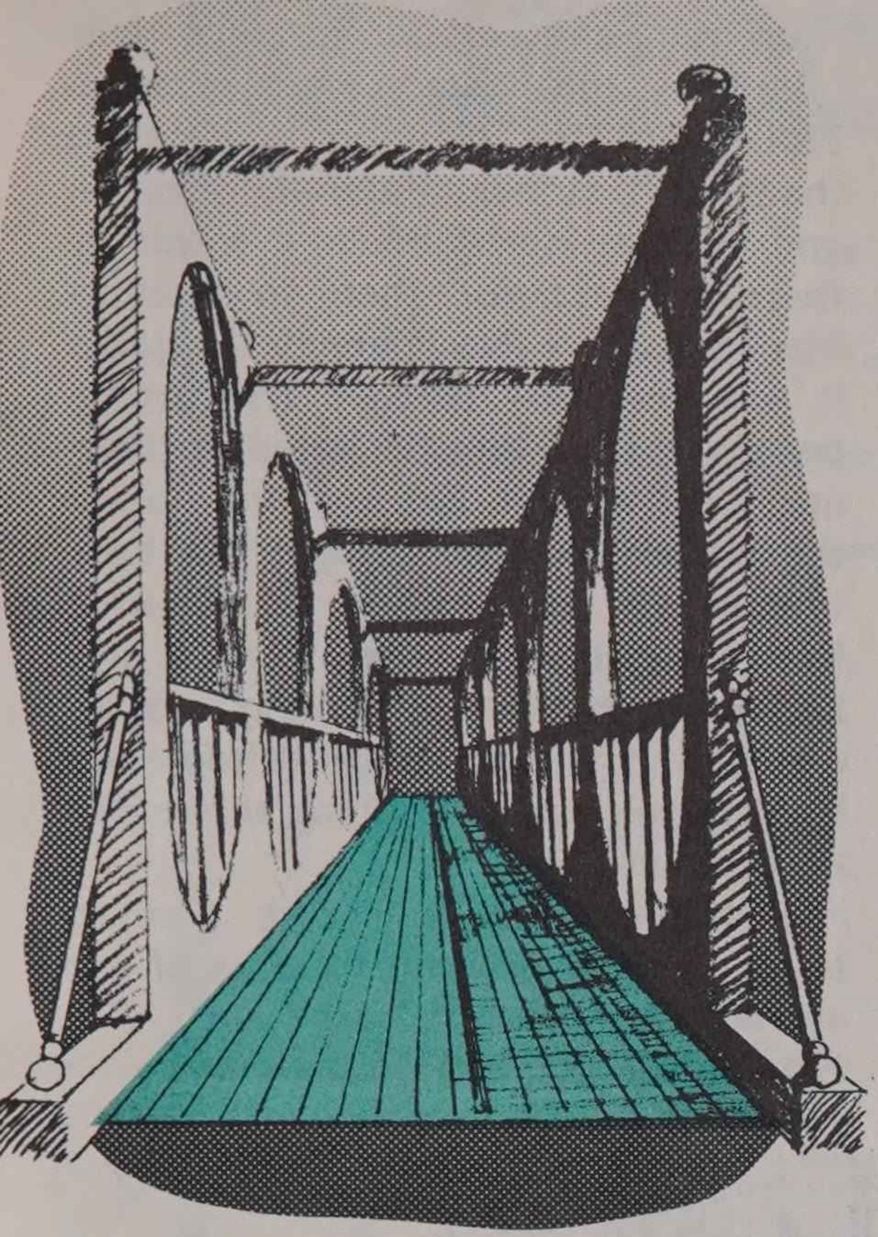
"Well," I said, *"that sticker is slanderous—not just because you're calling Jews for Jesus a cult, but because what you're really saying is that* all of Christianity *is just another cult. And by saying that, you're slandering the Christian faith. Do you ACTUALLY BELIEVE CHRISTIANITY IS JUST ANOTHER CULT?"* I raised my voice loudly enough for a nearby Gentile believer to overhear and respond.

"Yes, that's right," my antagonist replied. *"Christianity is just another cult!"*

At that point, the Christian came over to remonstrate with him. I was freed from the unproductive discussion, and the rally went on uninterrupted.

Actually, in the conversation that ensued between those two, the *Gentile believer* could have accused the *rabbi* of being the cultist, because Rabbinical Judaism venerates the traditions of men rather than the teachings of Scripture, while Christianity follows the Scriptural Judaism of the Old Testament. I don't know that he would have said that, being constrained by Christian love; but technically, the accusation would have been correct. And that's an interesting turn of the tables, wouldn't you say?

✡



THE LAST BRIDGE

By Joel Kleinbaum

All roads led to the Last Bridge. There was no way to avoid it. Some were forced to cross; others, mainly the old, the sick, and the feeble, approached it with a sense of relief. Some even stumbled onto it accidentally. But sooner or later, everyone had to cross the Last Bridge, and no one ever returned.

In a town by the road that ran through those parts lived an inquisitive boy named Nathan. When Nathan was only five years old, he asked his mother, *"What is the Last Bridge that everyone talks about?"*

"The Last Bridge," she said, *"is the end of all journeys."*

"But what happens after one crosses it?" the child asked.

"They say that those who had a good journey are rewarded, and those who had a wicked journey are punished," his mother said.

Nathan nodded, seemingly satisfied with her answers.

One morning about two years later, Nathan awoke to find his grandmother red-eyed and tearful. *"Your grandpa has crossed over the Last Bridge,"* she sobbed. *"I knew it when he didn't come home from his walk last night."*

Nathan was confused. That evening, when the house was very quiet and his mother tucked him into bed, he asked *"Why was Grandma so upset?"*

"Because we will never see Grandpa again. That's what happens when someone crosses the Last Bridge."

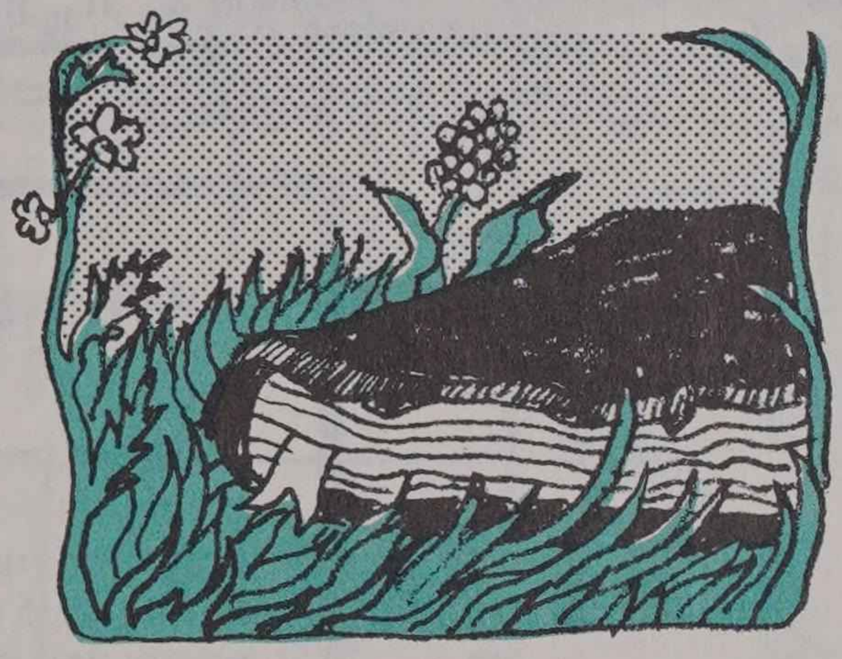
"But Mother, what's on the other side?" Nathan asked.

She sighed. *"We really don't know."*

"Will I have to cross it?" he demanded, suddenly frightened.

"You will," she answered softly. *"But you still have a long journey ahead of you — a very long journey. Now get to sleep."*

Nathan tried to sleep, but he couldn't. He lay awake all night, picturing a huge menacing structure that spanned a vast, dark chasm. He imagined stepping onto it and. . . melting into nothingness. *"Where's Grandpa?"* he thought. In his terror, he wanted to scream, but he was ashamed to act like a baby, so he lay shivering in his bed until morning.



Several years passed after that terrible night, and Nathan was ready to begin his own journey. He still remembered his terror, and he was determined to solve the mystery of the Last Bridge.

Soon after he set out, Nathan befriended a fellow traveler, and it wasn't long before he mentioned the Last Bridge.

"Oh, the Last Bridge!" said the traveler. *"I don't intend to cross* ***that!***" Nathan tried to explain that crossing it was inevitable.

"Don't talk nonsense," said the stranger. *"If I see it, I just won't go near it."*

Scores of others gave Nathan similar replies when he spoke of the Last Bridge. He decided to seek the advice of those who were considered wise; but their wisdom only confused him more.

"The Last Bridge is the gateway to eternal oneness with all that truly is," said one. But when Nathan asked for proof, he admitted that there really was none. Others also gave different profound and abstract answers, but none could provide evidence for what they said.

For a while Nathan abandoned his search. He married a pretty girl named Lilli, and they lived in a small hut near a lovely meadow. One misty day Nathan went out to walk in the meadow, and gazing into the distance at the green and amber-colored hills, he stubbed his toe on something hard that lay hidden in the long, damp grass. Glancing down, he saw that it wasn't a rock as he had thought, but an old dog-eared book. He picked it up and began to read. The book told about one who had crossed over the Last Bridge and had come back. And the story was written by men who had seen him after he returned. Clutching the book, Nathan raced home and showed it to Lilli.

"So there is something on the other side," she marvelled, as they finished reading the account.

"Yes, and something more wonderful than either of us could have imagined," Nathan added. They both wept for joy at their discovery.

"What shall we do, then?" Lilli wondered aloud.

"We'll follow the book's instructions," said Nathan. *"We'll shun the wide road with its empty pleasures, and we'll take the narrow way. We'll trust the one who came back, and we'll believe his promises about the home on the other side of the Last Bridge."*

"And we'll tell others what we've found!" exclaimed Lilli.

They set out at once on the new path described in the book. At first, warm sunlight danced across their way. But soon the narrow road became dark and steep. It seemed very long, and it was impossible to see what lay ahead

Please turn. . .

. . .continued

around each curve. Whenever the road crossed a ditch or a stream, they wondered if this were the Last Bridge, the gateway to the true home promised in the book. But each time their steps led back to the narrow path. From time to time, the path crossed the wide way that ran through the towns with their tall buildings and busy throngs. Whenever Nathan and Lilli met people from these towns, they tried to tell them of their discovery about the Last Bridge. But most of the townspeople ignored them, or labeled them as fools.

Then one day, a man did listen for a while. But when Lilli finished the last words of the story, he scoffed. *"The Last Bridge? Cross over the Last Bridge to an everlasting home? I like my home right here in this town."* He laughed and motioned the townspeople to come closer.

"These fools would lead us over the Last Bridge into so-called 'everlasting homes'! Shall we tell them what we are going to do to their precious bridge?" There was a chorus of angry assent.

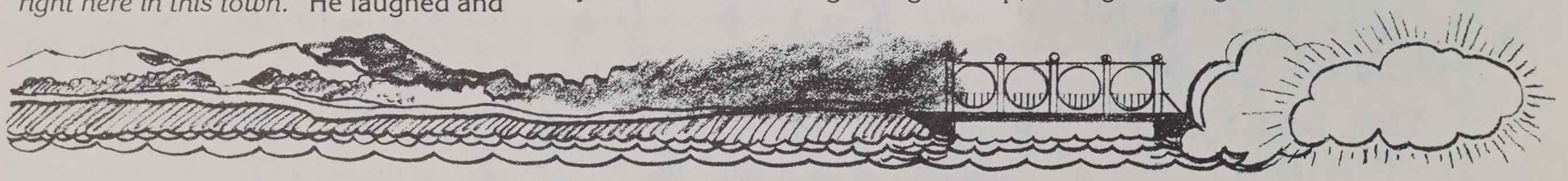
"We're going to find it and destroy it," he boasted. *"Then we'll build our own everlasting homes right here!"*

"You're the fools!" cried Lilli. *"No one can find the Last Bridge by his own will."*

"Hah!" the man sneered. *"Let's show them their precious bridge!"* he shouted to the townspeople. They all ran forward, scooping up stones to throw at Nathan and Lilli.

The couple turned and ran into the dense cover of a forest. They ran until they came to a clearing along a deep, wide gully and stopped to catch their breath. At that instant, their pursuers broke into the clearing and pelted them with stones. Painfully, Nathan and Lilli struggled on, and suddenly there loomed before them an ominous black structure that spanned the gully. It was the Last Bridge! The townspeople gasped and hesitated. Nathan and Lilli rushed forward and found themselves on the bridge. As they touched it, the bridge disappeared from their attackers' view. Nathan and Lilli found themselves walking through a gleaming gateway. A sweet fragrance filled the air, and everything shone like translucent gold.

A figure robed in white greeted them. *"Come with me, citizens of the everlasting kingdom,"* he said. *"The King awaits you."*



THE GEM

As I sift
Within the sacred earth—

Burrowing
Searching
Uncovering,
I contemplate
And reaching deep,
Take hold
Of Israel's hope.

A gem I find—

The bright and morning star.
And in my hand
Eternal beauty
Reigns
And deigns
To be mine,
Its facets sharp,
A two-edged sword.

And I am pierced
With loving penetration
As the gem
Now within
Crowns my heart
With Y'shua,
Rock of Ages.

WE NEED MORE FRIENDS LIKE YOU

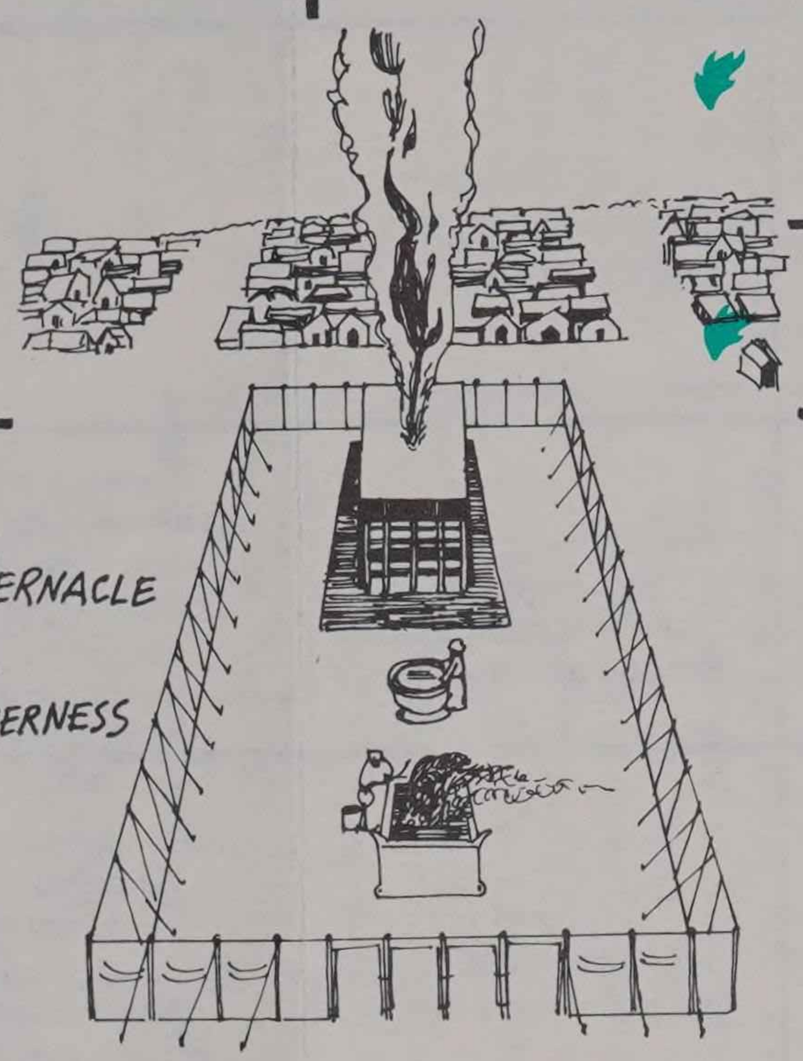
We at Jews for Jesus really praise God for giving us friends like you who stand by us, pray for us, and encourage us in this ministry. If you have some Christian friends whom you value, perhaps you'd help them to be *our* friends, too. You can do that by sending us their names and addresses along with a request that we mail them a sample copy of the Jews for Jesus newsletter. In order to avoid getting these people on the wrong mailing list, *be sure to indicate that they are already Christians.*

GOOD NEWS: Moishe Rosen, intransigent director of Jews for Jesus, has finally given his consent for a picture of Asher Finley Bond, (his and the editor's brilliant, adorable grandson) to appear in Volume 9 of this newsletter!

AND MORE GOOD NEWS: In the interest of fairness, and in order to avoid all appearances of favoritism, the readers of this newsletter will also be introduced to all the other adorable, brilliant children of our current Jews for Jesus missionary and administrative staff.

BIBLICAL SITES OF WORSHIP

BY Rich Robinson

	PRE-PATRIARCHAL	PATRIARCHAL	Mosaic	Josh.-Judg.-Samuel
INDIVIDUAL ALTARS OR SHRINES (the former for sacrifice, the latter simple stone memorials)	Noah, *Gen. 8:20*	Abraham at Moriah, *Gen. 22:9* (at the sacrifice of Isaac) Isaac at Beersheba, *Gen. 26:25* Jacob at Bethel, *Gen. 28:18-19* (a shrine) Jacob at Shechem, *Gen. 33:20* (an altar)	Moses at Rephidim, *Ex. 17:15* Moses gave instructions for building altars in *Ex. 20:24-26* (they were not to be like pagan altars). Some scholars believe these instructions to refer only to the one altar that was built for the Tabernacle; others feel that these instructions were for individuals to build personal altars. In any event, personal altars were clearly permitted and even built by the prophet Elijah.	Joshua at Mt. Ebal, *Josh. 8:30, 31* Gideon at Ophrah, Judg. *6:24-26*
High Places				First mentioned in *Samuel.* High place at Ramah, *I Sam. 9:12-14*
Tabernacle	 THE TABERNACLE IN THE WILDERNESS		Instructions given for building the Tabernacle, *Ex. 25:8ff.*	Migrated from Gilgal to Shechem to Bethel, and from there to Shiloh which acted as a centralized place of worship temporarily, as Jerusalem did later more permanently. In Samuel's time the ark was captured by the Philistines, and returned 7 months later to Kiriath-jearim. Meanwhile, the Tabernacle (minus the ark) apparently went to Nob under Saul *(I Sam. 21).* *II Sam. 20:8* informs us too that under Saul there was a "great rock" at Gibeon which served as a meeting place; the Tabernacle itself would remain here under David.
Temple			Egypt: the temples were on a much larger scale than was the Israelite Tabernacle. While the Tabernacle had a staff of 5, and the daily offerings were 2 lambs and a few pints of oil, flour and wine, in Egypt the temple was staffed by 150 priests, and daily offerings were 5,500 loaves, 54 cakes, 204 jugs of beer, as many as 50 geese, an ox, and more. Sumerian altars had steps, and priests went up the steps naked. Israelite altars were to have no steps, a precaution against exposing oneself as one climbed the steps.	
The Contrast of Pagan Worship	Canaan: altars and small temples Babylonia: the Tower of Babel, probably a temple called a *ziggurat.*	Canaan: temples Mesopotamia: each city had a temple dedicated to its own god. Rachel, from Mesopotamia, had household gods called *teraphim (Gen. 31:19).*		Canaan: temples, such as: *I Sam. 5:5—Temple of Dagon* *I Sam. 31:10—Temple of Ashtoreth*

MIZBEAH = place of sacrifice (altar)
BAMOT = high places, heights
KODESH or *MIKDASH* = place set apart, sanctified

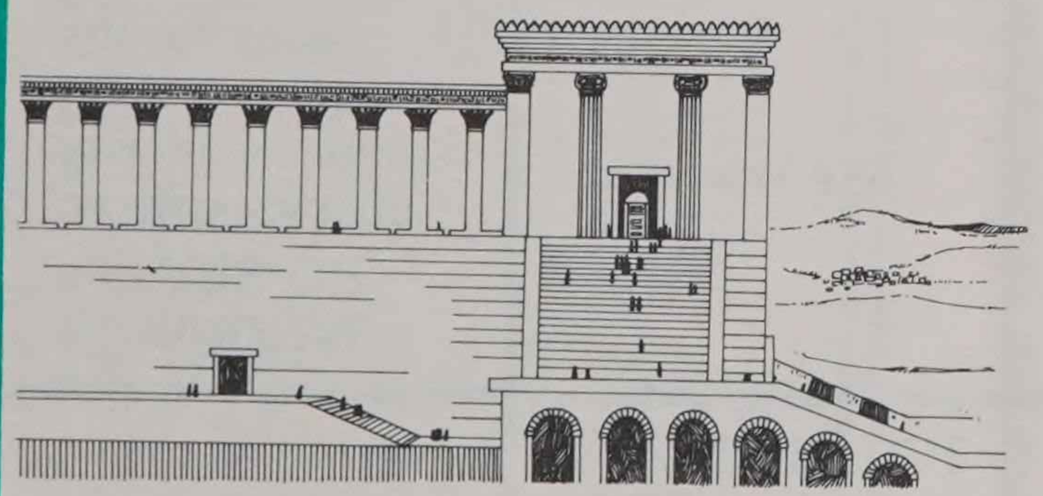
OHEL = tent
BAYIT = house
MISHKAN = dwelling place

THE TABERNACLE and THE TEMPLE, with the exception of "*ohel*"

BIBLICAL SITES OF WORSHIP

BY Rich Robinson

	DAVID	SOLOMON	DIVIDED MONARCHY	EXILE	POST-EXILIC	NEW TESTAMENT
INDIVIDUAL ALTARS OR SHRINES (the former for sacrifice, the latter simple stone memorials)	David at threshing-floor of Araunah, *II Sam. 24:18-23*		Elijah at Mt. Carmel, *I Kings 18:30*			
High Places	Gibeon, *I Chron. 16:39, 21:29*. The text indicates that this particular high place kept the Tabernacle (but not the ark itself, which was brought by David to Jerusalem—see below).	Gibeon, *I Kings 3:4* NIV calls it "the most important high place."	Hezekiah and Josiah removed the high places as part of their programs of national spiritual restoration. It would seem from passages like *Ezek. 6* that they returned as places of improper worship afterwards.			
Tabernacle	David moved the ark from Kiriath-jearim to Jerusalem; but *I Chron. 16:39, 21:29* (see above) tells us that the Tabernacle proper was at Gibeon.	The Tabernacle and ark were brought together again and placed in Solomon's Temple (see below).				John: Jesus "tabernacled" among us, i.e., dwelt among us in the Incarnation.
Temple		Built First Temple, with ark and Tabernacle inside, as well as altars.	King Ahab built a temple to the god Baal in Samaria.		Second Temple built, lasted 500 years, was less splendid than Solomon's. The ark was not there, having been lost during the Exile.	Herod's Temple was begun in 19 B.C. Paul: the Church collectively is the Temple of God, as are individual believers *(I Cor. 3:16, 6:19)*. Revelation, conveying a different idea, says that God and the Lamb will be the Temple of the new Jerusalem, indicating the experience of the immediate presence of God *(Revelation 21:22)*.
The Contrast of Pagan Worship			Many kings of the divided monarchy introduced pagan elements. For instance: Jeroboam made golden calves at Bethel and Dan. Ahab built a temple to Baal in Samaria *(I Kings 16:32)*. Manasseh built altars to Baal and an Asherah pole (an idolatrous wooden pole) *(II Kings 21:3)*. Ahaz put an Assyrian altar in the Temple (to win Assyrian favor) and changed around the ordained order of the Temple furniture (II Kings 16:10-18).		The worship of foreign gods ceased to be a problem after the Exile.	



SOLOMON'S TEMPLE IN JERUSALEM

CHICKEN SOUP — JEWISH MIRACLE DRUG

For centuries, Jewish mothers have been administering chicken soup to indisposed members of their families. An unwritten axiom of the Jewish household is: If chicken soup fails, call the doctor! Did you ever wonder how the broth of that noisy, awkward bird became the Jewish miracle drug?

Maybe the idea dates back to the revered 12th century Jewish scholar and philosopher, Maimonides. He recommended chicken soup, and the chicken itself, for a plethora of ailments:

*Chicken soup is recommended as an excellent food as well as medication — The Medical Aphorisms of Moses Maimonides, 20, 67.

*TO CURE ASTHMA: Soup from an old chicken aids in the cough which is called asthma — Medical Aphorisms 20, 83.

*TO CURE CHRONIC FEVER: Soup made from an old chicken is of benefit against chronic fever — Medical Aphorisms 20, 83.

*TO CURE MELANCHOLY: One should always attempt to partake of the meat of chickens, one should always drink their soups, because this kind of fowl has the property of improving the harmful humors and particularly the melancholic humor — Medical Responsa 20b.

Maybe Maimonides acquired and adapted his sage advice from something he read in the Talmud:

> For chronic fever, take a black hen, cut it open crosswise, shave the crown of the patient, place the hen over his head, and leave it there until it sticks. He then stands in water up to his neck until he feels faint; after that, he immerses his whole body, comes out of the water, and rests — Talmud, Gittin 67b.

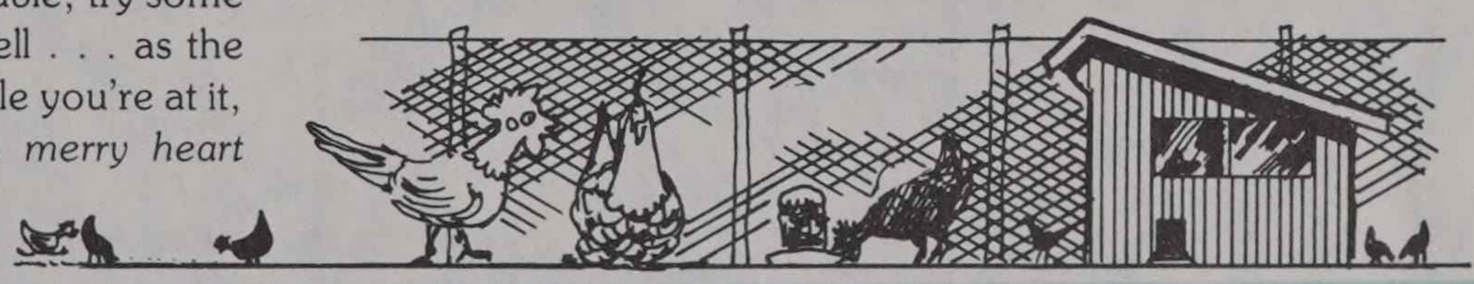
Bizarre as some of this folklore may appear, scientists are vindicating the Jewish mother's chicken soup cure-all, at least when it comes to the common cold. A researcher down at Miami's Mt. Sinai Medical Center discovered why chicken soup does, indeed, make cold-sufferers feel better. The reason? It stimulates the salivary glands and mucous membranes, and does much to clear the nasal passages. The tests indicated that fresh chicken soup works more quickly than either hot or cold water, similarly ingested, as follows:

Chicken soup: 9.2 millimeters per minute
Hot Water: 8.4 millimeters per minute
Cold water: 4.5 millimeters per minute

Unfortunately, the relief only lasts about half an hour, so the patient must continue drinking the soup. But that's O.K. It insures the intake of lots of fluids, which is sound medical advice.

So, if you have a cold, and you feel stuffy and miserable, try some nice, hot chicken soup. You're not sure it'll work? Well . . . as the Jewish Mama says. . . IT WOULDN'T HURT! And while you're at it, *rejoice in the Lord.* As Proverbs 17:22 teaches, *"A merry heart doeth good like a medicine. . ."*

Others might call it a retreat, but we never retreat; we only move forward, so we call it an Ingathering. The temperature was unseasonably cold, but the fellowship was warm, as almost 200 Jewish believers and their families gathered in the Pocono Mountains of Pennsylvania for our annual Jews for Jesus East Coast Ingathering. They came from the entire eastern seaboard — New England to Florida — and from even greater distances. This three-day weekend featured special speakers, worship services, testimony time, music, and a reenactment of the Purim story recounted in the book of Esther. There were activities for children and adults, and great opportunities for meeting new friends of like faith and experience.



NOTICE — NOTICE — NOTICE — NOTICE — NOTICE — NOTICE — NOTICE

WE DO NOT SELL
OR RENT OUR MAILING LIST
TO ANYONE —

From time to time, we *do* allow certain Christian magazines and ministries in which we believe to use our lists on a reciprocal one-time basis to tell of their publications and ministries. We want to follow your wishes with regard to our subscription list. Therefore, if you do *not* want to receive mail from these other agencies, please let us know by writing "Don't give my name to others" across the back of the envelope that comes with this newsletter.

NOTICE — NOTICE — NOTICE — NOTICE — NOTICE — NOTICE — NOTICE

MAKING WAVES By Ruth Rosen

Nowhere in the Bible is there a commandment that reads, *"Thou shalt not make waves."* Use a Young's, a Strong's, or a Cruden's concordance, and you still won't find it — I promise. Why? Because God's people are supposed to care. And those who really care can't help making waves now and then as their concerns lead them into action. So it stands to reason that God's children occasionally will find themselves splashing about, either in waves of their own making, or waves created by those for whom they care and are close to.

This is a story about two ladies who are afraid of making waves. First there's Harriet, a stubborn but nice Jewish lady from New York who has shown some openness to the Gospel. I visit with her on a regular basis. Then there's Harriet's friend Carol. I've never met Carol, but I know that she attends a Southern Baptist church in Charleston, South Carolina, and has been a friend of Harriet's for years.

One day as I was visiting with Harriet, she described a recent stay with her friend Carol in Charleston.

"You know," Harriet said, *"I've told you that Carol is constantly closing her letters with Bible verses and mentioning God, but she's never alluded to the fact that I'm Jewish, or asked me what I believe about God. I have always wondered if she knew I'm Jewish, but I never said anything. Now I'm* sure *she doesn't know. Would you believe she told me to my face that a friend of hers 'Jewed' somebody down?"*

"What did you say to her?" I asked.

Harriet shook her head sagely. *"Not a word. I didn't even change my facial expression."*

"Harriet, why not?" I exploded. *"She's your friend. Don't you think she'd want to know if she were offending you?"*

Harriet explained to me that she was certain that many Southerners were raised with definite prejudices against both Blacks and Jews, and it would have done no good to make waves by letting Carol know either that she was Jewish, or that she had been offended. I countered Harriet's argument by telling her of my many warm and positive experiences while traveling in the South, and I stressed the fact that it isn't fair to think of an entire region of people as being prejudiced. I informed her that many Gentiles don't know that the phrase, "Jew down" is extremely offensive, and that Christians who knew I was Jewish had often used the phrase to my face, never intending any insult to my Jewishness. I also told her that because those people cared for me, I had let them know about the offensiveness of that expression, so they wouldn't make the same mistake with other Jewish people they might encounter in the future.

But, as I said before, Harriet is stubborn. And it's rather sad, because Harriet felt content to look down on her friend Carol as someone who was "ignorant" and "bigoted," rather than endure the embarrassment of correcting the situation. Sadder still is the fact that Harriet didn't think well enough of herself to believe that her friendship with Carol could survive the "wave" of letting on that she was Jewish.

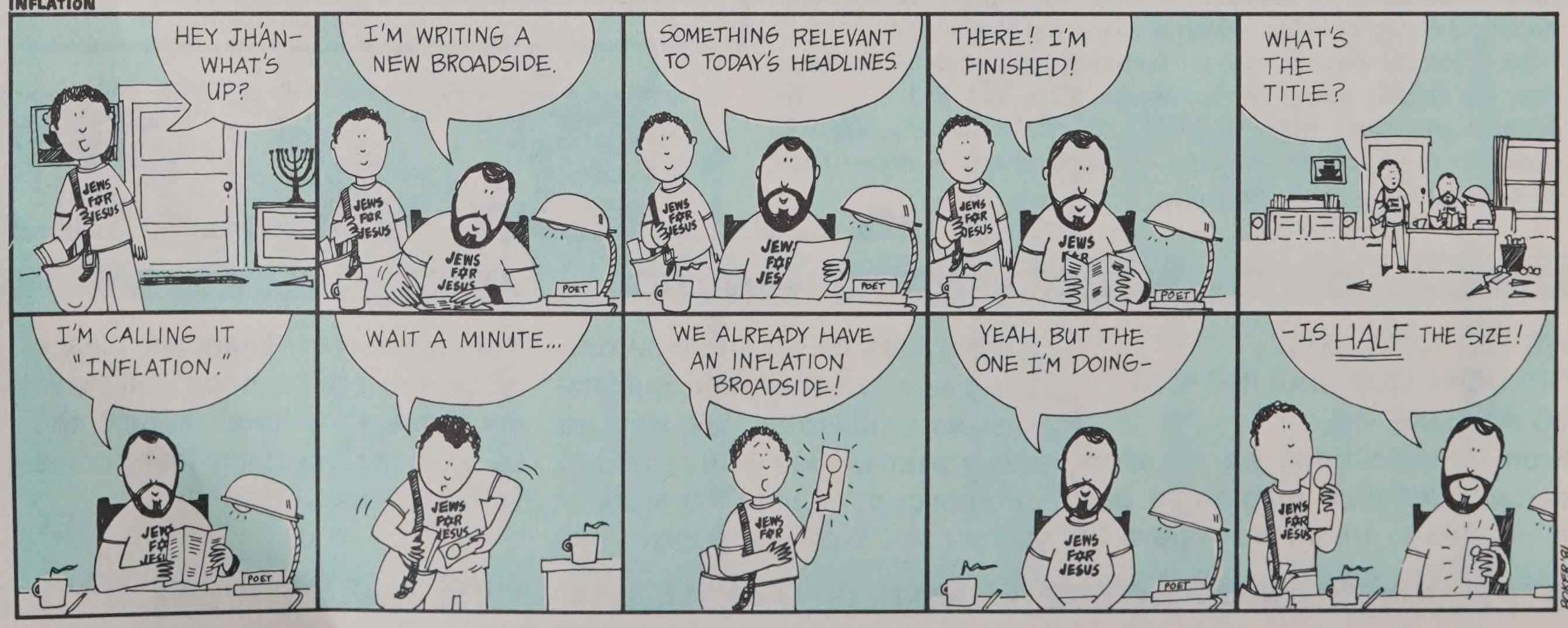
But what about Carol? How is it that after years of friendship, Carol has never once asked Harriet about her religious background, or her views about God? According to Harriet, Carol is a devout woman, who often speaks of her own faith, attends church regularly, and reads a Bible verse after every meal.

Harriet wonders why Carol has never asked her what she thinks about God. She is amused to think that Carol may be assuming that she, too, is a Southern Baptist. But Harriet is not so amused when she imagines how Carol might react to knowing that she's Jewish.

My theory is that Carol knows that Harriet is not a believer; she might even realize that she's Jewish. But like Harriet, she, too, is afraid to make waves. She doesn't want to offend Harriet or jeopardize the relationship, so she is content to let Harriet know that she is a Christian, in hopes that the Gospel will get through to her by osmosis.

It's sad that neither Harriet nor Carol trusts the other's feelings enough to make waves. After years of friendship, neither will risk saying what is important to her.

Let us thank God that Jesus cared enough to make waves; let us thank Him that His love is, indeed, like an ocean. And finally, let us ask Him to give us the strength and courage of our convictions, that we may speak boldly, out of heartfelt love, those things that our friends, and strangers too, need to hear.



FOR THE CHRISTIAN WHO WANTS TO KNOW MORE ABOUT JEWS AND EVANGELISM

THE JEWS FOR JESUS NEWSLETTER

JEWS FOR JESUS 60 HAIGHT ST. SAN FRANCISCO, CA 94102 VOLUME 7:5741

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EVEN THE HOLOCAUST IS NO EXCUSE By Moishe Rosen

It was the first week of September in 1957. Having recently completed my theological education, I had just been ordained in my home church in Denver, and I was ready and eager to take up my first full-time missionary post—an outreach ministry to the Jewish people in Los Angeles.

As we were still settling into the small frame house that was to be our home, mission office and meeting hall, our six-year-old daughter Lyn made friends with two neighborhood children. When she told us that their name was "Cohen," we knew they were Jewish; I only hoped that once they discovered that we had moved into the predominantly Jewish neighborhood for the purpose of evangelism, they wouldn't shun our daughter for the sake of my calling and ministry.

The next day, while we were still unpacking our boxes, I glanced out of the living room window and saw a short, stocky woman marching up to our door with the two Cohen children in tow. I presumed that the lady was Mrs. Cohen, and her serious, determined expression caused me to breathe a hasty prayer before going to greet her. The doorbell rang. I composed myself and opened the door.

My guess was correct. It was Mrs. Cohen. In heavily accented English, she asked, *"Are your Mr. Rosen?"* I nodded my head.

"You are a domine?" I knew by the inflection of her voice that it was a question, but I didn't know what the word meant.

Then there followed her halting words about religion and Christianity. I told her that I was a Christian, and as we conversed, I discovered that the word, "domine" was Dutch for "minister."

I nodded, *"Yes, I'm a minister."*

"But you are Jewish?" she pursued. Again I nodded. By then, Ceil had joined me, and Mrs. Cohen was sitting in our somewhat bare living room, struggling with the English words to express herself to us.

We learned that she had not come with anger or demands, but with a question of the heart. She was a survivor of the Nazi Holocaust, a fact graphically and indelibly demonstrated by the tatooed concentration camp number on her arm.

Despite her terrible ordeal, she was not bitter against God. On the contrary, she was thankful to be alive. She felt that God had preserved her for a reason. Though she had lost almost all of her family, and had spent 3½ years in a concentration camp, some Dutch Christians had cared for her infant son after she was taken away. Other brave Dutchmen, who also may have been Christians, hid her husband until Holland was liberated.

Through the horror of those years, Mrs. Cohen had come to look to God for something—something she couldn't quite identify. When she learned from her children that we were Jews who believed in Jesus, she was eager to know why we believed, and to seek that faith for herself once she understood. Not long after our first conversation, Mrs. Cohen, with the help of a Dutch friend to interpret, accepted Jesus as her Messiah. That was the beginning of our ministry in Los Angeles.

Why am I telling this story now? Because many Christians react wrongly to the Holocaust. They allow their revulsion and guilt feelings to override their Scriptural convictions that Christ is the only way of salvation. They succumb to the fallacy that past persecutions and atrocities against Jews, many of them committed in the name of Christianity, have provided the Jewish people with valid justification to shun the "Gentile" Gospel of Christ. I want to tell you that for some Jews—yes, even for many—the Holocaust provided an occasion to consider the ultimate meaning of life. We wish it had not happened. Yet it turned many people into searchers rather than rejectors.

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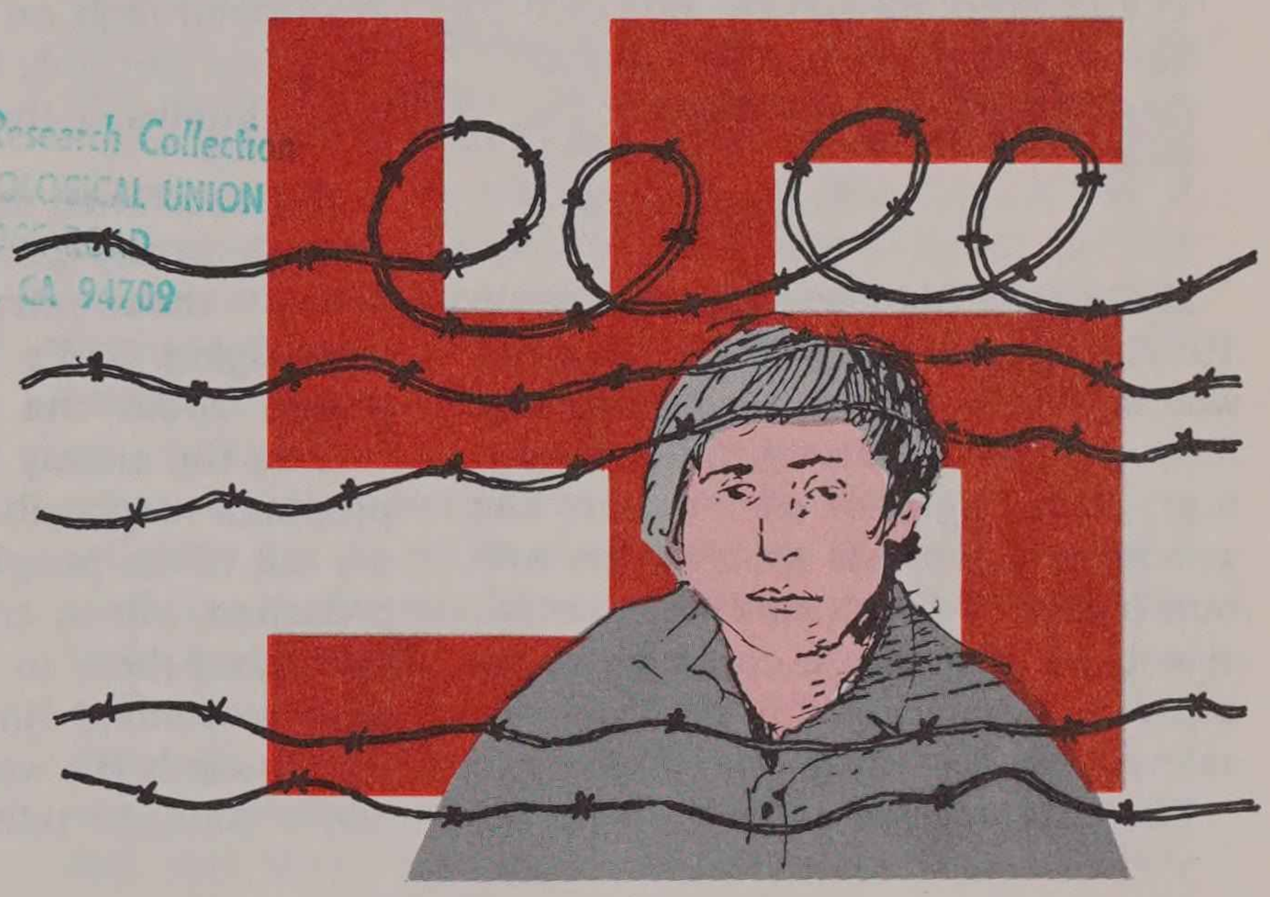
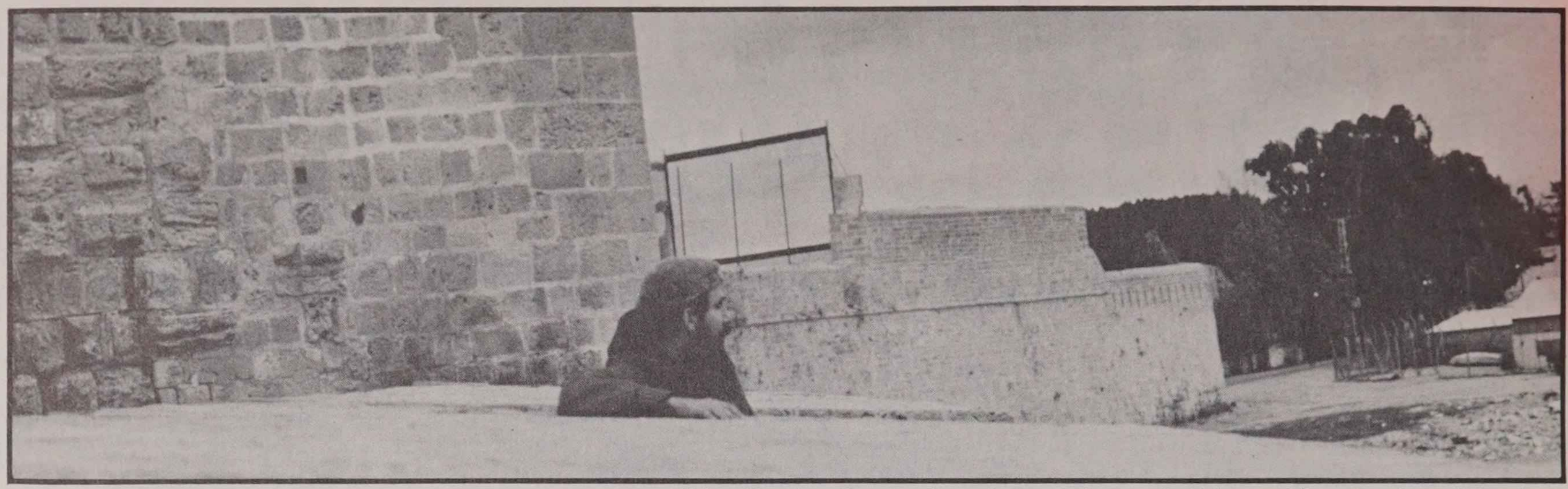


Often those who are looking for an excuse not to consider the claims of Christ will confront us with questions about the Holocaust, questions which are very difficult to answer, such as, *"Where was God when the 6 million died?"* But there *are* answers, and there *is* a Christian perspective on this horror story. They can be summed up in this one statement: The painful circumstances of this life provide a good excuse to those who want a reason to reject God; yet those who are tenderhearted toward God find in those same painful events all the more reason to seek Him.

The Holocaust cannot be made a scapegoat by either Christians or Jews to excuse Jewish resistance to the Gospel message. For all those who look upon the Holocaust as a reason for unbelief, there are also the Mrs. Cohens of this world who remain tender despite the physical and emotional scars. Whether or not a person accepts or rejects God, His word, His grace, or His salvation does not depend so much on the circumstances of that person's life as it does upon the individual's perception of God and what He is trying to say by allowing those circumstances. **The special article on page 3 of this edition is designed to help both Christians and unbelieving Jews to deal with the problem of Jewish rejection of the Gospel message because of the Holocaust.**



Jh'an Moskowitz, modern day watchman, looking out from an Israeli bunker.

WE, THE WATCHMEN By Jh'an Moskowitz

I have set watchmen upon thy walls, O Jerusalem, who shall never hold their peace day nor night; ye that make mention of the LORD, keep not silence, And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

Isaiah 62:6,7

During the Six Day War in Israel in 1967, I worked on a *kibbutz.** We had watchmen patrolling the barbed-wire fence, ever scanning the distant horizon for signs of an intruder. The watchman's job was to alert the kibbutz in case of attack, and if he ever fell asleep on duty, there could be disastrous consequences for those whose safety depended on his watchfulness.

The watchmen of ancient Jerusalem were much like the watchmen of modern Israel. Like their modern counterparts, they were entrusted with the safety of the city they guarded. Positioned high on the city wall, they could see not only far off into the distance, but inside the city gates, as well.

The watchmen mentioned by Isaiah metaphorically portrayed God's prophets — those entrusted with the task of bringing God's Word to warn the people about the enemy within, as well as the enemy from without. The prophets' responsibility was not only to cry out to the people when danger approached, but to cry out to God, who appointed them to be prophets. They were to remind Him of His covenant love towards His wayward people. The above passage tells us that the prophets were to take no rest, nor were they to give God any rest, until Jerusalem was made a praise throughout the earth.

Those of us who enjoy the full revelation of God's Word through the Bible are called to be watchmen, proclaiming His eternal truth to a sleeping world. And just like the watchmen of Isaiah's day, we are to cry out to God for the salvation of His covenant people Israel, until they are made a blessing and praise throughout the world. Woe to us if we fall asleep on our watch, for the consequences would be truly terrible. **May God give us the strength to stay awake a little longer — to watch and pray!**

*A collective agricultural group that holds all property in common except for personal effects.

NOT TOO MANY MIRACLES

Not all of the lame people of Judea could leap and run. Not all of the lepers were made clean by the miracles of Jesus; not all of the blind regained their sight through one all-inclusive command. Did you ever wonder why?

Possibly the reason is that miracles are not necessarily God's way of dealing with every human problem, nor are they designed to turn the skeptic into a believer. God will not overwhelm anyone with His power! His miracles are signs for those who are already predisposed toward faith—occasions for the searching heart. For those who believe and are looking for more reasons to believe, miracles can provide good cause for more faith. But let us never forget that the Lord Jesus especially commends those who believe even when no miraculous signs are provided (John 20:29).

God will not confront those who are determined to remain in unbelief with continual displays of His power. When a skeptic is perpetually confronted with overwhelming evidence of God's existence, it will more than likely cause him to resent the Holy One, rather than persuade him to believe and love God. Therefore, God, in His mercy, performs only as many miracles as are possible without imposing His power on those who don't want to believe in Him.

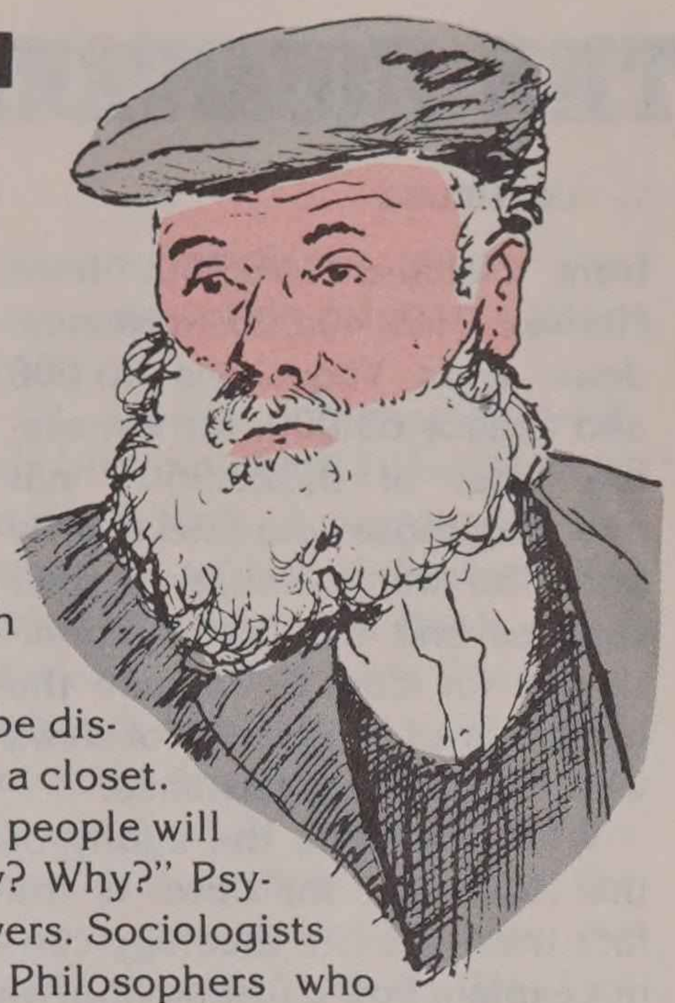
WE REGRET TO ANNOUNCE that once again Moishe Rosen, the Director of Jews for Jesus, has deprived the readers of this newsletter of the privilege of enjoying the face of Asher Finley Bond, the editor's adorable grandson. The Director (who also is Asher's grandfather) was heard to say: *"If people want to see a picture of a blonde, curly-haired kid, they can find one in any magazine."* WATCH FOR FURTHER DEVELOPMENTS in this continuing battle for beauty in the Jews for Jesus newsletter!

—THE EDITOR

A SPECIAL REPRINT

THE HOLOCAUST WITHIN

By Moishe Rosen



Recently a dialogue was held at Trinity Evangelical Divinity School near Chicago between certain Jewish leaders and leaders of the evangelical Christian movement. Most of the meetings were conducted in closed sessions, but in one open session, an impassioned Jewish leader spoke to the issue of the Holocaust. His address was very moving, and in response, one of the audience stood to address himself to this act of genocide perpetrated upon the Jewish people and said, "...I'm almost ashamed to say that I am a Christian."

Undoubtedly there were other evangelical Christians in the audience who felt guilty. Thousands of books and tens of thousands of articles have been written to describe and try to understand what happened in Hitler's inferno. This is a most perplexing aspect of life with which all Jews live. There is the recurring terror that it might happen again. There is a perpetual wondering, "Where was God when the six million died? What does it mean? What should I do in light of the Holocaust?" If every scrap of paper which described the Holocaust was destroyed, the museums leveled, and there was never another word spoken on the matter, the Holocaust and its terror would yet be forever gouged into the heart of the Jewish people — a wound that never heals.

The Jewish communities throughout the world have positioned themselves in a stance of vigilant confrontation with non-Jews, demanding an answer to the question, "What about the Holocaust?" Earl L. Dachslager writing in SH'MA said:

> "THE HOLOCAUST IS NOT JUST ANOTHER HISTORICAL EVENT (speaking on the writing of history). This sort of subjective treatment of the Holocaust would perhaps to some degree be acceptable, even valid, were the Holocaust in fact comparable to other, similar, historical events. Most Jews as well as sensitive non-Jews... understand that the Holocaust is not the same as the bombing of Dresden or Hiroshima, that Auschwitz is not comparable to the Japanese-American internment camps of World War II, that the calculated murder of six million Jews is not the equivalent of the deaths of millions of World War II or Korean War or Viet Nam War combatants and civilians."[1]

The thousands of lectures, books, and dramatizations try to speak the unspeakable, describe the indescribable, and explain that which no mortal mind can fathom.

What no person at the dialogue told the evangelical Christian who stammered an apology was that the Holocaust is something no one can apologize for except God, and that the King of Heaven, blessed be His name, has never asked forgiveness of mankind. As a response to the Holocaust, an apology from a man or all men is too banal to diminish the pain in the slightest.

This horror can never be dismissed or hidden away in a closet. Thoughtful and sensitive people will want to know why. "Why? Why?" Psychologists give their answers. Sociologists propose their reasons. Philosophers who usually write in detached and abstract terms passionately struggle to unravel the riddle, but somehow the best reasons proposed by the wisest men of this age are disgustingly inadequate. They leave the hearer with another question: "How can life have any meaning in the face of such an orgy of torture and death?"

Perhaps the answer to that question is so dreadful that those who study human behavior are unwilling to hear it because of what it says about the nature of man and the inadequacy of human standards of decency and religion. Perhaps the answers to the questions raised by the Holocaust are just too frightening to be faced, because ultimately it's not just a matter of one race turned against another, one religion trying to exterminate a competing religion, nor of political expediency. Rather, the awful truth lies in the very nature of all men at all times — the Holocaust within.

The Holocaust serves as an example, but we must not deal with it as if it were an isolated instance, unrelated to war, greed and godlessness in general. We must face the fact that there have been holocausts before. In recent times we've seen the ugly dragon of genocide devour hundreds of thousands of people in Somalia, Uganda, Cambodia, and a list of other countries that would be almost as long as the roster of the United Nations, which was founded to put an end to the curse of genocide.

Perhaps no one is facing the fact that the problem is not one religion, one political system, one philosophy which is so warped and perverted that it causes a holocaust. Perhaps the most horrible fact of the Holocaust is that it serves as further evidence that man's very nature is warped and perverted, carrying within it mankind's greatest curse. As G.K. Chesterton wrote, "What's wrong with the world? I'm what's wrong with the world."

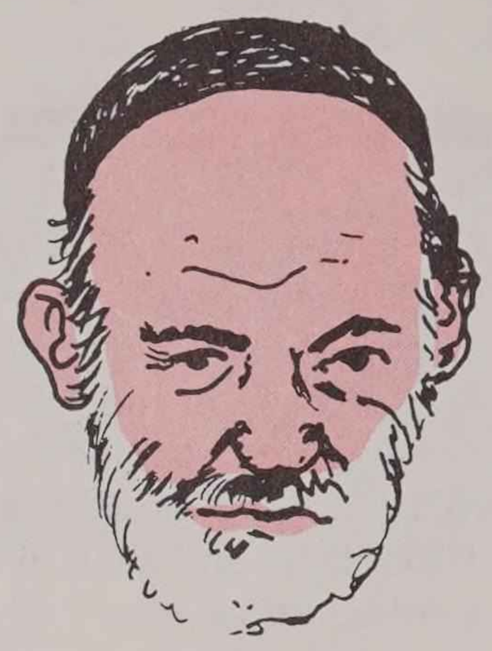
It is generally argued that the Holocaust conducted under Hitler was unique in its scope and scale. The figures are horrifying. In the Polish-Soviet area, 4,565,000 were killed. From Germany 125,000 were killed. From Austria 65,000 were killed. From Czechoslovakia 277,000 were killed. Under Adolf Eichmann, Hitler's protege, 402,000 Hungarian and Transylvanian Jews were exterminated; from France 83,000; from Belgium 24,000; 700 from Luxembourg; 7,500 from Italy;

please turn...

THE HOLOCAUST WITHIN / THE HOLOCAUST WITHIN

. . . continued

from Holland 106,000; from Norway 760; 40,000 Romanian Jews; from Yugoslavia 60,000 and Greece 65,000; for a macabre total of 5,820,960[2], not counting those who died shortly after the war because of their tortures and debilitated conditions. Nor does it include the hundreds of thousands of Jews who died in the Resistance.



What increases the agony of the Holocaust for Jews is the fact that rabbinic theology cannot explain how a just, loving, merciful God who declares Israel to be His chosen people could allow such a thing to happen.

The rabbinic doctrine of man, which states that we are all born with a good impulse and an evil impulse, differs from Biblical thought which teaches that man is innately evil and that we are born with a nature that, in order to fulfill itself, will inevitably sin. One could very mistakenly see the difference between the rabbinic view and the Biblical view as being simply a matter of the degree of evil of which each man is capable.

But the basic difference between the Biblical view of man's sin nature and the rabbinic view of man's sin nature is much more radical! A. Cohen summarizes this teaching in EVERYMAN'S TALMUD.

> "Mention is made of the evil impulse as a force which drives to wickedness and as an endowment of man which proves a formidable obstacle in the way to a righteous life. It is described as the leaven in the dough — the fermenting ingredient that stirs up evil elements in man's nature which, unless suppressed, overrule the finer instincts and result in wicked actions."[3]

There is the presumption that somehow man can suppress this evil urge. The rabbis suggest that the study of Torah, the observance of mitzvot or righteous acts, the practice of prayer are sufficient to strengthen the human constitution in conquering the evil urge within. The teachings of the rabbis would seem to suggest that there is something within man (the urge to do good) which can somehow subdue evil within the human heart.

Nevertheless, this was not the teaching of the prophets and of original Judaism. "The heart is deceitful above all things and beyond cure. Who can understand it?" (Jeremiah 17:9).

When we look to those Bible heroes commended for their faith — Abraham, Jacob, Moses and David — we see that these men who are set forth as being righteous each committed vile sins. Isaiah, the courtly prophet, when he caught a vision of the Almighty, said, "Woe to me! I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips. . ."

King David, who is described as being a man after God's own heart, when he encountered the Almighty, cried, "Surely I have been a sinner from birth, sinful from the time my mother conceived me."

What the original Jewish religion seems to teach is that man, by himself, is hopelessly sinful, and even when he thinks he is doing right, his own heart can deceive him into committing the worst possible atrocities, like the Holocaust.

One of the most disconcerting facts of the Holocaust is that many Nazis were supremely sincere! They believed they were doing the right thing for humanity. Though they knew they were causing a great deal of pain and tragedy, they explained it to themselves as being like a surgeon cutting away a cancer, for they believed the hatemonger's rhetoric that the Jewish people were a malignant tumor which, unless excised, would cause the demise of the whole human race.

Man's sincere belief that he is doing the right thing is simply not enough to ensure righteousness, for the greatest atrocities have always been committed in the name of truth, religion and nationalism.

In speaking to the question of why Jews don't forgive and forget the Holocaust, Rabbi Marc Tanenbaum talks about "a moral ecology" in the universe which, for the sake of the preservation of mankind, dictates, "You shall not stand by while the blood of your brothers and sisters cries out to you from the earth." Of course, this reason might be cogent for Rabbi Tanenbaum, but let us examine his assumptive metaphor. In what way is there a moral balance and climate in the universe? In what way does it resemble the ecological balance on this planet? One must see that there is no adequate counterbalance apart from God.

The tyrant shouts, "Might is right!" As long as he has the power and the means, he can continue to prove he is right until the day of his death when, in a moment, he loses all might and is denounced in the history books to follow.

The moral climate in the universe is not in balance. There is a perpetual tension between God and His creation. There is not a moral ecology in that creation which can be brought back into balance. The contamination of sin has infected us all, clouding our judgment.

One of the hardest facts to face with regard to the Holocaust is the lack of reaction or response on the part of those who could have done something about it. Anyone who read Hitler's blueprint, MEIN KAMPF, would have understood that Hitler was not speaking in metaphors when he talked about making the world Juden-frei (free of Jews). To him, the solution to the human problem was simple — get rid of the "corrupting" influence of the Jews and impose Aryan values.

Of course there was no way of making the world free of Jews without conquering the world and exterminating all

of world Jewry. There was to be no room in the new moral order for the Jews.

However, in the rest of the Western world the Nazis' statements were treated as though they were simply metaphor. As early as 1942 the United States Government knew conclusively of the death camps and the "final solution."[4] Nevertheless, though moves could have been made to possibly save the Jews of Hungary and Romania through Switzerland, the Allies turned a deaf ear to the tortured screams of the millions.

The church in Germany swore allegiance to Hitler, and those churchmen like Martin Niemoller who would not were sent to concentration camps. Hitler seemed supreme, invincible, and "moral." Men and women in the countries occupied by the Axis, as well as the Allies, hid behind protests of their own helplessness.

How easy it is for man to do nothing by pleading helplessness. Yet in God's sight the wrong we tolerate is just as damning of us as the wrong we commit.

There were, of course, lights in the darkness. The ten Boom Family of Holland and others hid Jews to their own peril and against the occupation laws. They were following the higher law of God. God said He loved Israel, and they believed in the power of God more than the might of Hitler. Nevertheless, too few had the courage of their Christian convictions. Many church leaders did mental gymnastics to somehow divorce themselves from the anti-Christian actions of the Nazis.

We can never comprehend the full meaning of the Holocaust, but there are some meanings to both the Jew and the non-Jew, to Christians and those who are not Christians. Christians are haunted by certain questions like, "In the light of the Holocaust, what does it mean to love one's neighbor as oneself? Who is my neighbor? What should Christians have done?" Whereas the whole meaning of the Holocaust will never be comprehended this side of eternity, there are some lessons for all of us.

1. Man's capacity to do evil and to tolerate the evil done by others far exceeds any humanistic philosophy's ability to account for it. No one has any difficulty seeing Hitler and his Nazi cohorts as being totally depraved, but we must see that many were utterly sincere, stifling the sense of revulsion they should have felt at the torture and killing of a whole race, because of an imagined greater good. Therefore, we must conclude that man is most dangerous when he believes he is absolutely right. Sincerity is as loyal a servant of evil as it is of good.

2. Human righteousness and strong convictions are not enough. Well-intentioned people can be led to commit acts of evil, or at least tolerate evil even of such a magnitude as the Holocaust when they believe in the supreme authority of any person, party or unscriptural philosophy.

3. Adverse public opinion will do little to inhibit a despot from doing wrong. A murderous dictator is seldom influenced by what other nations think of his actions because he is filled with a sense of self-righteousness. A dictator respects only force and power that is greater than his own. Unless those who have the power are willing to take the risks necessary to do the right thing, genocide will continue to be an occasional but constant reminder to us of man's depravity.

4. The Jewish people will survive in spite of Pharoahs, Hamans, Hitlers, and all of the demonic forces of this world. It is right to mourn over the six million destroyed, but one must see that, if the forces of evil could have prevailed, our Jewish people would have been annihilated three millennia before this time. The wonder of the matter is not that Jews have undergone so much persecution, but that, in the face of the forces of annihilation, we have survived as evidence that the Bible is true and that God does keep His word.

5. We need a Savior who is more powerful than all of the nations of this world put together. In the face of Hitler, the Jews could not save themselves. The Allies pleaded helplessness. The religious institutions which should have spoken for God were satisfied to express moral indignation and little else. When confronted by our own human eagerness to be seduced by the attractive and the powerful, no matter what banners they display, our crying need is for something far greater than mere good intentions and inward impulses. We need the intervention of the Creator Himself to save all of us from ourselves.

FOOTNOTES

[1]Earl L. Dachslager, "The Holocaust as a 'subject'," **Sh'ma**, 8/141 (November 11, 1977), pp. 181-184.

[2]**Encyclopaedia Judaica**, Vol. 8, (Jerusalem: Keter Publishing House, Ltd.), p. 889.

[3]Rev. Dr. A. Cohen, **Everyman's Talmud** (New York: E.P. Dutton and Co., Inc.), p. 88.

[4]"Two-Thirds of Jews in Poland Held Slain: Only 1,250,000 Said to Survive of 3,500,000 Once There," **New York Times**, December 4, 1942, p. 6, col. 1.

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Drawings by Fred Worrell.

MURPHSTEIN'S LAW:

FOR EVERY EVANGELISTIC ACTION THERE IS A REACTION

How do people respond to receiving Jews for Jesus Gospel literature in public places? Some become angry, a few even become abusive; but some become thoughtful. Here are two vignettes. One story is about a young man in the Chicago airport; the other is about an elderly New Yorker in Grand Central Station. We think that God is dealing with both of them.

MORE THAN A COINCIDENCE By Terri Bialostok

"Excuse me, could I speak with you for a minute about this?"

Distributing our Gospel broadsides in Grand Central Station, I turned to see the elderly man who had spoken. He was holding up the broadside he had just received.

"Sure," I answered, turning my attention to him.

"My father was a very religious man," he began. *"He prayed every day, and tried to do all the right things. But it always seemed that he did it out of fear and guilt. He's not alive any more. And as for myself, well, I just don't know. . ."*

As he described his father, I couldn't quite tell if he was Jewish or not, so I asked, *"Your father — was he a Gentile?"*

"Oh, no!" he exclaimed. *"He was Jewish — and very Orthodox. But me, I'm not like that. You're Jewish, aren't you?"*

I nodded.

"So, tell me, what's this all about?" he asked, pointing to the broadside. *"You must have some kind of conviction driving you to be passing these out."*

As we talked, I learned that the man's name was Ben, and that he had spent much time during his 69 years wondering what life was all about. I explained to him that we in Jews for Jesus believe God is more than just an idea or philosophy — that we can actually know God and have a personal relationship with Him.

By the expression on Ben's face, I could tell he was puzzled at this. *"You mean like. . . Well, what* do *you mean? Like I get on the phone and say, 'Hello, how are you today.' You mean like that?"*

"Well, yes, and no," I responded. *"I don't need to ask God how He is today. I know how He is because I know* who *He is from the Bible. He loves us and cares about us, and He wants us to love Him in return. So, instead of asking Him* how *He is, I can thank Him for being loving and for being* who *He is.*

Ben was interested in learning more about this "personal God," and he gave me his address and phone number so that one of us in the Jews for Jesus New York Branch could contact him again.

A couple of hours later, as I was distributing broadsides in another part of New York City, I heard a familiar voice: "Now this must be *more* than a coincidence!" I turned to see Ben, who was now on his way somewhere else. We were both surprised to run into one another again so soon, and we stopped to talk for a few minutes more.

"You know what? One of the problems the world has is that people are selfish. They care too much about themselves, and not enough about other people," commented Ben.

I emphatically agreed with him, and explained that this is what God calls "sin."

"Yeah, there must be a connection between the two," Ben answered thoughtfully.

It seems that Ben is truly looking for some answers to life. And, as he said, it certainly seemed to be more than a coincidence that he ran into me in two different places within a few hours. If he is sincerely seeking the truth, we know that God will honor his quest and bring him into that personal relationship with Himself that Ben didn't quite understand.

IN THE WAY — ON THE WAY By Ammi Adlestein

It was a busy weekend night at Chicago's O'Hare Airport. Everyone was in a hurry. People were shoving, elbowing, and pushing their way past me as I handed out our Jews for Jesus Gospel broadsides.

As I watched impatient travelers absent-mindedly poke the tracts into any open nook among their bundles, I imagined their surprise later at finding a "message from their Maker" in among the souvenirs and the oranges from Florida.

With all this rush and flurry of activity, I was pleasantly surprised when one young man who had taken a broadside turned and came back toward me.

"What do you mean by this?" he asked, waving the tract. He wasn't exactly brandishing it at me in a threatening way, but I could tell that he was feeling more than idle curiosity.

I recognized him as a student by the backpack of textbooks he carried, so I wasn't going to let him get away with lazy thinking.

"Well, what does it say?" I asked.

"It's about Jesus, I guess. . . but. . . are you Jewish?"

"Sure," I responded. *"What could be more Jewish than believing in the Jewish Messiah?"*

The perplexed look in the young man's eyes spread to his entire face.

"Hey, are you in a rush to catch a flight?" I asked.

He was between connecting flights and not in that much of a hurry, so he stopped to talk for a few minutes. His name was Bill. Yes, he was, indeed, a college student, and he was flying back to school after attending his cousin's *bar mitzvah.** We joked about the over-sentimentality that usually accompanies family gatherings, and reminisced about all the problems and nervousness we ourselves had endured in the preparation and anticipation of our own confirmation ceremonies.

I also discovered that Bill's father lived near the same largely Jewish area of Los Angeles where I had grown up. This led to more connections between us as we talked about the "old neighborhood."

When I asked Bill in the course of our conversation if he had ever read the New Testament, he said he had. A janitor at his college dormitory had been encouraging him to read the Bible. I then inquired if, from his reading, he believed that Jesus was the Messiah. He wouldn't commit himself with a yes or a no. As I questioned him further, Bill mentioned that he had trouble with believing in the Resurrection, but he said that he would be willing to investigate. He gave me his name and address, so that he could receive more literature from us.

Praise God for His faithful servant at that college dormitory who encouraged Bill to read the Bible. Whatever godless, humanistic philosophies Bill's professors might be promoting in the classroom, God has positioned one of His people as an "infiltrator" for the Gospel in that training ground of secularism. That man surely must be praying for Bill. And maybe part of God's answer was our brief encounter at the airport, where amid the busy cross-fire of heavy traffic Bill was brought just a bit closer to the cross of Calvary.

*Jewish confirmation ceremony

HOW'S YOUR *TZEDAKAH* QUOTIENT?

Tzedakah, literally "righteousness," plays an important role in Jewish life. The word has become synonymous with charity or almsgiving as a way of fulfilling one's religious obligations. The great Jewish teacher, Maimonides, described eight ascending degrees of *tzedakah* in order of virtue to the donor:

-To give reluctantly and grudgingly;

-To give graciously, but less than one should;

-To give what one should, but only after being asked;

-To give what one should before being asked;

-To give without knowing to whom the charity goes, while the recipient knows the donor's identity;

-To give anonymously;

-To give anonymously to an unknown recipient;

-To give a gift, loan or employment in order to help a person become self-supporting.

As Christians, we affirm that without the foundation of Christ's righteousness, none of our good deeds gain merit with God. Yet when we acquire that imputed righteousness of Christ, it should become visible in our lives. One evidence of this is the love described in I Corinthians, Chapter 13. To love God, a person, or a cause, involves more than material *tzedakah;* it involves the energy and sacrifice of giving oneself.

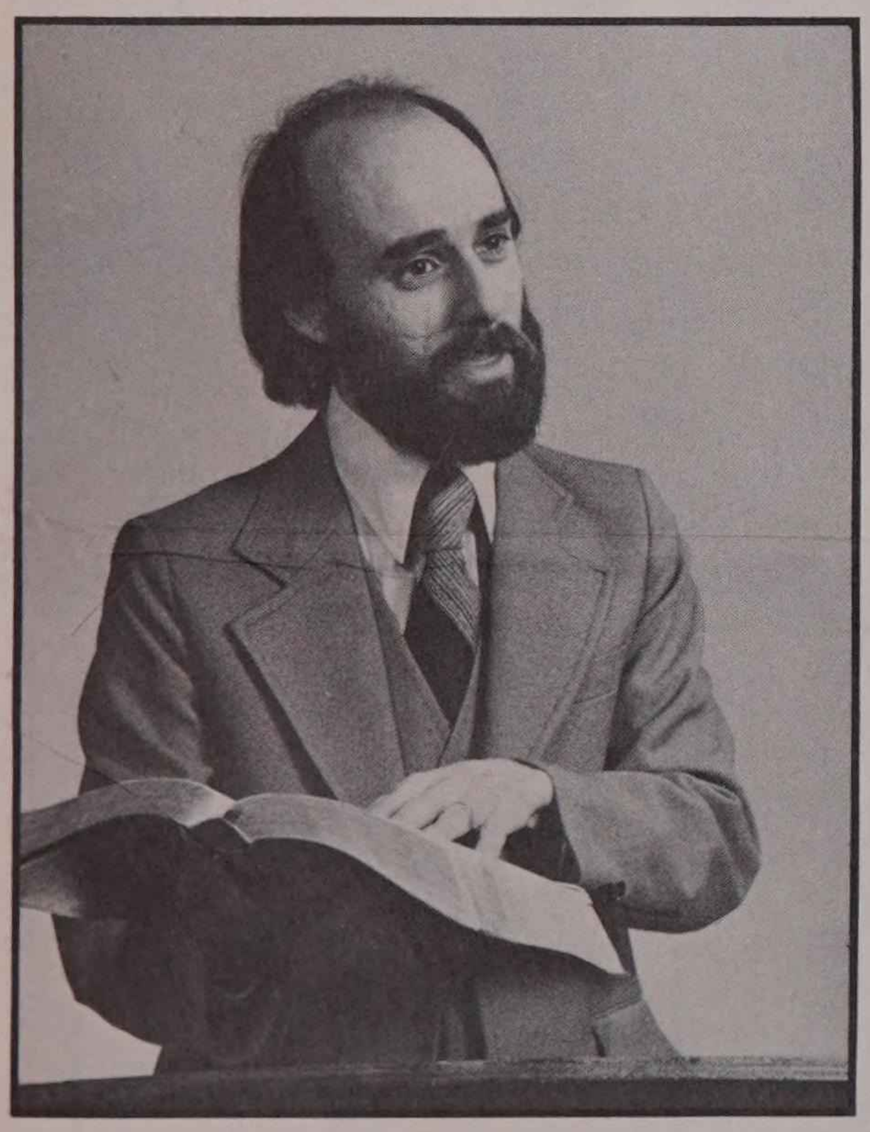
Consider Christian love or "charity" as a kind of non-material *tzedakah* showing the fruits of Christ's *tzedakah* in a believer's life. Maimonides' ascending order of virtuous acts provides a good measure for gauging the extent of such Christian love. On this kind of scale, how does *your* Christian love measure up?

CHILDREN'S STORIES AND WITNESSING By Avi Snyder

Recently I talked with a young woman named Mary who was harboring a great deal of bitterness toward God. *"If God's so loving, then what's with all the pain and suffering in the world?"* she asked. *"God could stop all that, right?"*

"Yes," I said. *"He could."*

"So what's He waiting for? An invitation? Why doesn't He spare us all the garbage and save the world a lot of grief?"



"Sometimes God lets us learn things the hard way because we've been too stubborn to pay attention to His warnings," I said.

"Maybe we wouldn't be so stubborn," she rebuffed, *"if He wouldn't threaten to punish us all the time!"*

It was my turn again. *"There's a difference between threatening out of malice, and warning out of love."* At this, Mary threw me a skeptical look. *"He doesn't want us to suffer,"* I continued. *"But if He lets us go through some* tsuris, *He's got His reasons."*

"Oh, yeah, He's got His reasons all right," Mary retorted bitterly. *"Maybe He likes seeing us go through all the garbage. If God really loves us. . ."*

"May I tell you a story?" I cut in.

My interruption of her diatribe caught her a bit off guard. *"A story?"* she echoed. *"What kind of a story?"*

"A children's story."

"But I'm not a child," she parried.

"Not necessarily for *children,"* I explained, *"but* about *children, and about parents. Alright?"*

She stared at me for a moment, then nodded. *"Alright."*

Then I told her this tale:

Once there was a father who brought his daughter into the park to play. He told her that she could play in every tree except one, an oak in the center of the park. You see, he knew that the oak had a weak limb that was very close to splitting apart.

"If you climb *that* tree," the father said, "you'll have to put your weight on that weak branch. And if you do that, the branch will break. So please," he urged, "please don't climb that tree, or you'll get hurt!"

The child promised her father that she would stay away from that particular tree, but it wasn't long before she had forgotten her promise and was making her way toward the oak in the center of the park.

The father watched. He could have stopped her. He could have caught hold of her arm and told her, "No!" But he didn't. "I've warned her," he thought. "She's old enough to understand, and this is a lesson she needs to learn on her own."

He watched as the child approached the tree. He watched as she hesitated a bit uncertainly at the base of the oak. He watched as she shrugged, took hold of the lower branches and began to climb. And he watched as she placed her weight upon the weakened limb.

It broke with a CRACK! The child fell to the ground and lay there clutching her arm close to her chest. Tears of pain welled up in her eyes.

The father rushed to her side. "Why didn't you stop me?" she bitterly accused him.

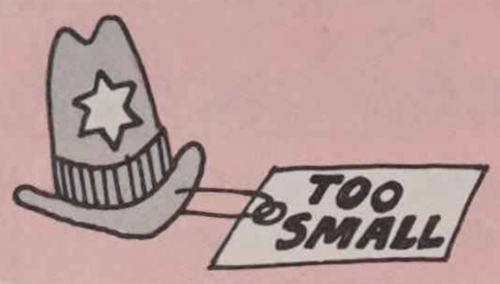
"Why didn't you stay away from the tree after I warned you?" he cried through his own tears of sorrow and pity.

As I finished the story, I looked at Mary. *"Tell me,"* I asked. *"Just because the father didn't stop the child — even though he knew what would happen — does that mean he didn't love her?"*

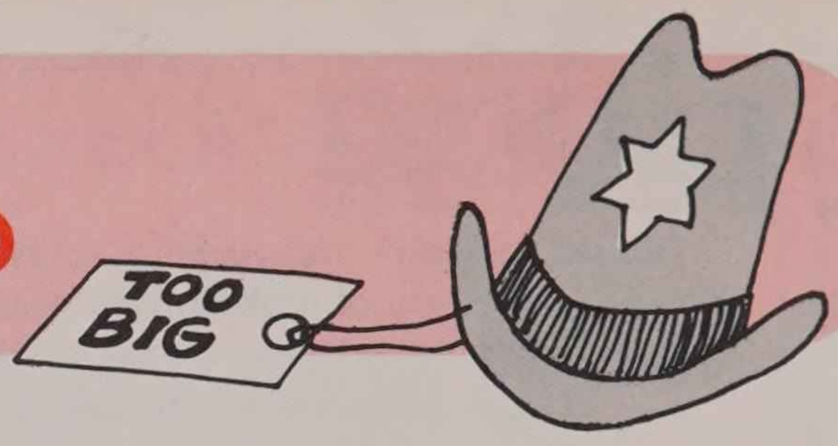
"No," Mary conceded, *"it doesn't. But how do we know that God doesn't crack the limb so it will break underneath us?"*

"God doesn't crack the limb," I told her. *"We do. We crack it by climbing where we aren't supposed to go."*

After our conversation, I praised God for being our Father. What a blessing it is to know that we're being taught, nurtured, protected, and at times corrected and even punished, by a perfect, loving Parent who seeks our good. And what a blessing it is to help others find that relationship, too.



THE RIGHT HAT FOR THE RIGHT HEAD



Recently a letter from a Jewish Christian friend down in Texas put some spice into an otherwise "humdrum" day. Our friend Zola Levitt is a prolific writer with a fantastic sense of humor, and he really knows how to turn a phrase. His witty observations amused me, but also provided some food for thought.

Zola told about receiving two hats as gifts, neither of which fit him properly. *"Hats now come in three sizes,"* he wrote, *"—small, medium and large. My head is neither small, medium, nor large, but somewhere in between."* He went on to point out that some things, by their very nature, *demand* variety. He cited examples such as shoes, eyeglasses, car tires, caps for one's teeth, and even arteries for bypass heart surgery. *"What if those products only came in small, medium and large?"* he quipped.

You know, he's right! Many of us who depend on such things for our health, comfort and welfare would certainly find ourselves in a predicament if they came in only three sizes. We'd probably discover all too quickly that the three available sizes usually become only two: TOO SMALL and TOO BIG.

After channeling his rather humorous complaint about merchandising into a more serious spiritual vein, Zola concluded with the statement:

"We don't all have the same size heads, but we do all have the same size sins. Every one of us is condemned, but fortunately one salvation fits all."

What a marvelous way to put it! I wish *I* had thought of it first. I agree with Zola wholeheartedly. Everyone's sins *are* just one size: TOO BIG to be forgiven, except through Christ's atonement; and all the righteousness anyone outside of Christ can muster is also one size: TOO SMALL to be of any merit with God. But the robe of righteousness that He provides to those who receive Him fits just right! It covers all our sinful imperfections, and it transforms us into cleansed, acceptable children of our Heavenly Father.

On the other hand, even though salvation is a one-size-fits-all affair, evangelism is *not*. The metaphor of the different hat sizes portrays well the need for a specialized approach in evangelism. Here the small, medium and large approach is inadequate.

Imagine this hypothetical scene: two starving derelicts sit huddled against a building on a metropolitan street corner. One is blind, the other has no legs. Moved with compassion, you approach the blind man and hold out a sandwich to him. He cannot receive the lifegiving food unless you inform him of your presence and explain what you are offering him. Again, much as you might wish to alleviate the crippled man's hunger, you cannot do so unless you come close enough to him to place the food within his reach. And if he has lost the use of his arms as well as his legs, you must feed him, as one would spoon food into the mouth of a helpless infant.

Transfer this idea to the realm of evangelism. The message and the method must be tailored to fit the lost to whom we offer Jesus, the Bread of Life. The message must be presented in a way that it can be received. In our Jews for Jesus ministry, we "tailor" the Gospel message to fit Jewish eyes, Jewish thought, and Jewish people. Our literature, our music, our entire approach, all reflect this particular concern.

Nevertheless, we *do* preach the Gospel to everyone who is interested. When a person asks a spiritual question, or reaches for one of our Gospel tracts, we don't ask if he or she is Jewish. Indeed, many Gentiles, as well as Jewish people, find salvation through our ministry. And that's an encouragement to us, as we see God's Holy Spirit making us all one in Him. **The wonderful thing is that God is not bound by man's methods. He can make even the wrong-sized hat fit the right head!**

—THE EDITOR

NOAH

FOR THE CHRISTIAN WHO WANTS TO KNOW MORE ABOUT JEWS AND EVANGELISM

THE JEWS FOR JESUS NEWSLETTER

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PASSOVER, THE FESTIVAL OF FREEDOM

By MOISHE ROSEN

Historically, we Jews have had more freedom and more bondage than any other segment of humanity. The latest oppression has come from the present Soviet regime. The stifling atmosphere of repressive regulations against Jewish religious institutions and denial of materials necessary for Jewish worship has caused many Russian Jews to seek escape from the USSR so that they might live and worship as they please. Like the descendants of Jacob enslaved in ancient Egypt, they have cried out and have been heard. Jews in free lands around the world have amplified their clamor against the modern-day Soviet pharaohs with the cry, *"Let my people go!"*

In response to this furor, the Iron Curtain has been opened just a crack to allow some of God's Ancient People to leave. But it's not as it was in ancient Egypt, where their cry came up before the Lord. Then the demand, "Let my people go," came from God Himself.

As we enter Passover season, we do well to contemplate the nature of true freedom. One of the names in the Jewish prayer book for Passover is *Z'man Cherutenu*, Season of our Freedom. God instituted the Passover festival so that Israel might forever commemorate the fact that He had redeemed and rescued His people with His mighty hand and outstretched arm. Furthermore, Scripture teaches that the ancient Hebrews were not liberated to be or to do what each one desired. When Moses petitioned Pharaoh, he said, "The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me. . ." (Exodus 7:16).

God wanted His people free from Egypt so that they could follow *Him*. Under Moses, the redeemed were not free to serve idols or to act according to what would give them personal pleasure. They were freed to serve God, to do *His* will.

Passover reminds us perpetually of what it meant to be slaves in Egypt. It teaches that as redeemed people, we belong to our Redeemer. God accomplished redemption from Egypt in the figure of a lamb, slain for each household. The price of freedom was that lamb's blood. Disobedience would have resulted not only in the death of the firstborn, but in continued bondage to Pharaoh.

That redemption from Egypt prefigured a larger and universal redemption, when the captives of sin would be released from the power of the last enemy, death. At Passover time almost 2,000 years ago, Jesus, the perfect Lamb of God, died to accomplish our freedom. And we who have received Him come to the Lord's Table to celebrate this redemption and freedom.

We must know that just as the ancient Hebrews were not freed to go where they wanted, when they wanted, or to worship as they chose, we also have been liberated from sin *to serve God*. Our modern society tends to confuse God-given liberty with libertinism, and oftentimes even Christians don't really understand the nature of liberty in Christ.

Popular singer Bob Dylan explained it well. In order to testify about his newly found freedom in Christ, he wrote the song, "You've Got To Serve Somebody." It says that we can choose to serve God or the Devil, but we've got to serve *someone*. Of course, Jesus said it first in Matthew 6:24: "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." Yet many believers think themselves free to do whatever pleases them. They don't realize that having accepted God's redemption, they belong to the Redeemer. They don't consider that their freedom is not for their own pleasure.

As redeemed people of God, we have only one right choice: to serve and to please the Lord rather than ourselves. In His service, God asks us to devote our energies to the task of proclaiming liberty to the captives of sin who have not yet found the greater redemption prefigured in the Passover.

We are burdened especially this Passover season for our Jewish brethren after the flesh who have found only partial freedom in their escape from Soviet tyranny. Understandably, many of these Russian Jews were so oppressed that their major concern was for physical freedom. Not all of them have used their new liberty as the occasion to serve the God of Israel. Many desired only the personal benefits of living in democratic societies. Some have come to the United States, where they've gained a liberty of sorts—freedom of thought, choice and action. But they have not yet found the true freedom God wants for all. May He grant that many of them *will* find that greatest freedom of all—not merely release from Soviet oppression, but release from the shackles of sin.

Jesus, our Messiah, the Lamb of God, described the extent of this true liberty that He purchased at Calvary when He said, "If the Son, therefore, shall make you free, ye shall be free indeed." (John 8:36) **May this Passover season be a true festival of freedom for many!**

An antique ivory seder cup from Germany. It depicts Moses before Pharoah, and the partially visible Hebrew inscription reads, *"Shalach et ami*, Let my people go."

TALKING TO RUSSIANS ABOUT PASSOVER REACHES JEWS IN NORTH HOLLYWOOD

By David Baker

The pastor of the Slavic Baptist Church in suburban Los Angeles was somewhat disappointed that I had no special Russian Gospel presentation to bring to his congregation. After hearing one of our music groups sing a Russian song they had memorized for a certain conference, Pastor Kuzichev assumed that at least *some* of us really spoke or sang in Russian. He had been looking forward to hearing a Russian singing group. Imagine his further disappointment when I confessed that not only was I unable to sing, even in English, but I couldn't preach in Russian either!

I did promise, though, that I would do my very best to show his congregation a fine Christ in the Passover presentation, which was what our Jews for Jesus office had scheduled me to do. In addition, I said, my wife Chava would sing, and that seemed to make the pastor feel more optimistic about my presentation.

When Chava and I arrived at the church, Pastor Kuzichev was very warm and friendly. I expected only a small turnout because it was not a regular church night, but I was in for a pleasant surprise. The congregation began to trickle in slowly, but before I knew it there were almost 200 people filling the small sanctuary, including the balcony. Dressed very conservatively, they were a sturdy, hearty-looking group with an Old World air about them, much as I had imagined they would be.

As we began, the pastor stood next to me behind the table which I had set with the traditional Jewish Passover items. As I spoke a sentence in English, he translated it into Russian. Things went rather well until I told about the ten plagues that befell the Egyptians and described the pickled herring that many Jewish people like to eat. The pastor just couldn't translate some of that. Throughout the entire presentation the whole congregation watched intently, no yawns at all!

When I had finished the presentation, some of the people wanted to ask questions. They inquired in Russian, and again the pastor translated into English. There were many good questions, and one unsaved Russian Jewish lady asked quite a few. She even wanted me to tell how I had come to believe in Jesus. As I gave my testimony I saw that many of the people had tears in their eyes, some were smiling, but they were all listening very carefully. I had a very good opportunity to witness to Jewish people that night because there were at least five unsaved Russian Jews there; in addition, there were about ten Russian Jewish people who already knew the Lord.

That evening was one of my best church meetings ever because the people were so attentive and really wanted to hear what I had to say. **Even though I didn't preach in Russian or sing Russian songs, God blessed that time at the Slavic Baptist Church—and I'm sure that Pastor Kuzichev wasn't disappointed after all!**

EDITOR'S NOTE: The influx of Russian Jews to the U.S. as they flee the oppression of Communist anti-Semitism is opening new doors for Jewish evangelism. Jews for Jesus is seeking to cooperate whenever possible with Russian speaking evangelical agencies that are burdened for the salvation of these Russian Jews.

OPEN MINDS AND RUSSIAN HOSPITALITY

By Chava Baker

One afternoon when co-worker Peter Rice and I were conducting door-to-door evangelism in Los Angeles, we met a Russian Jewish woman named Galina. She was interested in the information we were distributing, and said she would like to discuss it after she had a chance to read it. I went back to see her about a week later, and though she still hadn't read the literature, we talked for a while.

Galina told me that she had never read the Bible or attended a synagogue or church until she came to Vienna after leaving Russia. Because she hadn't been brought up with the Bible as an option, she wanted to read and consider it for a while and "catch up" on its contents before talking about it and learning what we Jews for Jesus believe. I'm praying that Galina will be ready soon to discuss the claims of Jesus, and that God will be preparing her heart to accept Him as her Messiah and Savior.

A few days after we met Galina, Peter and I met another Jewish immigrant from Russia. The man was very friendly and invited us into his home to talk. He conversed mostly with Peter in Hebrew, and communicated with me in a smattering of English. Peter arranged to keep in touch with him.

I was greatly impressed with my first experience of Russian hospitality, as our host brought out huge slices of cake and donuts and insisted that we eat and enjoy as fervently as any Jewish mother I've ever met! His hospitality and warm welcome were very encouraging that day after other encounters that ended in doors slamming shut in our faces.

That same evening, I had my second taste of Russian hospitality. My husband David and I went to visit another Russian Jewish couple, Edward and Ida, whom David had already met. They welcomed me warmly, and we had a good time getting acquainted. They were curious to know how I, a Gentile, came to believe in Jesus and to love the Jewish people, and I was able to tell them my tesimony. We will probably see them again, and I hope to tell them more about Jesus.

Of course these new friends also brought out the cake and goodies while we visited, and it was a repeat of my afternoon's experience with Peter. I learned that visiting two hospitable Russian homes in one day is very bad for my waistline, but the spiritual refreshment of doing my Heavenly Father's work is good for my soul.

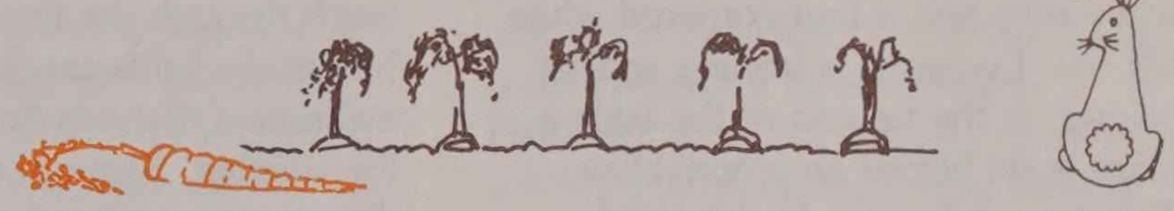
SHE DIDN'T SAY, "DON'T TALK ABOUT JESUS" By David Baker

Bob Mendelsohn, one of our Jews for Jesus missionaries in New York, sent me the name and address of a Russian Jewish family in Los Angeles, and asked that I contact them. When I telephoned these people and told them that I knew Bob, they invited me to come to their home. Later that same afternoon, I visited them.

I found that the couple, Edward and Ida, were in their late thirties and had a six-year-old son who attended a nearby Hebrew school. They told me that they had lived in a large city of about 3 million in "Middle Asia." The husband was a doctor, and the wife was an engineer. Because of their professional status, they had been very wealthy by Russian standards. They had decided to immigrate to the United States because as Jews, they were constantly being watched by the Russian government. They couldn't move without government permission, and would not have been able to send their son to college because Jews were not allowed in Russian colleges.

I enjoyed talking to Edward and Ida, and they enjoyed practicing their English on me. When I told them that I worked with Jews for Jesus, they had a hard time understanding that I could be both Jewish and Christian. They also confirmed what most of us in the United States have heard about Russia: people there are discouraged from practicing any religion, or even believing in God. As we conversed, they did invite me to visit them again, and I hoped that the next time I would be able to share more about Jesus.

As I was about to leave, Ida stopped me and said, *"I want to ask you a favor. If you come back. . ."* My spirits sank as I thought she was about to ask me not to talk about Jesus, and then she finished her sentence: *". . .next time, make sure you correct my English mistakes!"*



A BUS STOP BLESSING By Matt Sieger

I had not expected to end up at the airport that afternoon. Although my daily work schedule usually includes Gospel literature distribution, my assignments are usually in downtown San Francisco. But this particular day, I was asked to hand out our Jews for Jesus tracts at the San Francisco airport instead. It was an especially busy day, and we gave out a more-than-average number of broadside tracts. We also received a healthy assortment of responses—a mixture of quizzical stares, unflattering comments, and appreciative greetings.

It was a productive time, and as we prepared to leave the airport, I could see the wisdom of my sudden change of assignment that day, as well as God's sovereignty in that decision. Still, I was having a little trouble understanding His way of getting me back to the office. Three of us had come to the airport by car, but the car's owner had to return home, and that left me and my other co-worker with the dismal prospect of waiting for a bus.

We sat on a bench at the bus stop outside the terminal and waited. As each bus appeared around the bend and churned toward our stop, we rose expectantly, then sank back down as we discovered it wasn't the right one. After the second or third of these disappointments, a young man came by and sat down next to us. He looked like he was in his early 20's and was carrying an oversized guitar case and two bulky travel bags. An amateur musician myself, I was curious to learn about his musical background, so I began to talk to him.

His name was Ben. In the course of our conversation, he told me that he had just flown in from Philadelphia, and that this was his first time in San Francisco. He had come to make a fresh start in a new town, he said, and he would be looking for a job, perhaps as a guitarist with a musical group.

Our mutual interest in music made for easy conversation, and since the bus was not quick to arrive, we had plenty of time to talk. It turned out that Ben was taking the same bus that we were, and we would have even more of a chance to get to know one another. Turning the discussion to spiritual matters was easy, since my co-workers and I were wearing our hard-to-ignore Jews for Jesus jackets with the large "Jesus Made Me Kosher" slogan on the back. Ben asked me what I did with Jews for Jesus, and as I explained, I also gave him the Gospel message.

He told me that he was Jewish. He said he had read much of the New Testament, but he still could not believe in the deity of Christ. I told him that we believe that Jesus is the Messiah of Israel.

"But we don't believe that!" he objected, the "we" being a clear reference to the Jewish people.

"We?" I asked. *"What about you? What do you believe? That's what's important."*

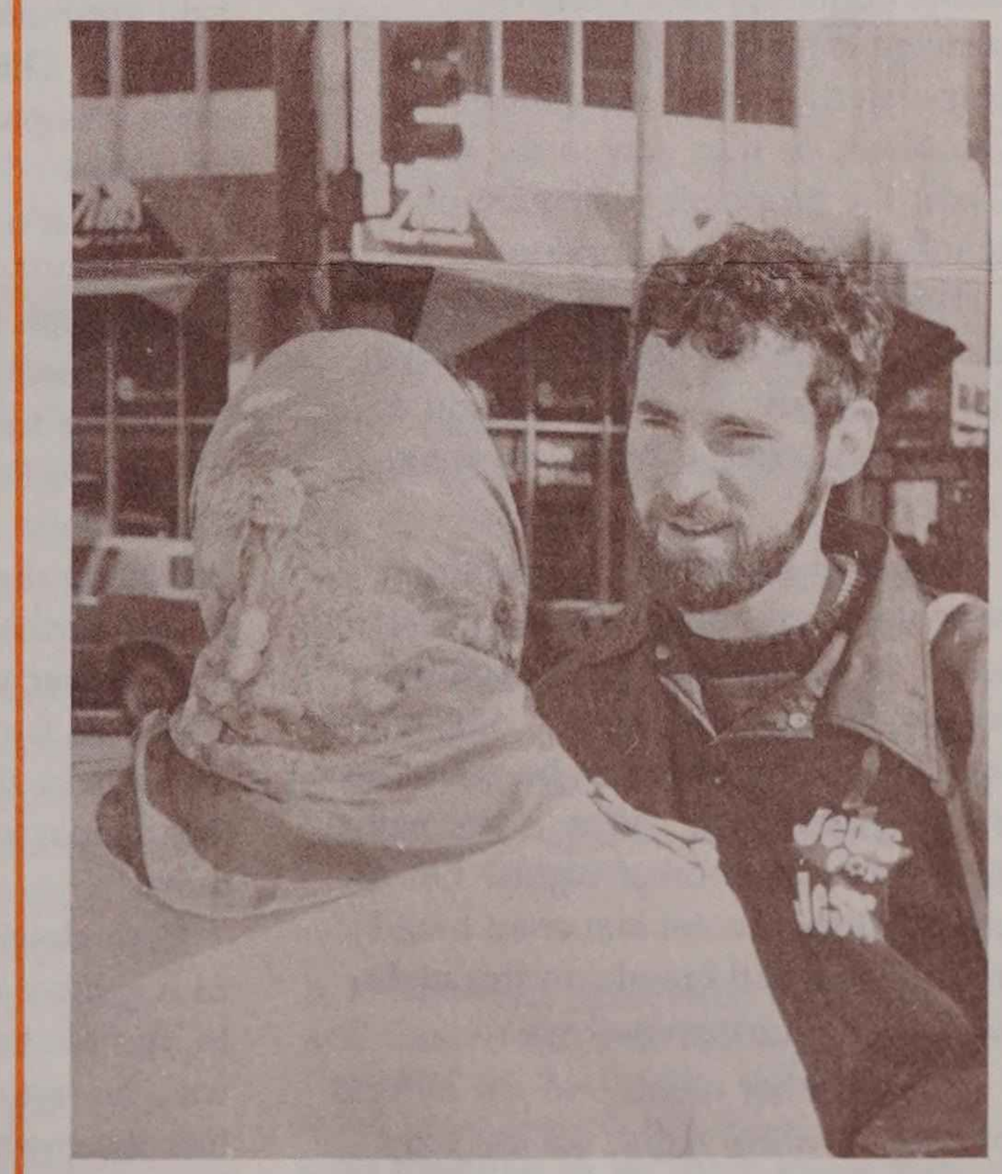
Ben smiled a little sheepishly, realizing that he had been caught in his words. *"You're right,"* he said softly, apparently reflecting on what he had just said.

The bus came shortly afterwards, and I helped Ben carry his luggage down the aisle. We found a seat together and continued our conversation. By then, we felt comfortable with one another, and before long, Ben asked me to explain how I had come to believe in Jesus.

I sensed his genuine desire to know, so with great excitement, and some nervousness, I began to tell Ben how God had brought me to my belief in Jesus, the Messiah. He listened attentively, and seemed to show a special interest in some of the supernatural events that God had performed in my life to bring me to Himself. Just as I finished my testimony, my co-worker, who was sitting across the aisle from Ben and me, called out to me that the bus had arrived at our stop. I had been too involved in talking with Ben to notice. He was going a few stops further, so we had to say a quick goodbye. Ben thanked us both for our help and directions we had given him, and for the conversation. Because it was his first day in town, he didn't yet have a phone number or address where we could contact him, but he had taken one of our Gospel tracts with the Jews for Jesus office number on the back. As we hurried to get off the bus, we told him to call if he wanted to talk further.

It's exciting to reflect on God's purpose for having us at the airport that day. The small inconvenience of waiting for a slow bus turned into a wonderful blessing, one which was well worth the delay!

Please pray that God will work in Ben's life, so that he will contact us, or that in some other way he will learn more about Jesus the Messiah and soon come to know God in a personal, life-changing way!



WHY IS THIS NIGHT DI

Easter season: a family gathers around the holiday table, three generations happily chattering over a festive meal. Mom disappears into the kitchen for more food. Grandma fusses with Junior's bib, as Grandpa winks affectionately at the older kids.

But take a closer look: no holiday ham or leg of lamb on this table, no rolls. No bread at all. Grandpa, as head of the family, is wearing a long white robe and a four-cornered white silk hat. Everyone is leaning against pillows; at the far end of the table a place is set before an empty chair. This is an orthodox Jewish family. They are celebrating Passover, not Easter.

The early Christians commemorated the Resurrection at Passover time because the Last Supper, Crucifixion, and Resurrection all happened then. In the fourth century, Constantine deliberately separated Easter and Passover; nevertheless, they remain interwoven by Divine intent. Their common denominator is the Lamb of God.

As Passover commemorated Israel's physical redemption, it pointed to the spiritual redemption that Christians celebrate at Easter. The Passover observance, handed down from ancient times, teems with symbolism. Some contemporary Passover customs stem directly from rituals incorporated by the early Jewish Christians, as they saw in the risen Christ the prophetic fulfillment of Israel's Passover redemption.

The modern Passover observance takes place in the home, rather than the synagogue. It centers around a ritual meal called a *seder*, meaning "set order."

A special book, the *haggadah*, carefully details every aspect of the seder, its ceremonial foods, special songs, and prayers. It even outlines four specific questions to be asked by the youngest child: "Why is this night different from all other nights? On all other nights, we eat leavened bread and unleavened bread; on this night, we eat only unleavened bread.

"On all other nights, we eat all kind of herbs; on this night, we eat only bitters.

"On all other nights, we do not dip even once; on this night, we dip twice.

"On all other nights, we eat either sitting or reclining; on this night, we all recline."

The ritual answer includes the whole joyful saga of the first Passover.

Just as that original Passover was an object lesson to Israel, Jewish authorities formulated the seder to teach through the five senses: the housewife lights candles to bring awareness that this time is set apart for worship. She sets the table with dinnerware used only at Passover, evidence that she has obeyed God's command to purge all leaven from her home. Each prayer, each melody, bears a special message; each ceremonial food — sweet or salty, bland or bitter, teaches its own lesson. The visual aids for these lessons are displayed in two prominent items on the seder table—the seder plate and the matzo tash.

GOD COMMANDED three Passover symbols: the sacrifice lamb, the bitter herbs, and the unleavened bread. Now that there is no Temple and no sacrifice, emphasis centers on the unleavened bread, called *matzo*. The matzo occupies a place of honor inside the *matzo tash* ("pocket for matzo"). This ornate bag contains three compartments for three wafers of matzo.

Matzo is a striped, cracker-like wafer about seven inches square, perforated with tiny holes to reduce bubbling. Passover matzo tastes very bland, for not even salt is added to the simple flour and water dough. Ask anyone at the Passover table about the meaning of the matzo, and he will probably reply, "We eat matzo at Passover to remember that our ancestors fled Egypt so fast, they didn't have time to bake bread." But that simple wafer represents much more.

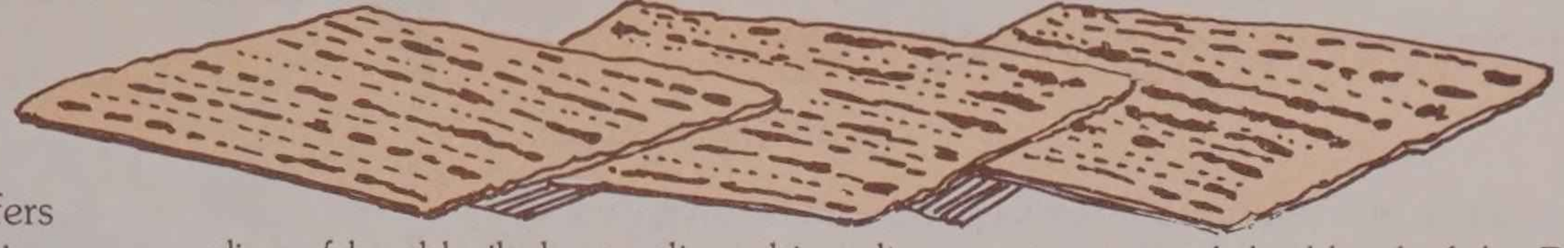
Early Jewish sages saw the matzo as a symbol of the Paschal sacrifice. In Temple times, the Passover lamb was the last morsel eaten at the seder, that the memory of redemption might linger. After the destruction of the Temple, a piece of matzo was eaten at the end of the meal.

The New Testament sheds more light on the meaning of the matzo in teaching that leaven symbolizes sin. To understand this better, examine the ancient method of breadmaking. They used the sourdough method, letting the dough ferment naturally by exposure to the yeast spores in the air. Then, before baking the bread, they set aside a chunk of this leavened dough. When they needed to bake bread again, they brought out the old leavened lump and mixed it into the new dough. Each batch of bread was organically linked to the batch before.

At Passover, the chain of leavening was broken, making a fresh start. All humanity is linked to Adam's sin. When Jesus died, the chain of sin was broken, so that all who believe might have a new beginning in Him.

The picture becomes clearer still as we envision the Upper Room. Jesus, reclining with the twelve at the Passover meal, takes up the matzo and says, "This is my body which is broken for you." The Passover bread: two pure, basic elements, untainted by leaven. The Bread of heaven: the God/Man, untainted by sin. The Passover bread: striped and pierced. The suffering Messiah: striped by the Roman lash, hands and feet pierced by nails, side thrust through by the centurion's spear.

FERENT?



The Passover bread: three wafers within the three-in-one matzo tash. And now a mystifying seder ritual: the leader of the feast bypasses the upper wafer and removes the middle wafer. He breaks it. He puts half of it back into the matzo tash, wraps the remaining half in a napkin or silk bag and "buries" it under a cushion. This hidden piece, called *aphikomen*, will be brought out and distributed to everyone at the end of the meal, in commemoration of the Paschal lamb. Why three wafers of matzo? Why break the middle one? Why bury it? Judaism cannot say, but the Christian faith has the answer!

THE SEDER PLATE, a round, compartmented platter, holds six ceremonial foods. First, the greens—a lettuce leaf, a celery stalk, or sprig of parsley. In New Testament times the lettuce was used as a bitter herb appetizer. About this the sages commented: "Lettuce is sweet to the taste and then becomes bitter; so the Egyptians at first gave our ancestors the best part of the land, and later embittered their lives." The greens, dipped in salt water, show that life is often immersed in tears, as it was for the Israelites in Egypt.

Next, we see a hard-boiled egg, roasted brown. Called *Haggigah*, it represents the holiday offering of Temple times. Before the regular meal, everyone at the table will eat a slice of hard-boiled egg, dipped in salt water, to portray mourning for the destruction of the Temple.

Also on the seder plate are the two bitter herbs, commemorating the bitterness of Egyptian bondage. One is either a piece of whole horseradish, or an onion, or radish. The other is freshly ground horseradish. At a given point in the seder, everyone will dip matzo into the ground horseradish.

Closely connected with eating the bitters is the *charoseth*. This reddish-brown mixture of chopped apples, nuts, and spices, represents the clay from which the Israelite slaves made bricks for Pharoah. Some people eat charoseth together with the bitters, while others spoon it with a separate piece of matzo. One might wonder why, if the labor was bitter, do we eat the sweet mixture with the bitter herbs? One sage explained: "When we knew our redemption was near, even the bitterest labor was sweet!"

The last item on the seder plate, a roasted lamb shank or chicken neck, symbolizes the Paschal sacrifice. The shankbone is a sad reminder that Israel has no Temple, no priesthood, no sacrifice. Its Hebrew name is *z'roah*, meaning "arm." This same word describes the Messiah as the Arm of the Lord in Isaiah 53. The Pentateuch also uses *z'roah* to describe redemption being accomplished by God's outstretched *arm*. Most Jewish people know that the *z'roah* on the seder plate represents the Paschal lamb, but few realize that it depicts Jesus, the Arm of the Lord, the Lamb of God, the fulfillment of the Passover lamb.

DESPITE MOMENTARY sadness over the Temple and the hardships in Egypt, a joyful mood prevails at the seder as Jews remember God's deliverance and provision. Since wine represents joy, no seder is complete without the fruit of the vine. The assembled company will raise their goblets four times during the ceremonial meal in praise to the Creator.

While the drinking of the four cups portrays joy, early rabbinic tradition taught that the red wine also represented the blood of the Paschal lamb. At the Last Supper Jesus lifted the third seder cup after the meal, saying, "This is my blood of the new covenant." He identified Himself as the Passover Lamb, the Messiah.

Those who do not recognize Him as the Lamb of God are still looking for the Messiah. Jewish tradition teaches that Elijah will herald His coming at Passover. Therefore, Elijah is the hoped-for guest at every Passover table. His special cup stands untouched before the empty chair at the far end of the table. A little child is sent to the door to see if Elijah is coming. Everyone proclaims: "Blessed is he who comes in the name of the Lord!" But no one is there. The door is shut, and the service continues.

More than 2,000 years ago, John the Baptist came in the spirit of Elijah. He preached: "Repent, for the kingdom of heaven is at hand!" Many at the riverside did receive John's message, "Behold, the Lamb of God!" But many are blind and deaf to that message.

The theme of Messiah's coming occurs many times during the seder. The service closes with the words, "Next year in Jerusalem," meaning, "next year may the Messiah already have come and set up His kingdom."

In the seder service, we see the Passover lamb and the Lamb of God. We see the Passover bread and the Bread of Life; we see the bondage of Egypt and the bondage of sin. We see physical freedom for the Israelites, and spiritual freedom for *all* God's redeemed.

This year, on the evening of April 18, Jews around the world will be celebrating the physical redemption expressed in the Passover seder, without knowing true redemption. This Easter, as you contemplate our great redemption in Christ, pray for His brethren who do not yet know Him.

A TIP ON WITNESSING: Passover and Easter come at the same time this year on April 19th. Why not send your Jewish friends a Passover greeting to let them know that you respect their Jewishness.

MY BUBBA* HAD A SECRET

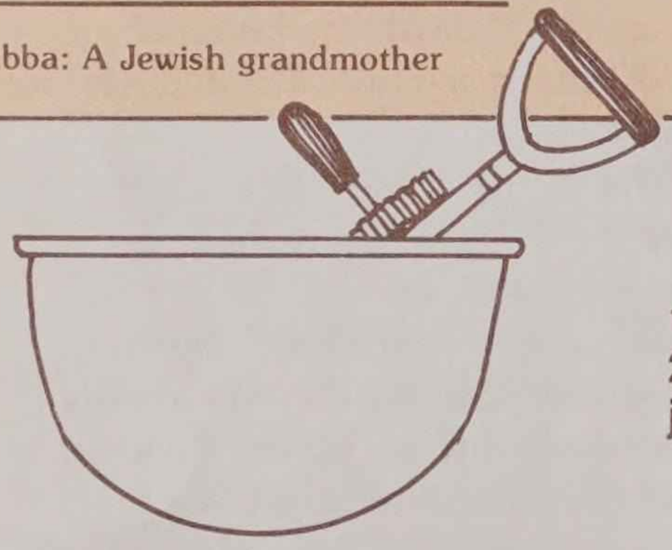
By Melissa Moskowitz

In the days when electric hand mixers were yet to be invented, my grandmother's egg beater was her most-often-used kitchen tool, especially at Passover time. For this holiday, she made a special lemon sponge cake, prepared with a dozen eggs from the local kosher chicken farm. Bubba separated the whites from the yolks and whipped them into stiff, white peaks. She then folded them into the yolks, combined with a few simple ingredients, to create her unforgettable Twelve-Egg Passover Sponge Cake. Mmm . . . I can still remember the taste of that cake.

I also recall the loving and patient way my bubba prepared it, and the dedication with which she cleaned and readied her home for the Passover holiday. Like all observant Jewish housewives, she swept every trace of leaven from her kitchen cupboards and pantry, heeding the commandment of Exodus 12:19: "Seven days shall there be no leaven found in your houses. . ." My bubba's recipe for that special cake was created out of respect for God's commandment, and the dozen egg whites were substitutes for the forbidden baking powder or yeast. So, with a persistent heart, a time-worn egg beater, and a dozen fresh eggs from the chicken farm, she created what has become a sweet memory for my family.

Each year at Passover, our family "oohed" and "aahed" as Bubba proudly brought her "creation" to the table, and we marvelled at the feathery lightness of this cake, made without leaven. Unfortunately, during the many moves my family made from one corner of the Bronx to the other, the recipe for this delicious cake was lost. **But the following recipe, found in a contemporary Jewish cookbook, comes quite close to tasting like the one my grandmother used to make at Passover.** You can use an electric mixer, and the matzo cake meal and potato starch can be found in the kosher section of most supermarkets.

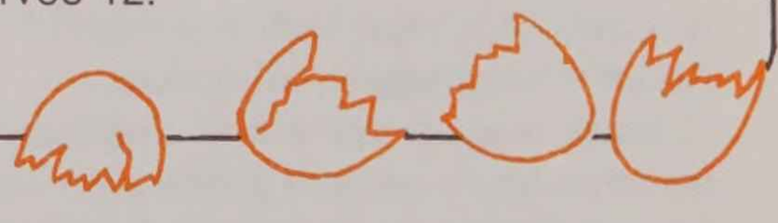
*Bubba: A Jewish grandmother



Traditional Twelve-Egg PASSOVER SPONGE CAKE

12 eggs, separated
2 cups sugar
juice and grated rind of 1 lemon
¼ cup orange juice
1 cup matzo cake meal
1 cup potato starch
¼ teaspoon salt

Beat the egg yolks until thick and lemon-colored, then add the sugar gradually, beating as you add. Continue to beat until the mixture is thick and puffed with air. Add the lemon juice and rind and orange juice. Mix together the cake meal, potato starch and salt and sift three times; fold in lightly to yolk and sugar mixture. Beat the egg whites until they stand in peaks, but *stop* beating before they look dry and shiny. THIS IS IMPORTANT. Fold into the cake batter. Bake in a slow oven (325 degrees) for one hour, or until baked through. Invert on a cake rack to cool before removing from pan. Serves 12.



YOU MIGHT NOT BE SEEING US

Most of the readers of the Jews for Jesus newsletter came to know us through hearing one of our groups or speakers at a church meeting. Perhaps you're one of the many who filled out an involvement card at such a meeting and gave a gift through the church offering. Because of the burgeoning cost of travel, we must take fewer church meetings after the next six months, and our biggest regret is that this will mean cutting from future itineraries a number of churches where we've made good friends. Perhaps God will put it on *your* heart to be a booster for Jews for Jesus at your home church, even if we can't come back in the near future.

Rejoice

HE IS RISEN!

But now is Christ risen
from the dead
and become the first fruits
of them that slept.

For as in Adam all die,
even so in Christ
Shall all be made alive. . .

—I Corinthians 15:20,22

TWO SYNAGOGUES IN ONE DAY By Mitch Glaser

The morning air was charged with expectation. The Liberated Wailing Wall was about to present a message of Jewish Gospel music inside a synagogue! We felt deeply moved as we looked out at the sea of faces before us and sang:

> *"Come back, people, children of Abraham,*
> *Come back, people, sons of Jacob.*
> *The Lord has come, He's heard your cry.*
> *Open up your eyes, your redemption is nigh."*

But the eyes watching us were not Jewish eyes. The old synagogue had been bought by a Christian seminary, and we were singing during student chapel hour. The building still bore the architectural design of a traditional Jewish house of worship, and I had only imagined all the Jewish people who filled those rows of benches over the years. How I wished *they* could have heard us sing that song!

With this incident fresh on our minds, the group decided to attend a local synagogue service that evening. We arrived respectfully dressed for worship, wearing nothing that identified us as Jews for Jesus. Talking to the rabbi afterwards, we let him know that we were a Jewish singing group and had sung at the seminary chapel that morning. We could visualize the gears in his head turning as he quickly put two and two together and realized that we were Jews for Jesus. He gathered his thoughts and speedily eased himself out of the conversation. Needless to say, the rabbi did *not* ask us to sing!

We're sometimes asked, *"Are you invited to sing in synagogues very often?"* No, we're not, but that shouldn't be surprising. Ever since Jesus the Messiah walked on earth, Jewish leaders have showed skepticism toward Him and His followers. We read in John 9:22: ". . .for the Jews had agreed already that, if any man did confess that he was Christ, he should be put out of the synagogue." Things haven't changed very much since then. Our message is not in great demand, at least not in synagogues.

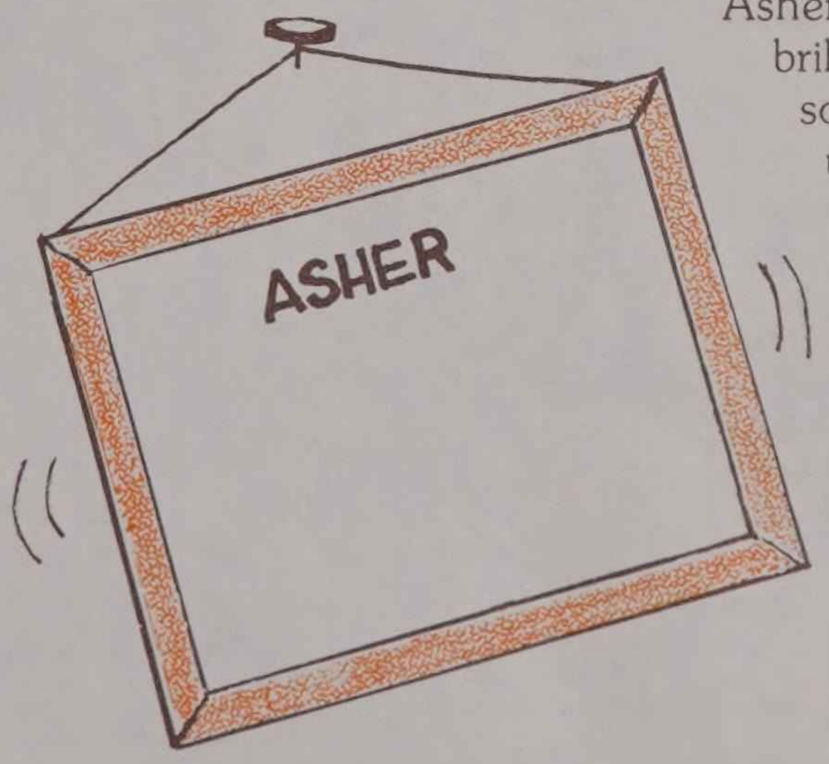
When the Jews for Jesus movement first began in the early 1970's, we were an oddity. A few curious rabbis invited us to speak and sing at synagogues and Jewish community functions. Then, as time went by and many more Jews came to believe in Jesus, the invitations dwindled as the Jewish leaders realized that we were not merely being "broadminded" about Jesus; we were adamantly proclaiming Him as the only way of salvation. No longer merely objects of curiosity, we became, in their minds, a threat to Jewish survival. The rare synagogue invitations we receive these days are to address "well prepared" Jewish youth groups under topics like "Jews and Cults." This is hardly an open door to evangelism.

Still, we are not discouraged. Most Jewish people don't attend synagogue regularly, anyhow; and even those who do can be reached elsewhere. Going to witness at a synagogue without an invitation would only serve to alienate those whom we are trying to reach; and college campuses, busy downtown areas, shopping malls, airports and public events are much better places to reach Jewish people, with less chance of offending them.

No, we're not invited often to present a program in a synagogue. We don't expect such invitations. Rather, the Lord has called *us* to extend an invitation to our Jewish people—to come to the God of Abraham, Isaac and Jacob through Jesus, His Messiah.

WHEREAS, eminent people like Mitch Glaser, leader of the Liberated Wailing Wall East Team, and Susan Perlman, famed writer and speaker, have suggested that this newsletter publish a picture of two-year-old Asher Finley Bond (my brilliant, adorable grandson) . . . BUT the executive director of Jews for Jesus (Asher's grandfather) has not yet realized the value of such an edifying inclusion . . . Volume 6 will NOT publish said picture!

—THE EDITOR



PYRAMID POST

CLASSIFIED ADS

EMPLOYMENT OPPORTUNITIES

WANTED!
BRICKLAYERS!

INSTANT EMPLOYMENT!

The Royal Construction Company is now hiring bricklayers and kiln tenders to fill the THOUSANDS of positions recently vacated in the massive walkout by the Hebrews under renegade labor organizer Moses ben Amram. The shortage of workers is acute. APPLY NOW AT THE OFFICES OF THE ROYAL CONSTRUCTION COMPANY.

NO EXPERIENCE NECESSARY!

CHARIOTS
FOR SALE

USED CHARIOT SALE! HONEST AHMED'S USED CHARIOT AND CAMEL LOT

is now offering 600 luxury chariots at rock-bottom prices. Used only in civil service for the pursuit of fleeing slaves. Minor malfunction and slight salt water damage, but HONEST AHMED'S service department is working around the sundial to repair these splendid specimens. **COME ON DOWN—SEEING IS BELIEVING!**

INSURANCE
PYRADENTIAL PLAGUE INSURANCE.

During these days of puzzling catastrophes, YOU need the comfort and security that comes from owning a "Piece of the Pyramid." Call your friendly PYRADENTIAL agent today and discuss our easy terms for plague insurance.

Tel: NEfrititi 6-0400.

MISC. FOR SALE

NEW IMPROVED FROG-GO FROG REPELLANT.

In these days of changing weather conditions, there's no telling when there might be another plague of FROGS. If you don't want to risk FROGS IN YOUR BEDS and FROGS IN YOUR KNEADINGBOWLS, isn't it time you purchased NEW IMPROVED FROG-GO repellant? While it's true that standard products seemed unsuccessful in the recent plague of frogs, our apothecaries and soothsayers assure us that NEW IMPROVED FROG-GO will do the job. Buy some today. GRAB IT, or you may soon hear GRIBBIT!

Doctor Amen-Ra's

BOIL OINTMENT AND HAIR RESTORER

Good News for Boil Sufferers! If you've been troubled in recent months by boils (and who hasn't except the Hebrew bricklayers), you need AMEN-RA'S BOIL OINTMENT AND HAIR RESTORER. Follow directions on the label, and soon you will join the thousands of satisfied customers who are shouting RAH! RAH! FOR AMEN-RA!

Hat-Shepsuts

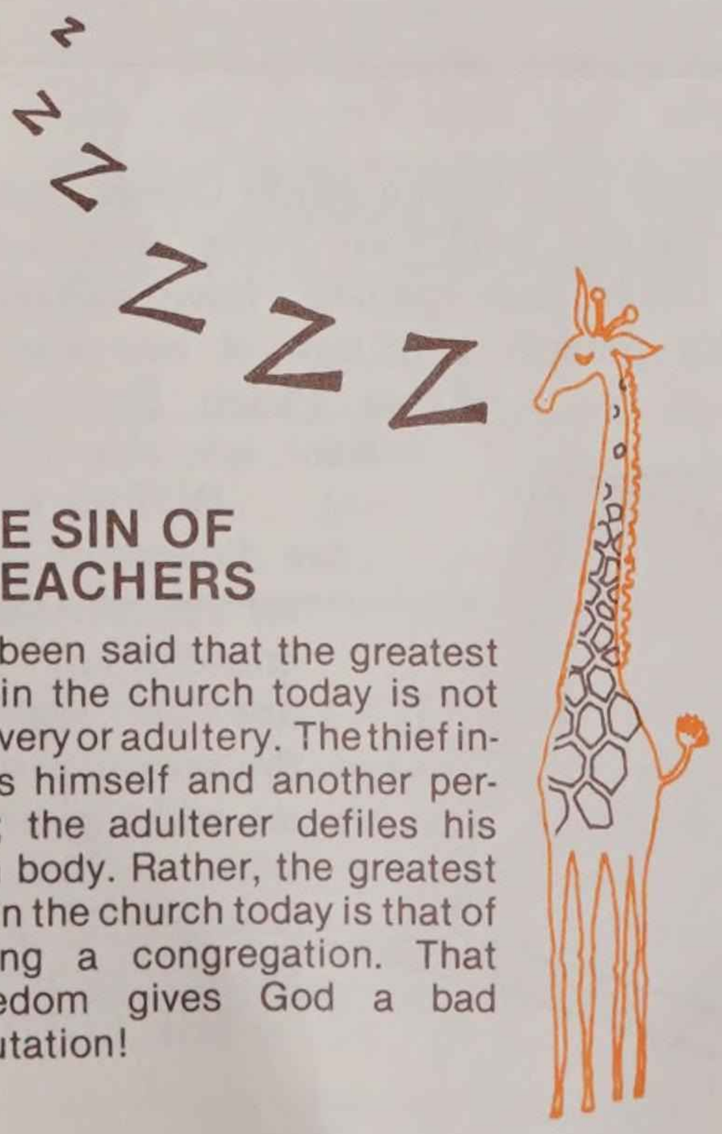
Hot Shovels!

Tired of endlessly digging around the Nile for pure water? You need HAT-SHETSUP'S HOT SHOVEL. It takes the sweat out of shoveling and the pain out of your palms. HURRY down to your local merchant and see this remarkable tool that turns every sand dune into an OASIS!

Guaranteed success!

The above historical discovery is brought to you by the eminent archeologist, Stuart Dauermann, who found this ancient papyrus fragment from the *PYRAMID POST*, preserved for centuries in a hermetically sealed flask of chicken soup.

—THE EDITOR



THE SIN OF PREACHERS

It's been said that the greatest sin in the church today is not thievery or adultery. The thief injures himself and another person; the adulterer defiles his own body. Rather, the greatest sin in the church today is that of boring a congregation. That boredom gives God a bad reputation!

WHAT IF. . .

"And if things don't work out, who's going to clean the blood off that doorpost?"

FOR THE CHRISTIAN WHO WANTS TO KNOW MORE ABOUT JEWS AND EVANGELISM

THE JEWS FOR JESUS NEWSLETTER

JEWS FOR JESUS 60 HAIGHT ST. SAN FRANCISCO, CA 94102 VOLUME 5:5741

EDITOR: CEIL ROSEN
LAYOUT DESIGN: PATRICIA BOKER

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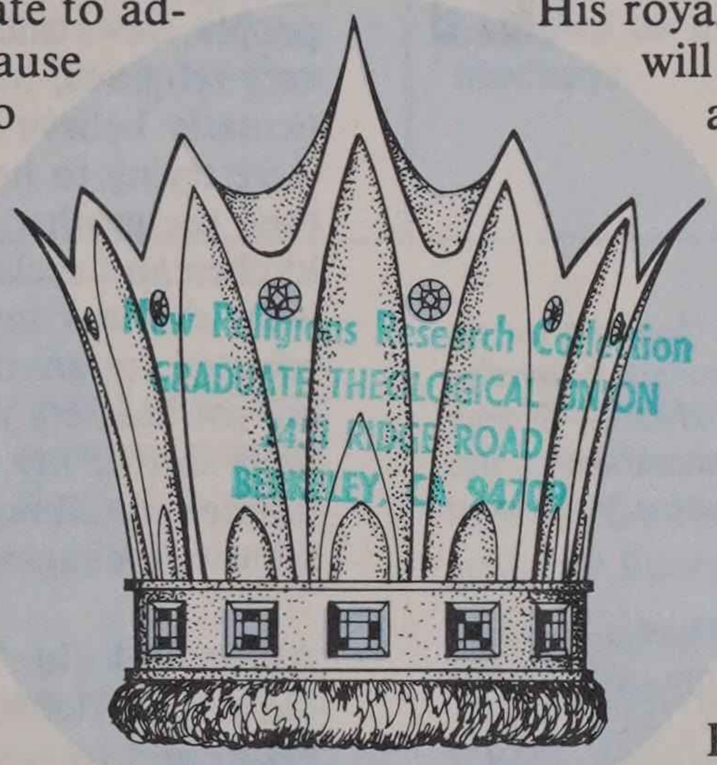
ROYAL BOLDNESS by Moishe Rosen

In a day when people were more class conscious, an English visitor to America stood with uncertainty before a restroom door marked "Gentlemen." Timidly he intruded on the thoughts of another man who was about to enter by asking, *"Pardon me, sir, but can you tell me whether this W.C.* is for commoners?"*

The very proper Englishman was so polite that he didn't want to use a facility inappropriate to his station in life. Some Christians are like that class-conscious Englishman. They live in a state of apprehension that they will do or say something to make themselves trespassers in a situation where they don't belong. They feel uneasy about assuming the role of a soul-winner because they are not evangelists; they hesitate to admonish a brother or sister in Christ because they are not preachers. They are all too careful to avoid intruding on what they consider someone else's domain.

They fail to realize that a task like soul-winning is not the exclusive province of an ordained evangelist; that imparting Scriptural knowledge is not restricted to those who have made a formal study of theology; that prayers for personal safety, health and prosperity on behalf of others are neither improper nor intrusive, nor presumptuous.



Humility is, indeed, a Christian virtue, but sometimes Christians are reticent when they should be bold. No one ever lived a better example of humility than our Lord Jesus Christ. Yet, though He chose not to use them, He did not hesitate to assert His rights to royal privileges.**

And you, dear Christian reader — if you've been born again into the Kingdom of God — you must know that you are royalty! Anyone who is a child of the King belongs to the royal household. Thus, we who are Christs's are princes and princesses who have power with God. We are courtiers who have favor with the reigning monarch. We are persons of important position, and our power is not in the least diminished by being shared with many other princes and princesses. Because of Jesus we've been adopted into the royal household, and we are never out of place in doing those things or going to those places that pertain to our royal Father's business.

In the Kingdom of God we no longer can be considered commoners, though that might be our earthly status. Now that we are children of the King, we have become "aliens" to the planet of our nativity. Because our earthly status is that of commoners, we must conduct ourselves with proper humility and decorum, but because of our royal standing, we must not lower ourselves to the mere struggle for earthly survival. Our eternal survival is assured, and our credentials as part of the royal family, though invisible to "worldlings," nevertheless are real. Therefore we must conduct ourselves according to what is proper for the royal lineage of God. It behooves us to behave in such a way that the inner dignity befitting our royal position becomes observable to those who can discern such matters.

Jesus Himself did not burst onto the human scene with a proclamation of His kingship and insistence on His royal rights. But as the adage says, "Breeding will tell." The way Jesus conducted Himself as a child and as a youth showed that He was strikingly different.*** Like His, our demeanor, also, must be that of gracious dignity, of confidence, of concern over the matters of our Heavenly King. While for the moment we are not reigning, we must conduct ourselves as looking forward to the coronation that will surely come.

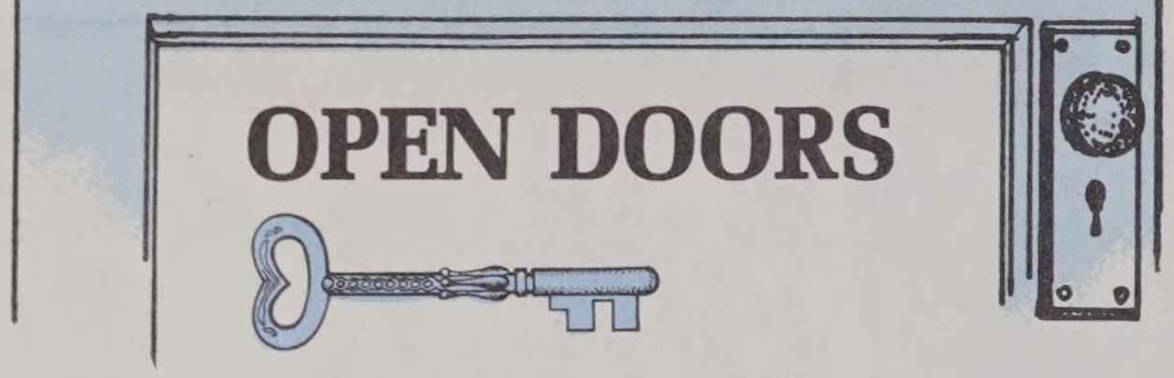
For the present time, we live in a foreign land. Each of us is a royal ambassador representing our Father and King, and each of our homes is an embassy. Unlike earthly ambassadors, we cannot claim diplomatic immunity from the law of the land. But then, our relationship with the King inclines our hearts not to be lawless in any land.

One of the best things about our royal standing is that we can invite the citizens of this planet to share our regal position. Through proclaiming the greatness of our King, we gain allegiance for Him. As we wield the sword of His Word, the true Excalibur, we touch its blade to that which is dead and it comes to life. Our seal is the Holy Spirit, our passport our faith. With the imprimatur of Christ, we can travel anywhere on this planet and still be at home, for the Kingdom of God is within us.

Dear reader, as a child of God, you are able to transcend every class, to go beyond every caste. All power is given into the hands of Jesus, and He hands it to you! **Do not fear that you might arrogate too much to yourself. What the King dispenses is yours, indeed.** And as Mordecai admonished the Queen in the fourth chapter of the Book of Esther, who knows but what you have come to the "kingdom" for such a time as this?

*Water closet, a British term for "bathroom."
**John 18:36,37; Matt. 26:51-53. ***Luke 2:39-52.

We who have opened our hearts' doors to Christ have become His ambassadors to tell others the good news of salvation. On His behalf, we often stand before doors of wood and steel, seeking entrance that we might extend His invitation to those within. Pray with us for more open doors as you read the following reports.



OPEN DOORS

FROM PETER RICE IN LOS ANGELES:

When a Jews for Jesus staff worker speaks of "looking for an open door" in the Jewish community, he often means it *literally*. In Los Angeles, our staff is canvassing the Wilshire District Jewish areas in search of opportunities to share Jesus the Messiah. In the process we've come across some interesting situations.

While two of our staffers, Ian Fleishman and Martha Siditsky, were going door-to-door, they came across some youths from Jews for Judaism, an anti-mission organization. Ian reported, *"Although we were able to give a solid testimony for the Lord, I think we ended up getting more of their literature than what we gave to them."* (EDITOR'S NOTE: That's O.K. — It's good to know the "other team's" strategy).

Door-to-door work also has provided an opportunity to be Good Samaritans. Chava Baker and Andy Siditsky became heroes when they returned a lost cat to its rightful owners and witnessed to them. David Baker and Peter Rice "bumped into" a blind and deaf man and after some detective work, brought him safely to his apartment.

As we distribute literature door-to-door, sometimes we are invited inside people's homes to discuss the issue of Jesus further. Ian Fleishman had an opportunity to practice his Hebrew while witnessing to a newly arrived Israeli family (see the canvassing report following this one). Joel Goldstein reports a good conversation with a Jewish man who lost some of his family in the Nazi Holocaust; Martha Siditsky shared the Gospel with a receptive Orthodox Jewish woman from South Africa. Even when no one is at home, we are able to leave a broadside tract with our address and telephone number at the door.

Through it all, we're learning to depend on God to open the *hearts* of people, as well as their doors. Who says nobody makes house calls any more?

FROM IAN FLEISHMAN, LOS ANGELES BRANCH:

The teen-age boy who opened the door grinned and looked at me quizzically. "Eh? You want..." his heavily accented English failed him. His sister, about twelve years old, was no help, either. Just then, a car pulled up in front of the old apartment building and Mama, Papa and the boy's uncle came home. My friend Peter and I greeted them and tried to explain our presence. It was useless, because they hardly stopped to listen. Instead, the father waved us inside to sit on the couch as most of the family gathered around. He fished inside the pocket of his worn leather jacket, found some cigarettes to offer us (which we politely declined) and finally asked us what we wanted.

By God's providence, this last stop of the day in our door-to-door evangelistic work was at the home of a family of Russian Jews who had just arrived in Los Angeles from Israel. They spoke Russian and Hebrew; we spoke English. Their English was about as good as our Hebrew — not very good — but we managed to make ourselves understood. I told them in Hebrew that we were Jews who believed in Jesus as the Messiah, and that He came to die as the atonement for all people, Jews and Gentiles. The father replied that he wasn't very religious, but was loyal to being Jewish. He didn't particularly believe in God. Meanwhile, the son and daughter were trying to help with the translating, and every now and then the mother, who had left the room, came in from the kitchen and exclaimed, *"Yoseph...!"* We didn't quite grasp what she was saying, but if her non-verbal communication counted for anything, it probably was something like, *"Why are you wasting your time talking to these two nudniks?* Get them out of my house already!"* Yoseph, however, was interested in talking to us, and apparently was used to ignoring his wife's nagging.

Although I didn't have a Hebrew Old Testament with me, I did have a Hebrew Gospel of John. Giving it to the father, I asked him to read Chapter 3. He handed it to his son, who read it aloud, swaying gently back and forth in the manner of Old Country Jews when they read the Scriptures. *"What do you think?"* I asked when he had finished. He shrugged.

At this point, another boy about the same age as the sister, was called in by the one who had read the Scripture. He knew both English and Russian, and could interpret. This was encouraging, because Peter and I could then witness *to* him as well as *through* him.

At the end of our visit, Yoseph and his family were still unwilling to consider seriously what we were telling them, but we did leave them the Gospel of John to read. As we shook hands and left, I felt a twinge of sadness at the thought of all the Jewish families in Israel, Russia, and even here in the U.S., for whom the good news of Jesus is a foreign message that they all too instinctively reject without considering.

Language is not the real barrier; they must open the doors of their hearts.

*** Yiddish slang for "pest."**

333 HELP WANTED | 333 HELP WANTED | 333 HELP WANTED

HELP WANTED

Jews for Jesus needs a very special person who wants to make a career of being an **executive secretary** at our headquarters office. Requirements: better than ordinary office skills and a high sense of loyalty and dedication. Salary commensurate with training, experience and skills. **Send a typewritten letter detailing your testimony, experience and qualifications to:** Moishe Rosen, Jews for Jesus, 60 Haight Street, San Francisco, CA 94102.

PUBLIC NOTICE

This month's newsletter will NOT feature a photograph of 23-month old Asher Finley Bond (the editor's grandson), because the head of the Jews for Jesus mission (Asher Finley Bond's grandfather), says it's inappropriate.

The above graffitti was scrawled in spray paint across the home of one of our Los Angeles staff members. Pray that God will give us the strength and Christian love to respond with kindness.

OUTREACH By Tuvya Zaretsky

When I first witnessed to Ken, he said he wasn't at all sure that God even existed, and that it would take an internal change in his life to make him believe even that much. Still, when I challenged him to ask God to make Himself real in his life, Ken agreed to do that.

About a week after offering up that prayer, Ken began to notice some changes in his life. His reactions to his wife and children were different, he sensed a peace in his life, and he felt much more at ease with himself. His wife noticed the difference, too, and asked, *"What's with you? You're acting very strange — different — it's a nice change!"* Ken wanted to tell her about his prayer and that he felt God had begun to communicate Himself to him. But in his joy that God was real, all he could do was fight back some tears and tell his wife that he would try to explain it later.

"Later" came within just a few days. By that time Ken had confided in me that he was convinced that there was a God. Now the question of Jesus Christ had become of serious concern to him. He began to read the New Testament with an open mind. One night, after he had been reading it on the subway going home, Ken's wife found it, and this produced immediate conflict. She demanded that he abandon any further investigation of Jesus Christ, and he agreed to her demands. This meant that he had to give up all further contact with me and with a Christian friend at work, and he also had to stop reading the New Testament. Ken's wife still felt so threatened that she mobilized his family for added support and pressure. They insisted that he visit with a rabbi who claimed to have been a Christian once.

Since telling me all this, Ken has broken off all communications with me and has not even answered my calls. Now he rests in God's care alone, as my ability to reach out to him is severely limited.

By contrast, only a few days later I met Tony, another Jewish fellow, in South Jersey. Tony does not yet believe either, but he wants whatever information I can supply him about Jesus. He recognizes the worth of what I am offering him, and he can accept it.

Outreach is an extension of ourselves for the Gospel's sake. It is that ministry whereby we make ourselves available to God, that He might touch lives through us. When we pray to be used of God, He gives us opportunities to reach out in His behalf to others. The efficacy in our work of outreach is activated by the worth of Jesus, whom we represent. When those to whom we witness can realize and appreciate His worth, our efforts can be effectively received. If they reject His worth, our efforts to reach out are blocked.

We enter into the Lord's work with joy, praying for opportunities to touch lives for God — and for the discernment to know when our outreach is being received and when it is being refused. Nevertheless, we know that in either case our efforts are not futile, for in reaching out we fulfill our obligation — that of presenting the two alternatives. Then the choice belongs to the individuals thus confronted. When the Holy Spirit speaks to them, they will hear. We are confident that if we do our part, God will do His. Sometimes our arm of flesh may be too short to span the gap, but God's arm is not shortened, that He cannot save.

The LIBERATED WAILING WALL

Our first mobile evangelistic team originated our Jews for Jesus Gospel music. Using this unique medium, they criss-cross the United States and even travel overseas to proclaim the message of Jesus through song, testimony and literature distribution. What's it like to minister in such a fashion? We hope these vignettes will provide insight into the rewards and adventures of serving with a Jews for Jesus mobile evangelistic team.

In 19th century Eastern Europe, the Jewish community enjoyed bands of roving musicians called "klezmorim." They traveled from town to town, singing at weddings and other happy occasions, bringing cheer to all who heard them. Pictured here are some of our Liberated Wailing Wall members in costumes of that period. These modern-day *klezmorim* bring the message of real joy as they use their music to proclaim that the Messiah has come.

A MODERN NICODEMUS

By Robin Schuman

Why Lawrence Kansas? That's what we in the Liberated Wailing Wall asked when our Jewish Gospel music tour brought us to that small midwestern city. What kind of impact could Jews for Jesus have on the Jewish community there?

Since our housing was close to Kansas University, it was easy to do what we always do during the day when we're on tour. We spent several hours a day on campus, handing out tracts and conversing with the students. This aroused some curiousity, but nobody paid much attention until we decided to ascertain how much our presence on campus was being noticed by the Jewish students.

I was chosen to attend a weekly lunch meeting sponsored by Hillel.* The meeting room was very small, and when only twelve students showed up, I realized that any attempts at anonymity would fail. The "meeting" was mostly a social time, and the conversation drifted to the Gideons, who had been handing out New Testaments that day. A Jewish girl told of confronting one of them by stating flatly, *"I'm Jewish!"* She was smugly satisfied that the Gideon had become embarrassed and dropped the matter. The others found this amusing, and poked fun at the Gideons' attempts. Amidst all of this, one student asked, *"Have you seen the Jews for Jesus on campus?"* A series of snickers and rude comments ensued. I figured it was time to speak, so I said calmly, *"Well, you can't use the line, 'I'm Jewish' with any of them. That excuse doesn't work, because they're Jewish, too."* The room fell silent, and then one girl asked if I were with Jews for Jesus. When I said yes, suddenly I found myself the center of attention as I was bombarded with questions concerning my reasons for believing in Jesus as the Messiah.

This created quite a stir, until the meeting was called to order with instructions not to ask me any more questions. Everyone obeyed, except one inquisitive soul named Larry. He kept whispering questions under his breath, but was quickly reprimanded. It was exciting, and when we left campus that day. we knew God's purpose in bringing us to Lawrence, Kansas. Our presence at Kansas University had become quite an issue among the Jewish students, and the question of Jews believing in Jesus was fervently discussed.

Our interaction with Hillel didn't end with the luncheon. The next day we learned that a young Jewish man had called three times, wanting to know more about Jesus. Later, someone else called and asked if he could bring some "friends," to our church meeting. Because he refused to divulge his name or how he had acquired our host's telephone number, we suspected that the caller was a Hillel member.

That night, just as we had expected, several Hillel members came to our church presentation. Of the five, one of them was Larry, who had asked all the questions. He sat right in the second row, and we immediately noticed the tape recorder he was trying to conceal under his coat. We silently praised God because we were sure that every other Hillel member who hadn't come in person would still hear the entire taped presentation of Jewish Gospel music. After the service, the Jewish students avoided talking to us and slipped out, but later, as we loaded our sound equipment into the van, Larry came back alone, wanting to talk. He identified himself as an officer of Hillel and spent 45 minutes talking about whether or not Jesus is the Messiah.

Larry reminded us of a modern-day Nicodemus, who came alone by night to avoid pressure from his peers. We're still not sure about his motives — whether he was honestly questioning, or merely trying to spy on Jews for Jesus. **In any case, we're glad he came to hear us, and we're encouraged that many Jewish students at Kansas U. know now that there are Jews who believe in Jesus.**

Jews for Jesus in Lawrence, Kansas? Sure! Why not, if that's what it takes for the Jewish students at Kansas University to consider Jesus?

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*The Hillel Foundation is a Jewish student club sponsored by B'nai Brith. It functions somewhat like Inter-Varsity Christian Fellowship, but usually without Bible studies. Hillel emphasizes social activities and promotes the preservation of Jewishness among the students.

Our "new" 1969 bus — its previous owners drove it 400,000 miles, and it's been overhauled and refitted for use by the Liberated Wailing Wall. We're praying that it will enable us to travel farther and longer to proclaim Christ's message of salvation. →

A HOME IS A BILLBOARD WHEN IT HAS EIGHT WHEELS

By Mitch Glaser

What weighs 16.5 tons, has eight wheels, a stainless-steel sink, and "JEWS F✡R JESUS" painted on it in foot-high letters, fifteen feet across? You guessed it! It's our "new" 1969 recycled, refitted, 40-foot bus, the largest of our "mobile billboards," and a home-on-the-highway for the Liberated Wailing Wall. It contains eight bunks, a galley and washroom, and can travel 650 miles without stopping to refill its diesel fuel tank.

High mobility is important to our evangelistic ministry. Now the Liberated Wailing Wall can travel longer, farther, and more comfortably. We can eat, sleep, rehearse, and *even sing* from the bus. Because we carry our own electricity, we can set up our sound equipment almost anywhere for a Jewish Gospel concert!

Besides providing high mobility, the bus is an evangelistic tool. Recently in Richmond, Virginia, we parked in a church parking lot. By "coincidence," the church was in a Jewish neighborhood, and the bus was quite visible. After a few days, the local rabbi called the pastor and complained that his congregants had been receiving Jews for Jesus pamphlets. He knew it was the church's "fault," because he had seen our bus parked there. In reply, the pastor was able to share the Gospel with this rabbi, one of the few chances he'd had to witness to him.

Jews for Jesus has many ways of proclaiming the Gospel. So, if you happen to see a 40-foot red, gold, blue and white bus whizzing down your local highway, just honk and wave. It's the Liberated Wailing Wall, raising our moving banner for Jesus. And after you honk and wave, say a prayer that God will use us as we tour in this wonderful vehicle that He has provided.

The Liberated Wailing Wall is comprised of two groups: our East Team and our West Team. This composite portrait does not include our two newest members, Tom and Lori McHugh, who have most recently joined the West Team.

HE GOT THE MESSAGE — THEN THE MESSAGE GOT HIM

An update by Zhava Glaser on the story, "They Missed The Presentation, But Got The Message," recently printed in Volume 3:5741 of this newsletter:

"Hey! Don't leave! I want to talk to you!" The man, who had missed our church presentation, ran up to us, out of breath, to ask a stream of questions about our faith. We stopped loading the van to answer him and give him some of our Gospel literature, and also took his name and address so we could keep in touch. Once we sent this information to our New York City office and to the pastor of the church where the incident happened, our immediate job was finished. All we could do was trust that those who came after us would nuture the seed we had planted. It was up to the Lord to produce a harvest, and we left the matter in His hands.

Months later, upon our return from tour, our New York Branch leader, Baruch Goldstein greeted us with, *"Hey, did you hear about the Jewish dentist who got saved?"* After a brief conversation, we realized that this new child of God was the very same man to whom the Liberated Wailing Wall had witnessed that evening after the church meeting. Praise God for a seed watered and a plant yielding good fruit!

AND FROM THE PASTOR OF THAT SAME CHURCH, here's an excerpt of his letter to Mitch Glaser, leader of the Liberated Wailing Wall:

. . . thank you for the unusual impact that the "Liberated Wailing Wall" has had in our church. Our people are still seeing the results of your effective work through those who have come to Jesus as their Messiah. . . . a Jewish lady came to Jesus through your ministry in our morning service in September. Hers is a stirring testimony of God's wonderful working. Her 19 year-old daughter passed away in May, and after that she was angry at God for taking someone so dear to her. The day before your team came to our church, the lady was arguing with God that He could not understand her loss since He had no children. But the stunning thought struck her that if Jesus was who He claimed to be, then God did understand such a loss! The following morning, she saw the newspaper ad that the "Liberated Wailing Wall" was scheduled to sing at our church for the morning service. She came. God worked through the team, and she is now complete in Jesus as her Messiah! You will also rejoice to know that this past Sunday morning her husband came to Jesus, and both are a great encouragement to our entire church. We are instructing both of them in their walk with the Lord. We thank God for the faithful ministry of the "Liberated Wailing Wall."

(Signed) Jack Cordell, Pastor

PURIM AN ANSWER TO A PROMISE By Lyn Bond

Of all the happy holidays in the Jewish calendar, Purim, the Feast of Esther, is a favorite. What makes it so popular? Is it the fragrant hamantaschen, with their sticky-sweet surprises of poppy seed or prune filling? Is it the fun of dressing up in costume to emulate king or queen, scholar or scoundrel? Or is it the opportunity to enjoy a scenario and participate by hissing the villain or cheering the hero?

Yes, perhaps that's really it — the chance for young and old to participate — to relate to the ancient history of our people in a more personal way. Still, that participation should be based on a deeper understanding of the central theme and reason for the Purim celebration.

The story of Esther is more than just an exciting event in Jewish history. It truly bears relevance to modern Jewry through some striking parallels.

The Purim story took place in Persia at the pinnacle of that country's civilization. Although King Cyrus had decreed earlier that the Jews could return to their homeland from the Babylonian captivity, some had chosen not to return. Rather than face the hardships of pioneer life, they had opted for the comfort and seeming security of their Persian homes. They had become acculturated to Persian ways, even taking pagan names, *Esther* being derived from the goddess Astarte or Ishtar, and *Mordecai* probably being related to Marduk, (Biblical Merodach) Babylon's patron deity.

Similarly, today, though there is a Jewish homeland, the State of Israel, where many Jewish pioneers have made the desert bloom, most Jewish people elect to live in other lands. Living comfortably takes precedence over claiming our birthright. Through generations, we have become acculturated to our adopted homelands, taking on their customs, languages and names. In this way, we modern Jews share a similar situation with Esther and Mordecai and the other Persian Jews of that time.

From only a perfunctory reading of the Book of Esther, one easily sees the surface theme: the triumph of good over evil. Truly, this, by itself, would be enough basis for a joyful celebration such as Purim. Yet, the Purim story bears a deeper significance: *that of a promise fulfilled.*

In Genesis 12:3, God promised Abram, "And I will bless them that bless thee, and curse him that curseth thee . . ." Haman, the villain of the Purim story, falls, of course, into the latter category of God's promise. In the Bible God promised that there would always be Jewish people, the seed of Abraham, on this earth; but old Haman thought otherwise. Haman sealed his own doom when he challenged the promise of the Almighty by trying to destroy the Jews. Not only did God judge Haman's life forfeit; He required exactly the same punishment that Haman had himself devised against Mordecai. And thus, God curses all those who dare to curse the Jews, the apple of His eye (Zechariah 2:8).

That promise of God to Abram was not meant only for Bible times. It still holds true. In our own generation, another man came who dared to think that he could annihilate the Jewish people. He robbed them of their livelihoods and tried to strip away their dignity. He walled them up in ghettos and behind barbed-wire, and eventually took many of their lives. Today, Germany herself is divided — torn in two by a barbed-wire wall, and the Nazi crimes perpetrated against the Jews are forever imprinted upon the pages of history as an example of inhuman behavior.

The modern State of Israel is another fulfilled promise of God. There are those who worry that Israel will be destroyed. This cannot happen, for those who work for the deliverance of the Jewish people will not be defeated. Instead, through belief in God's promise of preservation, they will be blessed:

> *"Behold, he who keepeth Israel shall neither slumber nor sleep. The LORD is thy keeper; the LORD is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The LORD shall preserve thee from all evil; he shall preserve thy soul. The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.* —Psalm 121

God's promises are sure. He continues to protect and preserve the Jewish people against all odds, so that the world may know that He is real, and that He keeps His word.

EDITOR'S NOTE: "Purim: An Answer to a Promise" is reprinted with minor revisions from our evangelistic publication, ISSUES, © 1978 Hineni Ministries, USA.

A MATTER OF LIFE AND DEATH By Ruth Rosen

Recently many people were shocked by the tragic and senseless murder of a well known musician. The aftermath vigil of John Lennon's death took place all over the world, but the reaction was particularly strong in New York City, where he and his wife had been residing.

In Central Park, just a few blocks from my West Side Manhattan apartment, demonstrators marched and sang one of Lennon's songs: "Give Peace A Chance." People wept in the streets. Some of the mourners' tears undoubtedly sprang from genuine sorrow; others perhaps were feigned for friends and T.V. cameras. One thing was certain: everyone was affected in one way or another by the tragedy.

I, too, felt the shock waves from the death of John Lennon. My grief, however, was not so much over the loss of a great musician or a philanthropist, as some saw him. Lennon was a man, characterized by the same passions and frailties with which we all struggle; but he *was* a man, fashioned and loved by God. No one had the right to take his life away. More disturbing to me than the actual crime itself, though, were the attitudes that surfaced among the living just after it happened. As I wheeled my shopping cart down the aisle of a neighborhood grocery store, I overheard the man at the butcher's counter mention to his friend, *"Didja hear? They killed John Lennon!"*

I was surprised by the sudden wave of outrage I felt as I thought to myself, "They? Who are *they*?" I remembered a saying I had heard somewhere: "There is no *they*; there's only *us*!" I'm not saying that the whole world is responsible for John Lennon's death — but we do live in a society where such senseless acts of violence and cruelty are commonplace. And after all, society is not made up of some alien group of people we can call "them." Society is made up of individuals whose totality amounts to *us*. Every individual who is not a positive force that reflects God's light is contributing, either by activity or passivity, to the malevolent darkness of this world.

As I reflected upon my outrage there in the grocery store, I began to think about the insidious nature of man apart from God. How clever an idea — creating a "them" to take over whatever responsibility we care to shirk. How easy, how convenient, to absolve oneself from all guilt! How often do we hear "them" being blamed for any number of things? It seems to be a natural tendency for us to let others take the blame while we isolate and absolve ourselves from any insinuation of guilt.

How often have anti-Semites labeled the Jewish people as the "they" who were responsible for killing Christ? And what Jewish person has not learned to respond defensively to that charge by insisting that the Romans were the "they" who killed Him? Yet it must have been because of His death that the saying was first uttered: "There is no *they*; there is only *us*!" For truly, since Jesus' death was to accomplish the forgiveness of sin, *each one of us is guilty* of making His mission necessary. And thus we are each responsible for the most tragic of all deaths. Jesus was the only one who ever lived a life totally innocent of all guilt and blame; yet He chose to take upon Himself all of *our* guilt and blame so that we would not have to suffer the penalty of our sins. Who killed Christ? *We* did! Yet this greatest of all tragedies by the world's standards, was turned into the greatest of triumphs — the triumph over death itself. **How incredible that we who share the guilt and shame of His death are invited also to share the gift of His life!**

Those who mourned John Lennon's death paid tribute to him by singing, "All we are saying is give peace a chance." But Lennon's idealism could not bring about peace, and he has gone the way of all flesh. How much more, then, should we, who know Jesus, the *Prince* of Peace, take our message out to the streets and proclaim everywhere that Christ lives, and that He gives not only peace, but life itself to everyone who will receive Him.

QUEEN FOR A DAY

By Melissa Moskowitz

I was a beautiful Queen Esther! Along with the other costumed eight year-old girls in my Hebrew school class, I promenaded the length of the synagogue's auditorium platform, hoping to be chosen as the "fairest Queen Esther of them all." It was traditional at Purim time for our Hebrew school to hold an indoor carnival, complete with games, prizes and delicious holiday treats. But the highlight of the festivities was the beauty contest, in which the girl wearing the loveliest Queen Esther costume was chosen and awarded a prize.

My mother had worked wonders with crepe paper, needle and thread. It didn't take many yards of the fragile white material to cover my skinny, eight year-old frame, but as I slipped it on, I became a queen. Miraculously, that long, sparkling-white "dress" survived the boisterous games, Israeli dances and merry-making that preceded the Esther pageant. I remember taking great pains so as not to rip that costume — a difficult task for a rambunctious youngster! An aluminum foil "crown" perched rakishly on my head as I skipped, jumped and laughed my way through the afternoon. Amazingly, I arrived at the long-awaited event of the day — THE CONTEST — with my outfit intact.

Now, years later, I still vividly remember the events and excitement of that day. As I do, a smile creeps across my face. No, I didn't win the Esther contest that year, but the pain of losing is no longer with me. What I still *can* feel is the wonderful sense of honor and pride I carried within my girlish soul as I played the part of my cherished Biblical heroine. I knew Esther was someone worthy of my admiration. She had bravely saved the Jewish people from Haman's wicked plot to destroy them. Surely she was to be revered!

Unfortunately, as I took part in that Purim celebration many years ago, my religious experience entailed merely human admiration and respect for my Biblical ancestress. I did not know God, nor did I see His hand at work, helping my Jewish people in ancient Shushan, giving strength and wisdom to Esther that she might fulfill His plan. It wasn't because God's name is not mentioned in the Book of Esther that I didn't know of Him or His love for me. My rabbi never mentioned God in personal terms; in fact, he spoke little of Him at all. I don't think this was due to an oversight or lack of theological training. My rabbi did not really know the God of Esther's people, nor anything of His chosen Messiah. He could only impart to our congregation what he himself had, and that was little more than a sense of heritage and pride in being Jewish.

Now, twenty years later, I am a believer in the God who was unknown to me during my Hebrew school days. The privilege of "playing Esther" has been surpassed by the real-life responsibility and honor of being a child of God. Today I can praise Him with a sense of deep awe at His working in my life. I can praise God for Biblical heroines like Esther, Miriam, Ruth, and Mary. They mean something to me now. They are links in the chain of my people, vessels through whom God sustained the Messianic hope, and through whom He brought Jesus into this world and into my life. And through Jesus, I'm a child of the real King, a royal princess.

Still . . . I was a beautiful Queen Esther!

A PURIM PRESENT FOR OUR READERS

At Purim, the annual Jewish celebration of God's defeat of Haman through Queen Esther and Mordecai, we eat a special holiday treat called "*Hamantaschen,*" or "Haman's Hats." Since most of us at Jews for Jesus are *Ashkenazi* Jews, that is of eastern European background, we recognize Hamantaschen as the sweet, three-cornered pastries filled with poppy-seed or fruit jam that are a part of our culture. However, our Jewish relatives who hail from the Mediterranean countries (*Sephardic* Jews) have another version of this Purim pastry which they call "Haman's Ears." In honor of Purim, celebrated this year on March 20, here is a recipe for these unusual goodies.

— Naomi Dauermann

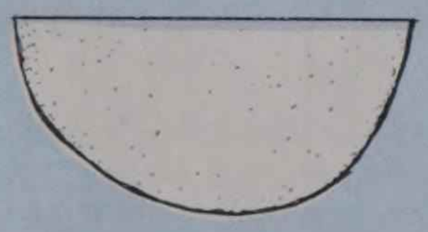
HOJUELOS DE HAMAN
Haman's Ears

2 eggs, plus 1 egg yolk — at room temperature
½ tsp. salt
3 tbls. honey
2½ cups all-purpose flour
2 tsp. almond extract
3 tbls. melted margarine or butter
3 tbls. plain yogurt (or buttermilk, water, milk)

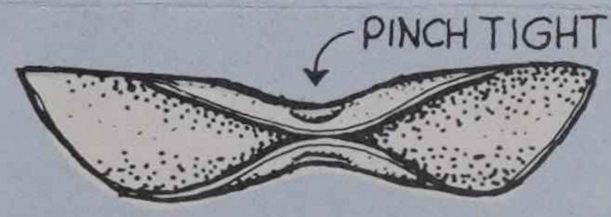
First, beat the eggs in a bowl until light and thick. Then, add the salt, honey, almond extract, melted margarine and yogurt. Blend well.

Next, sift in the flour (adding more if needed) to make a soft dough which doesn't stick to the fingers. Knead the dough until smooth (about 1 — 2 minutes).

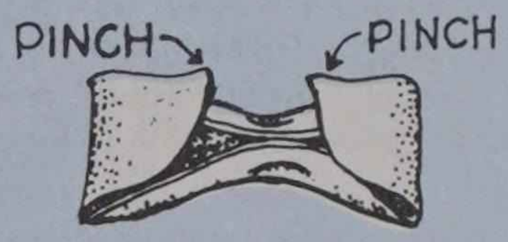
Now roll the dough out thinly on a lightly floured board. Cut out half-moon shapes with a pastry cutter, or free-hand with a small sharp knife.



Pinch the centers of the shapes like bow ties.



Then, fold the two leaf-like ends in, pinching the dough together to make "ears."



Deep fry in hot vegetable oil until golden brown, turning the pastries over once.

You can serve the Haman's Ears hot or cold, dusted with cinnamon sugar, or drizzled with clear honey or sugar syrup.

TOURITIS

(A new disease discovered by Avram Aumick)

A one-man cross country speaking tour can be dangerous to one's health! It has nothing to do with highway accidents, hazardous road conditions or homesickness for Mom's chicken soup. The major peril of touring is a mysterious disease called "touritis." The malady is not contagious, nor permanently debilitating; nevertheless, its onset is rather disconcerting if one is not prepared for it.

Touritis (pronounced like tonsillitis) is common among those who are constantly on the move. It undoubtedly affects traveling salesmen as well as traveling preachers, but the case studies known to this researcher are based strictly on the histories of lone missionaries out on the road.

Touritis is caused by driving hundreds of miles a day, stopping at a new location every night, and seeing different people each day. After a while, the days begin to run together in one's mind: Is this Friday or Saturday? Maybe it's Tuesday? The best remedy for this early symptom is a well-oiled, fresh-batteried calendar watch. Closely akin to this condition is the "where am I" syndrome. The victim awakes some morning and doesn't know what town he's in. This calls for drastic measures. If a quick look in the tour log doesn't provide immediate relief, it's time for a hasty sprint to the store for a newspaper. The name of the paper not only provides the sufferer with knowledge of his whereabouts, but it also plainly proclaims the day and date. Directly associated with these early symptoms is the "where am I going today" phenomenon. This, too, is quickly remedied by an immediate perusal of one's tour log.

Sometimes *touritis* begins more subtly. A strong wave of drowsiness engulfs the driver every time he gets behind the wheel. His body says, "submit to the feeling," while his mind says, "No, you must get going!" This mental tug-of-war leads to a mild schizophrenia as the victim is pulled two ways by his mind and body. To overcome this complication, the right foot reacts. It presses heavily on the gas pedal until the mind takes over with a warning that 80 miles per hour is illegal. At this, the right leg goes into muscle spasms to prevent the foot from "putting the pedal to the metal." The mind-controlled leg action results in great physical fatigue and intensifies the drowsiness. This calls for immediate strong medicine, known among seasoned lone drivers as a "coffee stop." For those who cannot tolerate this potent antidote, additives such as cream, sugar or honey may make it more palatable. If the antidote is unavailable or otherwise contra-indicated, the only recourse is a short nap until the symptoms subside.

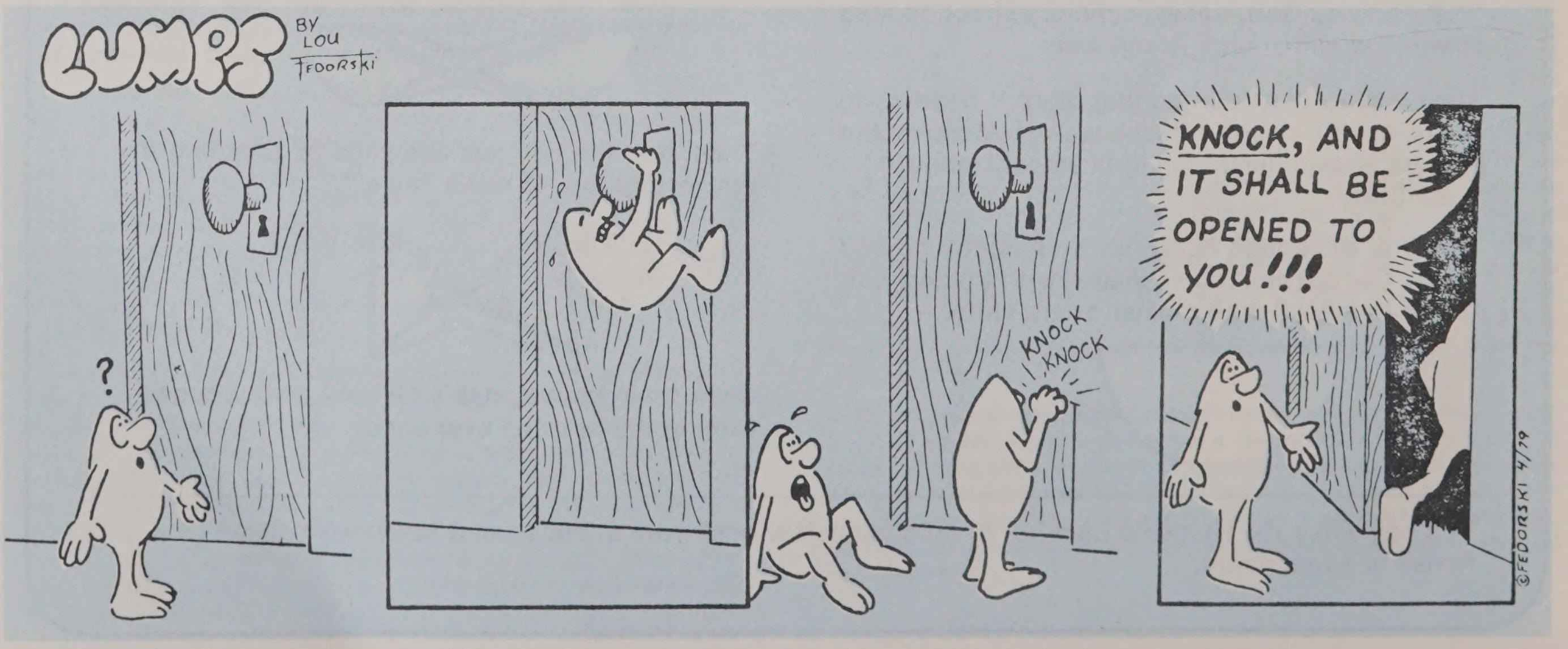
Stage Two of *touritis* often produces a severe emotional reaction known as "momentary blind panic." The victim is driving along, feeling fine, when suddenly he sees a road sign that says, "Peru." Immediately the adrenalin begins to flow. *"What am I doing in Indiana?* he screams. *"I'm supposed to be in Illinois, going south to Springfield!"* Panic has set in because he suspects that he has absent-mindedly taken the wrong road, or is heading in the wrong direction. The only cure is to pull over immediately and grab the road map. As the victim studies the map and ascertains where he really is, the palpitations and profuse perspiration will subside. When a sense of calm returns, it is safe to continue driving.

Avram Aumick recovered from his bout with acute *touritis* as soon as he found the answer to the question: What do I do in just one place day after day? Here he is, happily engaged in the therapeutic remedy of handing out Gospel broadsides in New York City.

Stage Three is relatively painless. The major manifestation is the appearance of a huge telephone bill for long distance calls to family and friends. A secondary complication here to be avoided is that of staying up late to talk on the phone; tomorrow comes very early in the morning on a tour!

Many people recover completely from *touritis* as soon as they return home. Nevertheless, some find themselves at Stage Four, which is a chronic condition. This final stage is the most severe and always happens when the tour is over. The first symptom is the recurrent thought: What do I do in just one place day after day? Usually this is followed by a strange craving to go on another tour. The craving becomes an obsession as one dwells on the positive aspects of touring: the warm welcome by pastors and congregations, the kindness of brothers and sisters in Christ, the fellowship, the delicious pot-luck dinners, and moments of prayer and meditation inspired by the beauty of driving into a spectacular sunrise.

At Stage Four, Rest and Recreation may help. If R and R does not alleviate the symptoms, the disease is out of control. The patient must go on tour again until he's really sick of traveling alone. If this doesn't work, the only solution is for the sufferer to join one of the Jews for Jesus mobile evangelistic teams. The symptoms may still be present from time to time, but he no longer will be lonely while experiencing them.



FOR THE CHRISTIAN WHO WANTS TO KNOW MORE ABOUT JEWS AND EVANGELISM

THE JEWS FOR JESUS NEWSLETTER

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SO WHAT'S A PASTOR GOOD FOR ANYWAY? By Moishe Rosen

While training to become a minister, I worked part-time at Sears and Roebuck. One of my co-workers made a not-so-funny joke when he said, "I wouldn't mind being a preacher myself. All you have to do is preach two or three sermons a week, and you can spend the rest of the time playing golf." I'm sure he knew that a minister puts in more time than just the stated hours of the church service, but in all seriousness I doubt if most people have that understanding. The church needs instruction in this area from an objective source.

I personally have never been the pastor of a regular congregation, at least not for very long, and the two congregations over which I did preside were both connected with my missionary work. Therefore in writing to you about the role of pastor I am not talking about myself or my particular ministry.

Almost everyone knows that pastors preach, pray for people and preside over weddings and funerals, but few people appreciate all that a pastor can give them by way of guidance. Consequently many never benefit from what a pastor does best. Most ministers prefer to be called "pastor" because the title represents the role and relationship that God intended between them and their congregations.

Pastors are given to the church by God Himself as a gift for guidance. Some pastors are great orators and bring very inspiring messages. They use the pulpit to guide the whole flock. However, for the most part a pastor's work is not that which is seen by the entire congregation. Some of a pastor's most dedicated service is given to members of his congregation on a one-to-one basis. **Here are a few examples of how your pastor can probably help you.**

AT A TIME OF DEATH in the family call your minister before you call anyone else. He can not only help you by presiding at the funeral, but he can furnish a great deal more. For example, many pastors are willing to help the bereaved in making funeral arrangements. They know the funeral directors, and they usually know what you can afford and what would be appropriate. Your pastor can also tell you how to inform the other members of the family and he will know how to help you deal with your grief.

WHEN IT COMES TO MARRIAGE, the best time to get in touch with the pastor is not after you've settled everything about your wedding, but even before, when you are merely contemplating the commitment of becoming engaged. Your pastor can help you sort out your thinking to know what you really want from life and whether or not marriage to a certain individual is likely to provide it. At such a time the pastor can help you to seek God's will.

YOUR PASTOR CAN HELP YOU UNDERSTAND YOURSELF, your aspirations and your spiritual desires, because pastors generally know people and understand human behavior. While the chief tools of a minister are Scripture and prayer, most pastors are extremely practical and can combine these tools with some good, earthly advice.

***Need a doctor?** Call your pastor. He is in and out of hospitals all the time visiting the sick. He sees how physicians work with patients and can usually help you find a good one.

***Need a job?** Your minister often knows of appropriate openings. And if he doesn't, he can usually advise you of the procedure to seek the best possible employment.

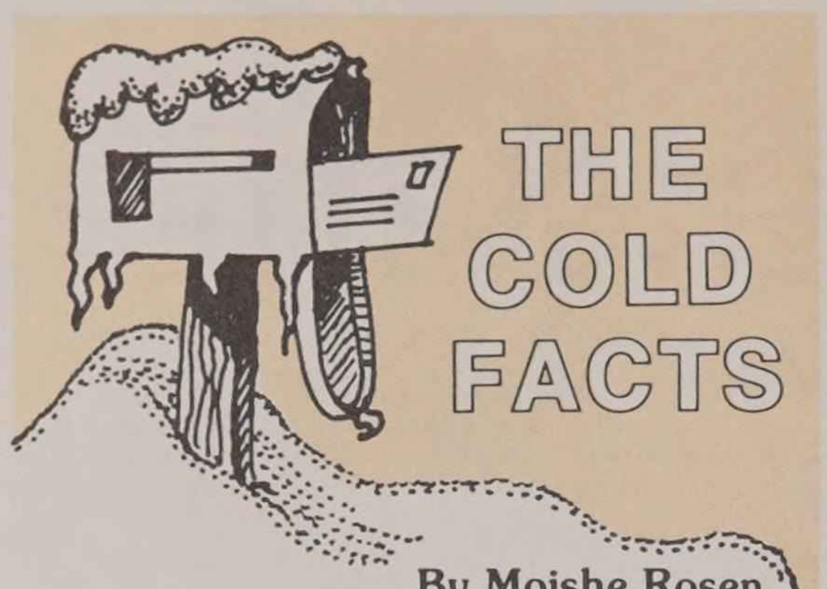
***What about education?** Your pastor is not only an educated man, but through his connections he knows a great deal about colleges, their strengths and weaknesses. Often he can help a bright, needy young person obtain a scholarship through the auspices of the denomination or the church.

***Lonely** and you don't know how to reach out to others? Tell your pastor. He can't spend hours each week relating to you, but he can put you in touch with other individuals and groups he knows are seeking to welcome someone just like you.

***Marital problems?** Family disruptions? Uncertainties? Most ministers schooled in the last three decades have received formal training on how to help people cope with such problems. Even those who did not receive this formal training but have been in the pastorate for a while have gained valuable life experience. Don't be fearful of telling your pastor about your deepest problems. The ethical minister will not condemn you or violate your confidence. Many individuals are surprised to find that once they have told their pastor some of the deep dark things they wouldn't want anyone to know, the minister, instead of being repelled, will come alongside with more patience and commitment. This is because he can relate much better to a person who displays trust in him. God gave you a pastor to strengthen you when you are weak, to help you find direction when you are restless, and to help you know the Lord and discover His will for your life.

***Want to serve God and don't know how?** Perhaps one of the ways in which your pastor can help you the most is to give you something worthwhile to do in serving God. It might be helping in the church office or visiting a shut-in or ministering in a practical way to other people in the congregation with specific needs you can fill. Even if you are a substantial donor to your church, there is something more you can give — your time and energy. Why not pray about writing your pastor a note to announce that you are willing to give three, six or twelve hours a month for the next year to help advance the cause of Christ?

Now that you've found out some of the things that your pastor can do for you, perhaps you ought to read the enclosed pamphlet so you can learn how you can best help your pastor. **If you can realize that your pastor is God's gift to you and your church and can accept your role in relationship to him, then he will be more effective in his ministry to you, the church and the entire community.**



By Moishe Rosen

Some of you probably received this letter from the hand of a postman who left footprints in the snow as he came to deliver your mail. Although freshly fallen snow is beautiful, cold snowy weather is not conducive to handing out tracts in public places, an important part of our Jews for Jesus ministry. Numb fingers are clumsy at passing out literature, and mittened hands are not nimble to receive the message of the Messiah as we seek to hand-deliver it on street corners.

When I came to Chicago in February of 1972 to speak at an evangelistic rally, I encountered one of those legendary blizzards. Having brought along several thousand Gospel tracts from sunny California, I was downtown with three or four young Moody Bible Institute students, intending to teach them the art of successful tract distribution. Now it looked as though I would have to take all of those tracts back to California because it was practically impossible for us to distribute them in the snow. We stood on a busy street corner, watching bewilderedly as cars slowly crunched through the snowy intersection, many of them spinning out of control on one particularly treacherous stretch of ice as they tried to make the turns.

Then, eureka! The idea came. My young Christian friends and I decided to perform a public service in Christ's name. As each car reached that stretch of ice, two fellows would get on either side of the back end and wait as the wheels spun helplessly. I would then walk around to the driver's side; he would open the window, and I'd ask, *"Need help?"* Usually the answer was a very affirmative nod, at which point I'd hand the driver a tract through the open window, signal my two helpers, and they'd proceed to push the car out of that patch of ice.

We repeated this action 40 or 50 times, until finally the salt sprinkled on the street melted the ice enough for the cars to pass once again without skidding. Then we walked a short way until we found another icy place where people were spinning their wheels and blocking traffic. Our idea worked again!

No, we weren't able to distribute tracts by the thousands that day, as we usually do in good weather. Still, we did manage to give out about two hundred, and the people who received them also got a second message—*that we, as Christians, cared for them because of Christ's love reflected in us.*

JEWS FOR JESUS GOES UNDERGROUND

By Baruch Goldstein

How does Jews for Jesus distribute Gospel literature when the temperature drops below freezing, the wind is blowing, and it's raining, snowing, hailing, sleeting, or sometimes all four at the same time? We go UNDERGROUND—to the subway, that is.

For anyone unfamiliar with this famous mode of transportation, let me explain. The New York subway system, second of its kind in the country, opened in 1904. Linking four of New York's five boroughs,* this more than two-hundred-mile network of track and tunnels accommodates 1.9 million commuters each business day. At peak rush hours the trains are so crowded that there is standing room only, and riders are squeezed together as tightly as sardines in a can.

In good weather, the subway entrances and exits make ideal sites for tract distribution; in bad weather, we drop a token in the fare box and go down inside where it's warm and dry. Although most subway stations provide us with a substantial number of potential tract takers, some are better than others. The best are those where different train lines connect and people transfer from one train to another.

Because everyone on the subway is rushing to catch a train, we usually don't get into lengthy conversations. We just hand them the tracts as they hurry by. Among all our broadside tracts, written on hundreds of pertinent contemporary subjects, we have one special subway tract called, "Subways are an Underground Movement." People have time to read this, or others that we distribute, while riding. In fact, reading is a popular pastime on the subway because it helps to shut out the noise of the train and the press of the crowd. Sometimes a tract gets carried in someone's pocket or purse to the office or shop where it can be seen and read by others. At other times the tract may be left on the train seat where another passenger may pick it up and read it. In both of these ways, just one piece of literature gets read by several people.

Underground "broadsiding," as we call the distribution of our unique Gospel literature, reaches many New Yorkers with whom we might otherwise have no contact. These people leave home, head for the nearest subway, and never get out on the streets of Manhattan because their subway exit leads directly underground to the entrance of their building. In a sense, they're 20th century Jonahs, traveling in the belly of the earth, perhaps trying to escape all thoughts of their Creator. But that colorful pamphlet we hand them confronts them in a light, yet serious way with the existence of a God who loves them so much that He sent His Son, the Messiah, to die for their sins.

Because we station our workers at different subway stops during the course of one day, it's possible for the same commuter to receive one tract coming to work, and another at a transfer point or at his final destination. In this way, we reach people coming and going. Many times one hears testimonies from those who came to Christ because of a series of "coincidental" events that called their attention to Him. We think receiving two Gospel tracts in one day could be that kind of "coincidental" experience for someone.

Subways make good places for serious thinking. Lately I have noticed many commuters reading their Bibles instead of the usual newspaper or book. The Gospel is certainly better news than one reads in the headlines these days, and more satisfying than the slick train ads or the silly graffiti one sees.

Despite the roar and rumble of the trains, the stale air, and the pushing and shoving of hurrying commuters, we Jews for Jesus don't mind the subway. After all, it's dry and at least 20 degrees warmer than outside, and it's a great place for telling millions of people about the Lord. So, if you come to New York City this winter and don't see any Jews for Jesus on the streets, don't worry—we haven't left town. We're still conducting our Bible studies and visiting people in their homes. And as for tract distribution, we're still doing that, too; we just went underground!

We hope you'll be standing with us in prayer for our work and will pray particularly for our *subway* ministry as we exclaim with the Psalmist, "Out of the depths have I cried unto thee, O Lord." That Psalm (130) sums up the burden and hope we carry for our people as it states in verses 7 and 8:

> *Let Israel hope in the LORD; for with the LORD there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities.*

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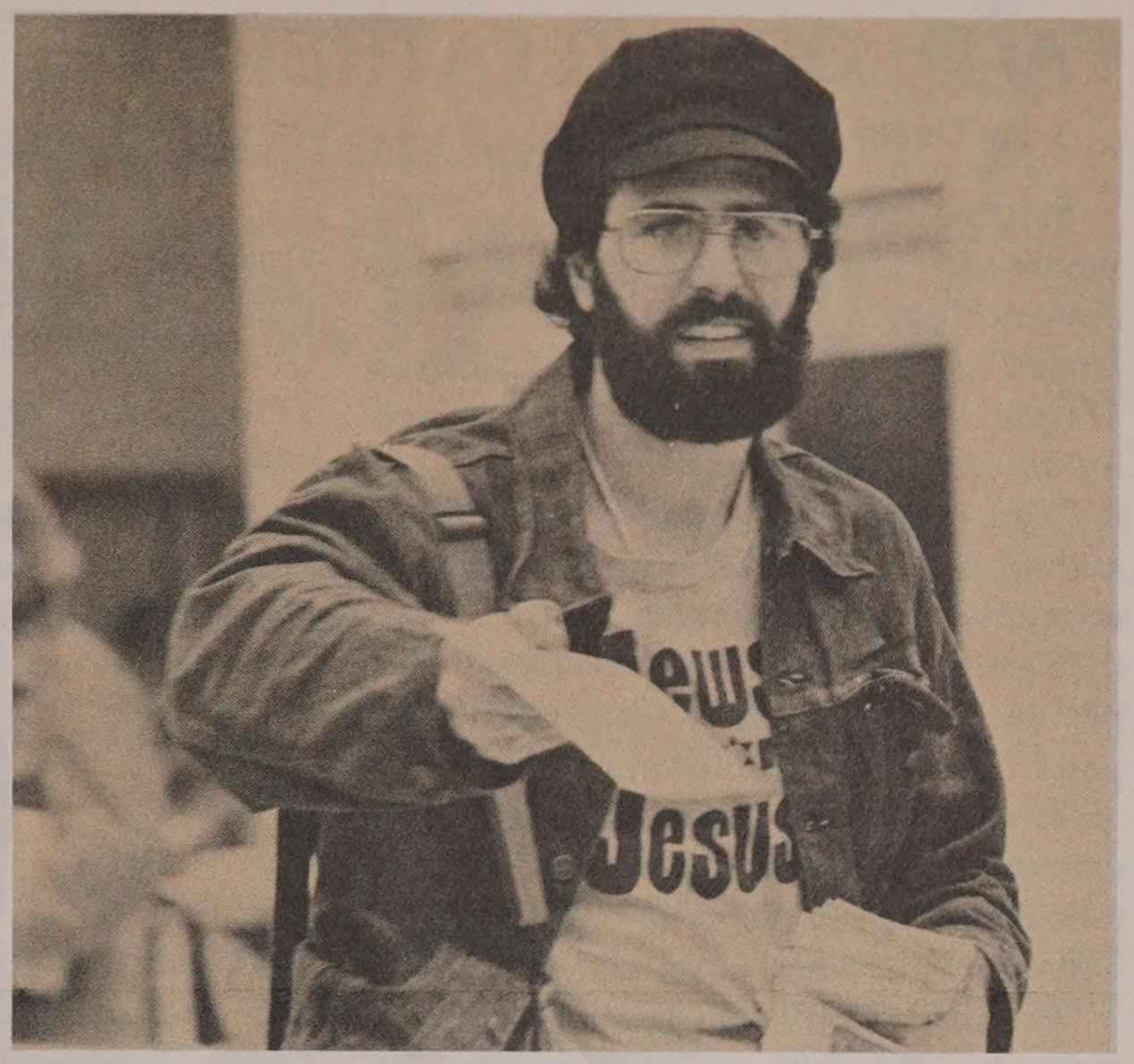
*The four connected by subway lines are Manhattan, Bronx, Queens and Brooklyn; Staten Island is reached by ferry or bridge.

HOSPITAL CALLS

By Brian Chernock



Several weeks ago I admitted to God in prayer that I didn't know how to make hospital visits. I told Him I didn't even know how to begin. That must have sounded like a request for lessons on the subject, because the Lord certainly responded by putting me into just such a situation.

Shortly after my prayer I received a telephone call at our Los Angeles Branch office from Bob, a Jewish believer. He was deeply burdened for his friend Tom, who was desperately ill. At 26 years of age, after an illness of almost two years, this Jewish young man was suffering from terminal brain cancer. Bob had talked to Tom about the Bible and Jesus, as had another Christian friend. He asked that we pray for Tom's healing. I prayed with Bob for his friend and then arranged to go to the hospital that same day to visit him.

When I arrived, Tom's mother was there. I couldn't see him because he was not conscious at the time. Instead, I spent some time talking to his mother about spiritual matters. She was very kind and seemed grateful that I had come.

In the next couple of weeks, I visited Tom again. The second time I came, he was awake and able to talk. I told him who I was and that I was Jewish and believed in Jesus. Over the next few visits (once or twice a week), I read the Bible to him. Though his body was frail, he was very sharp mentally and affirmed to me his belief in God and in life after death. His illness had not detracted from that small spark of faith he possessed, nor was he bitter. From a human perspective, at his age he was at the peak of life. An accomplished trombonist, he had played with some of the top bands and he also composed music. If not for his illness, he would have had a bright future ahead of him. Nevertheless, Tom acknowledged that there was more to life than his musical talent and the temporal success he had achieved.

During one visit I read several passages from the Psalms to Tom. He talked about the hope expressed by the Psalmist and said that he wanted to live. Then I read him the New Testament story about Lazarus. Tom was wide awake, a direct answer to prayer, because it was an unusual time of day for him to be alert. The cancer was taking its toll, and he was very weak. I couldn't understand everything that Tom said, but I was able to tell him clearly the message of salvation. I read to him from John's Gospel, and spoke about Isaiah 53 and Jesus being the Messiah who was wounded for our sins. Tom was very open. When I asked him if he wanted to know the forgiveness of God in Jesus and receive Him as his own Messiah and Lord, his response was, *"Yes!"*

I felt the whole incident was miraculous because it was extremely difficult to understand the muffled words that came from Tom's lips. He did ask me to say the prayer for him, and as I prayed, Tom said "yes" to Jesus in his heart and became my brother in Christ.

Afterwards I was still somewhat uncertain of the reality of what had happened, and the Lord confirmed it to me. My next several visits with Tom were really good. As I read the Scriptures to him and prayed for him, he responded to me that he was a believer in Jesus. When I asked him outright, he said, *"You betcha!"* His physical life was ebbing away, but Jesus the Light of Life was in his heart. Not very long after that, early one Saturday evening, Tom passed away. My sorrow was mingled with joy because I knew he was with the Lord Jesus. I recalled the words in John:

> *In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.**
> *I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die.***

No, God didn't heal Tom physically; evidently that was not in His plan. Instead, He healed his heart and gave him the free gift of eternal life in Christ.

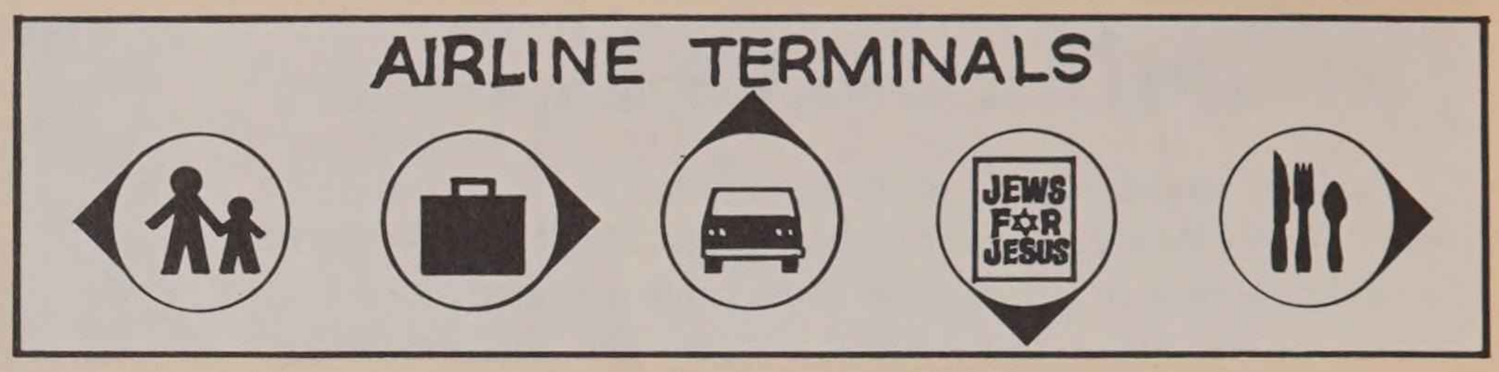
Please pray with me as I continue to visit Tom's family. They used to read the Bible to him, and God is able to bring those passages to their minds again. They need to pour out their grief to our loving Father whose mercy endures forever. They need to know that He longs to heal their pain over this loss and reunite them some day with their loved one through faith in the Messiah whom he trusted.

***John 14:2; **John 11:25,26.**

To all the kind people who contributed trading stamps to be used for our Jews for Jesus ministry: *TODAH RABAH!* That's Hebrew for "many thanks." We thought you might like to know that a portion of those stamps was used to purchase an electric coffee maker and a hot plate for our headquarters kitchen. This has made the staff people very happy!

FAITH OF OUR FATHERS

By David N. Brickner



Surprise hardened into hostility on the young man's face as he caught sight of my Jews for Jesus T-shirt. As I stood in the United Airlines Terminal of Chicago's O'Hare International Airport, he pointed an accusing finger at me.

"You traitor! How could you leave the faith of your fathers?" He stopped in front of me, waiting for my reply.

"Excuse me," I said, *"but where did you get your information? Did someone tell you I had left the faith of my fathers?"*

"Well, you believe in Jesus don't you?" countered the young man. He seemed taken back by my response and appeared willing to hear what I had to say.

"Perhaps I don't understand what you mean by 'the faith of your fathers,'" I replied. *"Can you explain that?"*

"Well, you know," he said. *"It's what we've always believed all the way back to Abraham."*

"Oh . . ., the faith of Abraham! Now there's someone with faith. You know, I've always been intrigued with Abraham. He had such a personal relationship with God. God talked to him, and he talked back to God, and no matter what God asked, Abraham always seemed willing to do it. That's the kind of faith that not too many of our people have today. Do you have that kind of faith?"

"I believe in Abraham," he said rather defensively.

"I'm sure you do," I replied, *"but come on, be honest. Do you have the kind of relationship with God that Abraham had?"*

"Of course not, but who does?"

"Well," I said, *"I must admit that on our own initiative it would seem a rather futile attempt, but if God took the initiative, don't you think it could happen?"*

"Oh, come on! This is getting a bit ridiculous." He sounded rather edgy.

"No, seriously," I went on, *"if God decided He wanted to have a personal relationship with you, don't you think it could happen?"*

Realising that I was serious, he answered, *"Well, yes, I suppose so . . ."*

"Good, because He has already decided that he wants to! That's why He sent the Messiah—to take away the separation that exists between us and God, to make atonement for us, so that we could enter into that kind of personal relationship . . ."

"If you're talking about Jesus, if that's what it takes, then I don't want any part of

it!" he broke in. With that, he began to walk away at a rapid pace.

I called after him, *"Which of us, then, has left the faith of our fathers?"*

I'll never forget the look on his face as he glanced back at me, almost running now to get away. It was a strange look of bewilderment, anger, and yes, even fear.

As I watched him go, I prayed, "Father, may this conversation serve not to harden his heart, but to soften it towards You. May that young man truly come back to the faith of his fathers!" The Apostle Paul expressed that same yearning a little differently when he wrote, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved" (Romans 10:1).

KOSHER CONCERT

By Karen Sonnenshein and Angi Silverstein

Sometimes Jewish evangelism requires much sowing of the Gospel seed before we see the fruits of our labors. At such times, we cling to God's promise that His word will not return void. We walk by faith, knowing that if we are faithful in serving, He will produce the harvest in due time. At other times, God encourages us with the special blessing of seeing immediate results. Such was the case recently in Denver, Colorado, where the Liberated Wailing Wall presented our "Kosher Concert" of Yiddish and Hebrew songs at a nursing home.

Because a nursing home is often the scene of suffering, debility and loneliness, it can be a depressing place to visit. We determined to over-ride any atmosphere of depression by concentrating on God's love for these people and the knowledge that just one song could considerably brighten their day. We really welcomed this particular opportunity to minister because one third of the patients at the nursing home were Jewish.

As we arrived, one of the nurses, a Christian, met us outside. She was so glad to see us because she had been witnessing for a long time to one of her patients, an elderly Jewish lady, and she hoped we could help. The one large obstacle to this Jewish woman's receiving Christ was her fear that by doing so, she would relinquish her Jewishness. We told the nurse that we'd join her in praying for this patient, and then we went inside to present our music.

We enjoyed doing the concert because most of the elderly residents who came to hear us were Jewish and related very well to the Yiddishkeit* of our repertoire of Jewish folksongs of another era. Some even wiped away a few tears as we sang, "My Yiddishe Mama." As we conversed with the people afterwards, several of them told us proudly that they had understood every Yiddish word we sang.

Karen, seeing our friend the Christian nurse sitting with the patient she had described before the meeting, went over to talk to them. The Jewish woman was very sweet and extremely open to the Gospel. She said that she was "just about ready" to make the decision for Christ. Karen shared some of what Jesus had done in her own life, and how she felt even more Jewish since finding the Jewish Messiah. She explained how believing in Jesus had not done away with her Jewishness, but had only enriched and enhanced it. We knew the nurse was praying silently while her patient listened to Karen.

*Jewishness

Cont. on p.7. . .

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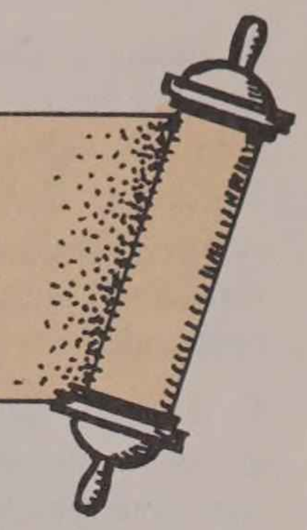
A Brief History and Definition of JUDAISM



Rabbinic tradition tells a story about Hillel the Elder and a heathen "inquirer" who intended to make sport of Judaism. Knowing that his question was complicated, the barbarian announced that if Hillel could explain Judaism to him while standing on one foot, he would become a proselyte. Hillel responded that all of Judaism was contained in one brief concept based on Leviticus 19:17,18: "What is hateful to you, do not do to others," and that all other laws and regulations of Judaism were merely extensions of that one command. The unbeliever was so impressed by Hillel's answer that he converted to Judaism.

A short time later, another rabbi, Jesus, was asked: *"Which is the greatest commandment in the Law?"* Jesus responded, *"Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets"* (Matt. 22:37-40).

Old Testament Judaism has undergone many changes since Bible days. Today if one were to ask three Jewish people their definitions of Judaism, they might respond with three different answers. Though Judaism is the religion, philosophy and way of life of the Jews, each Jew seems to have his own philosophy and his own way of life, and his own interpretation.

THE DEVELOPMENT OF JUDAISM

Any account of the development of Judaism must begin with the Bible as a record of those ideas, practices and institutions that became prominent in the Jewish religion. What we now consider the basic traditional practice of Judaism began during the period of 400-500 B.C., around the time of the Biblical Ezra.

When Ezra returned to Jerusalem from Babylon, he was responsible for the initial phase of what might be called the development of classical Orthodox Judaism. Some called him the "father of the scribes" (Ezra 7:11). During his time, this group of scholars arose and helped to explain the Scriptures to the people. The teachings of these scribes (*sopherim*) eventually led to the development of the Targums, a kind of paraphrased interpretation of the Old Testament Scriptures.

With the scribes also came the Pharisees and Sadducees. The Sadducees dealt mainly with Temple worship, while the Pharisees were primarily teachers of the Law. After the destruction of the Temple in 70 A.D., the Sadducees faded from existence and the Pharisees continued in influence. The final destruction of the Temple caused the cessation of the sacrificial system which had been an intrinsic part of Jewish worship. As a result, the rabbis were forced to redefine Judaism. Much of modern-day Orthodox Judaism had its beginning at that time.

At about 500 A.D. the *Talmud*, or "Oral Law," was codified. The rabbis said that God gave this "Oral Law" to Moses at Mt. Sinai as the interpretation of the written Law, and that it had been passed down by tradition since then. Finally these traditions were recorded to comprise the two sections of the Talmud: the *Mishnah*, a commentary on Scripture, and the *Gemara*, a commentary on the *Mishnah*.

From 500-1800 A.D. Judaism underwent a major phase of development. During this time, scores of great rabbis added their thoughts and opinions to Judaism, but little change occurred. Due to the many anti-Semitic persecutions of that era, much of this period was spent in the mere struggle for survival. The major form of Judaism was the strict Orthodox faith.

In the 18th century, Judaism began to develop the forms we see today. These changes and developments must be seen in the context of world events, such as the Enlightenment, the emancipation of the serfs, and the discovery of the new world. All these had their effect on the Jewish community, which though widely dispersed, was still concentrated in Eastern Europe.

THE BRANCHES OF JUDAISM

Contemporary Judaism has three major branches: Orthodox, Conservative, and Reform. The two main offshoots of these are the Hasidic and Reconstructionist movements.

I. ORTHODOX JUDAISM

A. *History:* Orthodox Judaism claims its beginnings go back to the Babylonian Captivity (586 B.C.). The term "Orthodox" was not used prior to the late 1700's. At that time, the emancipation of the Jews began to affect traditional orthodoxy. As the Reform and Hasidic movements grew, the "regular" Jews felt a need to distinguish themselves from these two sects by use of the term "Orthodox."

B. *Essence:* Orthodox Judaism claims to preserve tradition in both theology and liturgy. One might say they are the fundamentalists of Judaism. They hold to the acceptance of the total body of Jewish Law. The Encyclopaedia Judaica (Vol. 12, p. 1486) describes Orthodoxy as follows:

". . . Orthodoxy came to designate those who accept as divinely inspired the totality of the historical religion of the Jewish people . . . as it is observed in practice according to the teachings and unchanging principles of . . . halakah." (Jewish Law)

C. *Today:* Orthodox Judaism is undergoing some renewal. They, like the Hasidim, send out missionaries to bring assimilated Jews back to "the fold." They are also establishing many Hebrew day schools all over this country.

II. HASIDISM

A. *History:* The first to vary from Orthodox Judaism were the Hasidim. Founded by Baal Shem Tov (Master of the Good Name), this group started in the early 1700's in Poland, Latvia and Lithuania. It was a reaction against the legalistic coldness and elitist attitude of Orthodox Judaism that closed out the common peasant. The *Besht* (short for Baal Shem Tov) emphasized the joy and warmth of Judaism and introduced an element of mysticism. In a sense, the Hasidim were the existentialists of Judaism.

B. *Essence:* The *Besht* emphasized experience rather than learning because the people wanted a true experience with God. He believed in ecstatic worship through prayer and meditation. The Hasidim had their own distinct liturgy and culture. They held the concept of a *tzaddik* (righteous one), considered almost a messiah. He was to bring God to the people and the people to God.

C. *Today:* Hasidic life is communal. There are various groups, such as the Satmar or Lubavitcher communities (with headquarters in Brooklyn). Each group lives and worships independently of the others and has its own special rabbi *(tzaddik)* who wields great authority in the community. Currently the Hasidim are very actively endeavoring to win Jews back to their brand of Orthodoxy.

III. REFORM JUDAISM

A. *History:* Reform Judaism was started by Moses Mendelsohn in the latter part of the 18th century. At that time the Jews were allowed by Gentiles to leave the ghettos. This emancipation of the European Jews led many of them (mostly German) to lay aside the traditional orthodox garb. They dressed in European style and tried to be part of the culture of that time.

These early reformers desired a more western form of worship. The average Jews of that period were so eager to be modern that some even joined churches. This intense desire to integrate into the European life style was motivated by fear of renewed persecution. Because they were seeking historical evidence against the necessity for tradition, Reform Jews were the first modern writers of Jewish history.

B. *Essence:* Reform Jewry had abandoned many of the traditions, including the hope of the return to the Land, though this latter has greatly changed in recent years. They still reject the idea of a personal Messiah, and believe instead in a Messianic age. Some deny a personal God and any concept of sin and reject the authority of Scripture. In many ways the Reform Jews are similar to Unitarians.

They exclude the traditional *yarmulke* (skull cap) and *tallit* (fringed prayer shawl) from worship services and use an organ and a choir. Women and men sit together in the sanctuary. These changes from Orthodox worship make the modern Reform synagogue (usually called a temple) appear more like a church than a synagogue.

C. *Today:* Reform Judaism has tended to become more traditional in liturgy, but not in theology. It concerns itself with social issues and humanitarian causes.

IV. CONSERVATIVE JUDAISM

A. *History:* Conservative Judaism began a half century after Reform Judaism. Conservative Judaism is one of the religious responses to the situation in which Jews found themselves during the era of emancipation. This movement arose in the middle of the 19th century, both in Europe and in the United States. Like Reform Judaism, it also had its beginnings in Germany.

During the time of the Jewish mass migrations to America, Conservative Judaism grew significantly through the dynamics of one man, Solomon Schechter. When Orthodox Jews immigrated to America, many thought they must abandon some traditions. In order to fit in, they felt obliged to work on the Sabbath. They compromised, yet not so far as to become Reform Jews, and this mid-course path led comfortably and conveniently to Conservative Judaism.

B. *Essence:* Conservative Judaism was an attempt to integrate traditional Judaism with American society. It was a mid-way measure to enable Jews to follow most of the traditions, yet live as "20th century people."

Although the founders of Conservative Judaism felt the need to ameliorate the legalistic atmosphere of traditional Orthodoxy, they wanted to avoid the anti-supernatural, anti-traditional stance of Reform Judaism. They retained the more traditional worship forms of Orthodoxy, but advocated a "scientific approach" to Scripture and theology.

C. *Today:* Some modern Conservatives lean toward Reform Judaism in thought. Conservative Judaism, like Reform Judaism, is very much concerned with historical scholarship. Like the Reform Jews, Conservative Jews are very community minded.

V. RECONSTRUCTIONISTS

A. *History:* Mordecai Kaplan was a Conservative Jew who felt the need to take a more sociological view of Judaism. The movement began in 1922 and only recently has shown signs of growth.

B. *Essence:* The Reconstructionists say Judaism is an evolving *religious civilization* that adapts to whatever age in which it finds itself. They consider the Old Testament era a superstitious age; thus Old Testament Judaism is superstitious. The modern age is scientific, so contemporary Judaism is also scientific. They deny anything supra-rational, such as a personal God, a Messiah, and miracles. Some also deny the concept of a life hereafter and say that "salvation" can only be found here and now.

The Reconstructionist Jews view Judaism as a culture and a way of life. Thus, they may appear to be traditional in practice, but their motivation is cultural rather than theological.

WHO IS A JEW?

"Jew" (*Yehudi*) is a term applied to members of the tribe of Judah, the fourth son of Jacob. During the Babylonian captivity, the name "Jew" became identified with all of Israel as a religious, political, and national entity (Encyclopedia Judaica, Vol. 10, pp. 21-22). In ancient times, Jews living in Israel referred to themselves as "Israelites," while the term "Jew" became common outside of Israel.

Today, according to Jewish law (Halakah), a Jew is defined as one born of a Jewish mother. In order to be considered Jewish, one born of a Jewish father and a non-Jewish mother must still undergo ritual conversion. This is rabbinic interpretation; the Biblical definition of a Jew is *one who belongs to the people with whom God made covenants through Abraham, Moses and David.*

WHAT ABOUT JEWS WHO BELIEVE IN JESUS?

In a sense, Jews who believe in Jesus have broken from traditional post-Biblical Judaism. On the other hand, they have preserved to the utmost the hope and promise of the Messiah, an intrinsic part of Scriptural Judaism. They are Jews not only because of God's covenants with Abraham, Moses and David, but because of the *New Covenant* relationship promised in Jeremiah 31:31.

Indeed Scripture teaches that a true Jew is not merely one born of Jewish parents, but one who has been born again (Romans 2:29). As in the days of Elijah and Ezra, today also there are those who remain faithful to Scripture. Paul expressed it well in Romans 11:5:
Even so, then, at this present time also there is a remnant according to the election of grace.

tear out for evangelistic notebook

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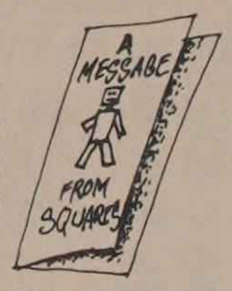
DID YOU KNOW?

(Or Trivia of Varying Usefulness) By Amy Rabinovitz

DID YOU KNOW. . .

•That on February 17, 1475 the printing of the first Hebrew book was completed in Italy. It was a commentary on the Pentateuch.



•That the very first Jews for Jesus broadside (Gospel tract) was not the one titled, "Jews for Jesus." It was, "A Message From Squares," written in 1969 in New York City by Moishe Rosen.

•That the song GOD BLESS AMERICA was written by a Jewish composer, Irving Berlin.

•That the Roman General Pompey is listed in Jewish history. He established Roman rule in Israel in 63 B.C. One of his successful tactics was to accelerate his attack on the Sabbath Day because the Jews would refrain from taking the offensive then.

•That Israel's flora ranks among the most abundant in the world, with 3000 species, as compared to only 1700 types in Britain. Israel also has more than 400 species of birds and 200 species of mammals and reptiles. All this is contained in an area less than one-fourth the size of California.

•That a native Israeli is called a SABRA, named after an indigenous cactus that is prickly on the outside, but soft and sweet on the inside.

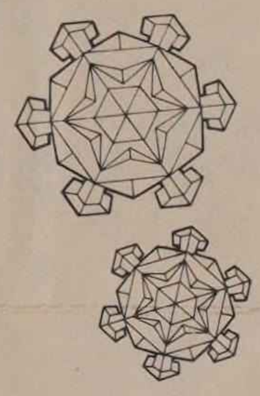
•That if you took the 20 million tracts distributed by Jews for Jesus thus far and laid them end to end, they'd reach all the way from Ely City, Nevada to . . . . .NOWHERE. Why? Because we can't get them back. Anyhow, that would be useless because they're not meant to be used as units of measure; they're meant to be *read*.

•That if you love Israeli music you can enjoy an annual week-long Israeli music festival that is held every spring at Passover time. The only catch is that it's held at Kibbutz Ein Gev on the eastern shore of the Sea of Galilee, so you'd have to buy a plane ticket to Israel. . .

•That if you did get to Israel and asked for driving directions to the Sea of Galilee, you might get a puzzled response because the name would be unfamiliar. In Israel it's called, "Lake Kinneret."

•That the average tourist stay in Israel is one of the highest in the world: 23 nights. Sixty percent of the tourists are non-Jewish, and forty-two percent are return visitors.

•That modern Israel, in its short 32-year history, has absorbed immigrants from more than 100 other countries.



•That Steve Stern of our Chicago Jews for Jesus Branch found six identical snow flakes—a scientific marvel. Unfortunately, they all melted when he sent them to the Smithsonian Museum. Jh'an Moskowitz, head of our Chicago Branch, was heard to comment: "Steve shouldn't be spending so much time examining snow flakes!"

•That this newsletter is edited by a proud grandmother, and Moishe Rosen turned down her proposed issue featuring 9 stories and 22 pictures of her grandson.

•That if you ever donated money for planting trees in Israel, the reforestation project of which you are a part has planted 125,000,000 trees since 1948.

•That the Hebrew word for "he" is pronounced *hoo*; "she" is pronounced *hee,* and "who" is pronounced *mee.* If you're not already confused beyond repair, this gives rise to a short rhyme that can be useful in learning Hebrew: *ME* means "who," *WHO* means "he," and *HE* means "she."

•That our San Francisco Jews for Jesus office has two new word processing machines. Unfortunately, we have too many words to process, and some of Stuart Dauermann's are too big to fit into the machine.

•That Jesus really *is* the promised Messiah of Israel, and that all who accept Him have eternal life. If you have Jewish friends who haven't heard this yet, write us their names and addresses and ask that we send them evangelistic letters and materials explaining how they can know this, too.

. . .Cont. from p.4

KOSHER CONCERT

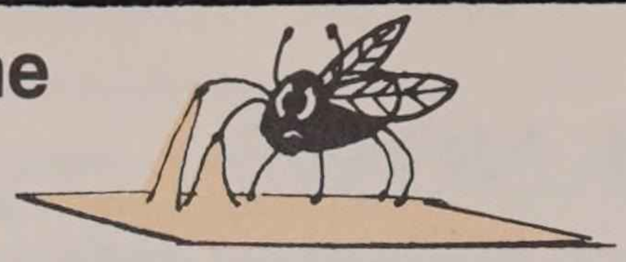
Then it was time to go. As we left, we mentioned where we would be singing that night in case the nurse wanted to come and hear us again.

We felt much encouraged by the entire time at the nursing home. In all, we had been able to converse with about ten elderly but alert Jewish people after the concert, and we were well received. One very friendly Jewish lady even said she had "fallen in love" with Joel, our bassoon player, because he looked just like her grandson. We rejoiced about the "nachas" (pleasure) we had dispensed along with a few Gospel seeds, and we trusted that God was touching hearts in ways we didn't even know.

That evening, as we prepared to sing in our church meeting, one of the church people relayed a message from that Christian nurse at the home. She had called to let us know that shortly after we left, her patient had prayed to receive Christ. Meeting us, six other Jewish people who believed in Jesus, had convinced her that she, too, could believe in Jesus as her Messiah and remain Jewish. Although she lived in a home for the aged, she had just become a brand new babe in Christ!

This incident encouraged us to pray that others at the nursing home might also make the same decision to receive their Messiah. As we rejoiced, we were thankful for two reminders: **God honors the fervent effectual prayers of his people for the salvation of others; and He is often pleased to use several different agents or incidents to accomplish His will.** ✡

STICKING to the ISSUE



By Avi Snyder

From time to time, while handing out our Gospel tracts at airports, college campuses and street corners, we Jews for Jesus are approached by someone who asks mocking questions such as, "How much Jewish education have you had?" or "How do you suppose this makes your parents feel?" or "Do you think you're smarter than all of our rabbis who *don't* believe in Jesus?"

It's easy to fall into the trap of trying to answer such questions in order to defend our credibility. We can delude ourselves with the hope that by making ourselves credible and acceptable in the eyes of unbelievers, we also will render the Gospel more credible and acceptable. That's where we can get side-tracked. Instead of giving a defense for the *hope* that is in us according to I Peter 3:15, we try to defend *ourselves*. It's nice when God reminds us of that pitfall *before* we've completely fallen in. It makes the crawling out so much easier!

That's what happened to me recently as I handed a tract to a passerby in downtown Chicago. *"What's this?"* he asked.

I smiled as I told him, *"Just more religious propaganda."*

He hestitated a moment before taking the tract; then he took it and started to walk away. A moment later, he had returned. Handing it back to me, he said in a controlled but noticeably irritated tone, *"My ex-wife is Jewish. I'm sure she would find this very offensive, and so do I."*

"What offends you?" I asked.

"You, standing out here, handing out this literature!"

"Well," I began, *"if Jesus is the Messiah . . ."*

He cut me off. *"Whether or not Jesus is the Messiah is not the issue."*

"Excuse me," I parried. *"That's precisely the issue. If Jesus is not the Messiah, then I have no business being out here like this. But if He is the Messiah, and He's made it clear that He wants me to share my faith in Him, then this is exactly where I should be."*

He shook his head. *"My ex-wife's Jewishness is very important to her."*

"And so is mine to me," I said. Then I caught myself. How easy and gratifying it would have been to explain to him how my faith in Jesus has made my Jewishness all the more precious to me; how believing that God has kept His promise to my people concerning the Messiah has made my Jewishness much more real to me. It would have been so easy!

But that was not why I was there. So instead, I told him, *"It's because my Jewishness means so much to me that I'm inclined to heed the prophecy in the Law that commands me to obey the Messiah when He comes."* I was referring to Deuteronomy 18:18,19: "I will raise them up a Prophet from among their brethren, like unto thee, and . . . whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

He thought for a moment, then said, *"But you, a Jew, standing out here and telling people about Jesus . . . it doesn't seem right."*

"I'd agree with you one hundred per cent if Jesus were not *the Messiah,"* I said. *"In fact, I'd even take it a step further."*

He looked at me, waiting for me to finish my thought.

"If Jesus is not the Messiah," I continued, *"then as a Jew, I should have nothing to do with Him. Nothing! But if He* is *the Messiah, then as a Jew I am obligated to believe and obey. So you see, it all comes back to that one point: Is Jesus the Messiah, or is He not?"*

How much Jewish education have I had? Not enough. How does this make my family feel? Less than ecstatic. Do I think I know more than all the rabbis who don't believe? No, I don't.

But neither my education, nor my family's feelings, nor our rabbis' opinions are the issue. **The issue is Jesus: Is He or is He not the Messiah?** Our work of proclaiming His message seems so much easier when we remember what John the Baptist observed: "He (Jesus) must increase, but I must decrease" (John 3:30).

New Religions Research Collection
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TONGUE TWISTER

(A free Jews for Jesus service for budding preachers)

This one was submitted by THE NEW JERUSALEM PLAYERS, one of our mobile evangelistic drama teams. It should be repeated five times, as fast as possible, without stopping:

Brooklyn's beautiful Beverly Brodkin bakes breakfast bagels before broadsiding*

**Broadside:* verb, intr. meaning to hand out broadsides.
Broadside: noun; a slimline Gospel tract designed by Jews for Jesus, usually handed out in large quantities in public places.

JUL 17 1981

THE SPECIAL E-X-P-A-N-D-E-D ISSUE OF

THE JEWS FOR JESUS NEWSLETTER

JEWS FOR JESUS PO BOX 3555 SAN RAFAEL, CA 94902

GRADUATE THEOLOGICAL UNION LIBRARY

ON METHODS

by Moishe Rosen, leader of Jews for Jesus

Our methods of evangelism are not new, but they sometimes raise an honest challenge from fellow Christians. For example, recently a dear friend from Denver, whose opinion I highly respect, wrote to say that he couldn't picture the Apostles carrying placards. Upon thinking about it, I realized that many people have a negative impression of placards because they sometimes connote radicalism. However, just because those in the world have used placards, it doesn't mean that we should consider the method tainted in itself. Let me say that our use of placards is to make an AFFIRMATIVE statement rather than a NEGATIVE one.

A placard with a message does not need to be an instrument of aggression. Rather, it is a tool of the helpless who need to say something and can't afford to make their message known through other media. It's a sign that is held by a person's body when others have real estate on which to affix their advertisements.

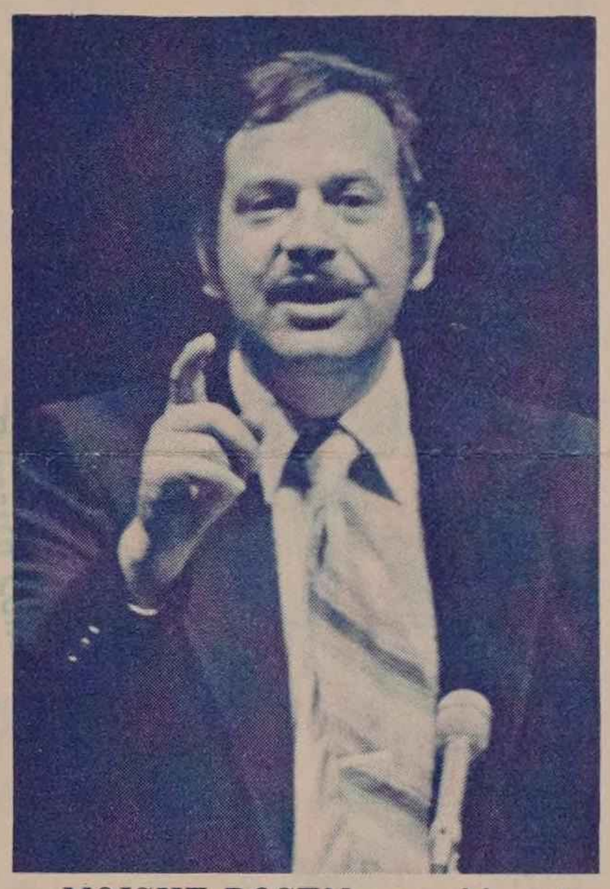
When I first came to California from New York in 1970, I was eager to communicate the gospel. I had been a missionary for many years and had trained hundreds of men and women to work in the field of Jewish evangelism. I had studied and taught, and **used** almost every conventional method of evangelism which was thought to be effective. Let me say, no method of evangelism in itself is effective without the presence of the Holy Spirit. By the same token, God can use any method as an instrument of His communication. But I realized that for the most part, we in Jewish missions were talking to ourselves. Jewish people weren't listening or responding to the gospel.

Even worse was the fact that many in the field of Jewish missions had become numb to the possibilities of trying something new. Those who were earnestly seeking to reach out to the unsaved felt that something else was needed to communicate but no one was quite sure what to do.

It was with much prayer that a group of us went out with placards for the first time. I knew about others who had held "gospel demonstrations" and it seemed like a good way to make a positive statement about Jesus. I must admit, however, that holding a placard for the first time was not easy. There was some fear, and I felt intimidated to be so conspicuous.

More recently, in the New York City witnessing campaign, we occasionally used placards to help us get across our message. When our groups did evangelistic drama on a crowded street, they would carry a placard with them in order to be more easily identified. At other times, we took placards with us to make a statement about who we are and what we were doing in New York. In that congested urban setting, with thousands of people surrounding us at all times, something as visible as a brightly painted placard spoke to many more people than we could have otherwise. In addition, placards provoked the curiosity of many people who asked us questions we wanted to answer.

To carry a placard for Christ is a personally humiliating thing. It's a public admission of poverty and helplessness. It's a confession of distress. It's a device for those who are desperate to communicate. Though it costs little money, the bearer must pay the expensive price of using his own time and energy, of getting sore arms and sore feet, and of forfeiting his anonymity to be identified with his cause.



MOISHE ROSEN, preaching at New York's Calvary Baptist Church.

Getting back to my first point, our methods aren't new. In a sense, the Decalogue was a heavy placard written by the finger of God Himself, to show the children of Israel His commandments (Deuteronomy 10:1-4).

Ezekiel used a placard in the form of two sticks to show the Jewish people they would be united (Ezekiel 37:15-20).

Perhaps the most well-known placard of all was the one raised over Calvary (John 19:19) which read "JESUS OF NAZARETH, THE KING OF THE JEWS." This was inscribed in three languages. Whether it was written to mock the Crucified One, or to offend the Jews, we cannot tell. But in mockery or offense, that placard told more truth than either the writers or spectators could bear to see.

This was truly the offense of the cross — to the Jew, to the Gentile, and later, to the church of God. It was an offense to the Jews because they had rejected Jesus as the King of Israel. It was an offense to the Romans because they maintained that there should be no king except by the power of Caesar and the Senate. And my dear friends, it has been an offense to many of God's people, the church, to be reminded that Jesus is of the Jews and for the Jews.

That placard that was raised in derision over a Man who made Himself to be helpless, contained God's truth in a way that will always offend men everywhere.

The offense of the Cross still stands (Galatians 5:11). May God grant that we be free from using methods which are inoffensive and ineffective. Likewise, may God grant that we be free from using methods which are offensive and misrepresent the love of the Saviour. We pray that the only offense we cause be the offense of the crucified and risen Saviour.

GREEN AND DAUERMANN SCHEDULED TO MAKE BEAUTIFUL MUSIC

STUART DAUERMANN (composer of most of the Jews for Jesus music) and NAOMI GREEN (soprano for the Liberated Wailing Wall), will be getting married when the "LWW" returns from the present tour. Once married, the Dauermanns will continue to travel with the Liberated Wailing Wall.

HOW NOT TO LOOK *TOO* AWKWARD IF YOU GO TO A PASSOVER SEDER THIS YEAR

1. Learn your basic terminology:
a. *SEDER*. . (SAY-der), Hebrew word for "order of service." It's a combination religious service and meal held in Jewish homes the first two nights of Passover. b. *HAGGADAH*. . Hebrew word for "The Telling." The book used at the Seder to tell the story of the first Passover (includes passages from Exodus as well as from Rabbinic writings). c. *MATZOH*. .unleavened bread eaten to remind us of the hasty departure from Egypt in 1200 BC when there was no time for our ancestors' dough to rise. d. *DINNER*. .Think of your Sunday meal after church, and consider that an appetizer for the Passover dinner.

2. Unless your hostess asks you to, don't bring anything. Foods must be specially prepared for the holiday, and face it. . . *is your tsimmes or gefilte fish up to par?*

3. Prepare for a long evening. We are told to delight in a leisurely celebration and to remember that our forefathers had to hastily depart after the first Passover.

4. Don't expect to eat as soon as you arrive. The pre-meal service takes from 45 minutes to two hours.

5. Don't prepare to leave as soon as the meal is over. After the meal, you'll read more from the Haggadah. Then there is singing, story telling, and you will know it's time to leave when you hear the prayer that epitomizes the hope of Jews everywhere, *"L' shana Ha Ba'a B' Yerushalayim. . ." NEXT YEAR IN JERUSALEM.*

6. If you want to know more about the Seder:
a. Ask a Jewish friend OR b. Borrow a Haggadah OR c. encourage us to write a booklet called *"Everything You Wanted to Know About a Seder, but Couldn't Ask Your Pastor."*

FROM LOS ANGELES

Joan Solan (a member of our LA team) reports:

The annual **ROSE BOWL PARADE ON NEW YEAR'S DAY** was expected to draw one million people. Now, if *you* knew Baruch Goldstein (the head of our Los Angeles work), the way that *we* know him, then you'd know how excited he became as he considered the parade's potential for evangelism. The Jews for Jesus team in Los Angeles wanted to get ready for the big event with literature to distribute. Sound simple? Well. . .

STEP ONE - WE HAD TO WRITE IT! We like our broadsides to be relevant to the people who receive them, and so, speaking on sports (since the Parade is centered around the New Year's Day football game), Baruch wrote a broadside called, "Hey, Sport." Here's an excerpt:

> "OK. . .so you're *not* in the same class as O.J. (ed. note: O. J. Simpson is a well known football player)
>
> "Getting Jesus to coach your life could be the most strategic move you'll every make. . ."

STEP TWO - ACQUIRE IT! We had the words and the art work, but we needed the paper on which to print it. We had some, but not enough. However, God is faithful. We received contributions specifically designated for paper!!

STEP THREE - PRINT IT! Our little obsolete A. B. Dick press has its moods — very temperamental. How can you reason with a machine that doesn't understand deadlines? We had whole days of frustration when the press refused to run. One day a friend came by and got the machine to an acceptable performance level.

STEP FOUR - FOLD IT! When you don't have a folding machine, you have "folding parties." Folding became part of refreshments after Bible studies, part of our staff meetings, and part of just about everything until the very last minute.

STEP FIVE - DO IT! Finally it was NEW YEAR'S DAY. The sun hadn't risen yet, and 25 eager evangelists were swarming inside our house. Soon we were off to the parade site in Pasadena, where thousands had already begun to converge.

Many hours, and 25,000 broadsides later, we returned home, a crowd-weary but exhilarated crew. We gave thanks for the opportunity the Lord had given us, and then promptly collapsed from exhaustion. Baruch says, *"NEXT YEAR, 100,000!" OY!*

FROM THE LIBERATED WAILING WALL

MIRIAM NADLER reports:

We recently did a rally at Brevard College (Melbourne, Florida). As we left the campus, a young Jewish woman named Anita noticed the *"Jews for Jesus"* sign on the back of our van. Anita was familiar with Jews for Jesus. She had been given one of our broadsides a month earlier and had written to our San Rafael office requesting more information. One of our staff had sent her a variety of things concerning how a Jew can believe in Jesus and still remain a Jew. Then, lo and behold, she saw the sign on our van!

Anita went home and started calling church after church in the area hoping that one would know where we were going to be. She was obviously successful because thirty minutes before our evening presentation was to begin, she was standing before us. A mixture of emotions crossed her face as we sang our Jewish gospel music.

When my husband, Sam (the leader of the LWW), gave an invitation to accept the Lord, Anita was the first to raise her hand indicating her desire to accept Jesus as her Lord and Saviour.

Naomi Green counseled with Anita using the Scriptures later that evening. Anita told Naomi, "For a long time I didn't believe a Jew could believe in Jesus. I'm so happy that I came tonight. Now I am certain that Jesus is my Messiah."

Anita will be visiting with her family in Queens, New York, soon. Do pray for this new sister in Christ as she shares her newfound faith in Jesus.

WANTED:
REPLACEMENTS FOR WALL MEMBERS

COME THE END OF '75, the Liberated Wailing Wall will lose four of its members. Three of the four have been "on the road" for over two years already! The Nadlers will establish a Jews for Jesus branch in New York City. Barry Ellegant and Kresha Richman will each be looking for another area of service within the Jews for Jesus organization. We are eager to see God use them in their new positions.

WE NEED YOUR HELP IN FINDING OTHER HEBREW-CHRISTIANS AS REPLACEMENTS. To join the Liberated Wailing Wall, one need not have a great deal of musical or dramatic ability *(okay, okay, one should have SOME!!)* What's most important, however, is a love for God and a calling from Him to be an evangelist to the Jewish people.

The life's not easy. There are months at a time on the road. Home is mostly the big brown Dodge van. The hours are long. The work is hard, and there are few days off. But there are rewards: opportunities to share Christ, to see decisions made for Him, and to meet brothers and sisters all over the country.

Tuvya Zaretsky will replace Sam Nadler as leader of this Mobile Evangelistic Team, but we still need three more people. If you know anyone who might be interested have them contact us. Meanwhile, please join with us as we prayerfully interview those who are interested.

TEST YOUR YIDDISHKEIT*

**Jewishness*

The following are some Hebrew words used with regard to prayer. We don't have anything to offer if you send in all the right answers, but you will learn some new words.

1. **SHEMA**
   (pronounced she-MA, rhymes with "aha.")
   a. A way of indicating that the woman on the left is your mother
   b. Jewish prayer found in Deuteronomy 6:4-9
   c. Phonetic sound of the Israeli trains

2. **SIDDUR**
   (pronounced SID-er, to rhyme with "kidder.")
   a. The teenager who watches the kids when you take your wife out to dinner.
   b. Daily prayer book
   c. Brother of Ben Hur

3. **TALLIS**
   (pronounced TAH-liss, rhymes with "solace.")
   a. Jewish prayer shawl
   b. What the Empire State Building used to be
   c. A city in Texas

4. **HAGADAH**
   (pronounced ha-GA-dah, rhymes with "Masada.")
   a. Order-of-service book used at Passover
   b. New York pronunciation for "I've got to"
   c. Hebrew word meaning, "Look out below!"

HOW TO HELP, REALLY HELP, THE JEWS FOR JESUS MINISTRY

We get letters asking, *"What can I do to help?"* If you want to help, here are some of the things that you can do:

1. *PRAY*...Not just, *"Lord, take care of them,"* but prayers for the things we ask as prayer requests in our newsletters. Pray for the individuals in the Jews for Jesus ministry. Pray for our spiritual well-being. Pray for our testimony to non-believers. Pray, asking God to show you what you can do to share the gospel with a Jewish friend. Pray for the salvation of Jewish people everywhere.

2. *WRITE*. Tell us you're praying.

3. *ENCOURAGE & ADMONISH*. If you disagree with something, or have any questions about our ministry, let us know. If something happened as a result of our ministry, write and tell us that too.

4. *SUPPORT*. Each staff member who has to raise his own support is involved in many facets of our ministry; all are involved in witnessing and evangelism; most have a part in forming administrative policies. So, when you send in a gift, whether to a person or a team, it becomes part of EVERYTHING we're doing. Also, your gifts help our staff to spend less time talking to Christians about money, and more time talking to Jews about Jesus.

5. *HELP*. Help us come to your city, your church, your campus. It's not too early to talk about scheduling our teams for 1976.

6. *GROW*. Endeavor to grow closer to God yourself. You can't help but be more effective in the above things if He's involved.

PRAYER & PRAISE & PRAISE & PRAYER & . . .

PRAY FOR THE SALVATION OF STEVE W. IN LOS ANGELES. He is Jewish, in his twenties, and works in a bank. Steve has been attending the Jews for Jesus Bible studies and is giving a lot of thought to Jesus.

PRAISE GOD FOR THE SALVATION OF LOIS M. On the front of the recent Liberated Wailing Wall prayer letter there was a picture of Naomi Green witnessing to a young Jewish woman. This was Lois, who has since come to know Jesus and is involved in a Bible study group.

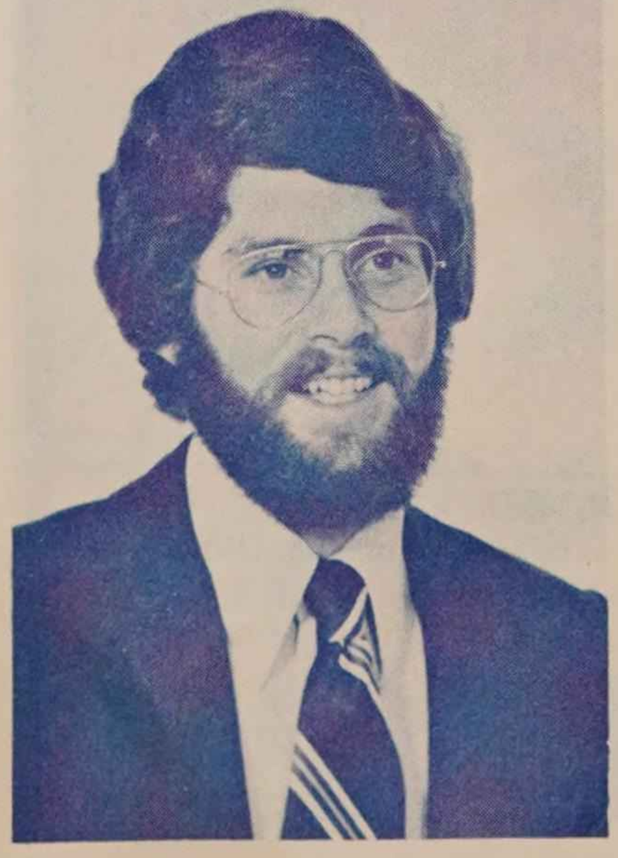
PRAY THAT GOD GIVES SOME OF THE ENCOURAGEMENT of seeing family members come to Christ, so that the rest of us might be able to pray with greater faith for our loved ones.

PRAY FOR THE SAFETY OF THOSE CONNECTED WITH JEWS FOR JESUS. Vince Morgan, East Coast Co-ordinator for the Jews for Jesus New York Campaign, was assaulted and tied up in his office by three masked men. The only thing stolen was the list of names of Jewish people who responded to our witness last August. We have reason to believe that any group that would use a gun to get a list of names wouldn't hesitate to use extreme means of intimidation. Since most of this list contains the names of Jews who don't yet know Jesus, we ask for your prayers on their behalf.

THE NEW JERUSALEM PLAYERS (l. to r.) Jh'an Moskowitz, Rachmiel Silverman, and Reuben Rubin will be home from their first tour the end of March. They have had countless opportunities to witness through evangelistic presentations on campuses, through newspaper and television interviews, as well as through meeting with Jewish people who are interested in the gospel. Pray that God waters the seeds which have been sown.

FOR THOSE OF YOU WHO THINK TUVYA ZARETSKY IS A SMALL TOWN IN RUSSIA, we'd like to introduce:

TUVYA ZARETSKY



Tuvya received his Master's Degree in Speech Science from the University of Redlands (Redlands, California) and became a believer in Jesus in 1970. After accepting the Lord, Tuvya studied in Israel, then came to be with Jews for Jesus in 1973. Tuvya will coordinate plans for the Liberated Wailing Wall to go to Israel this spring. After Israel, Tuvya will go to New York City, where he will be "Advance Man" for our New York Campaign in June. As of now, both of these projects need funding. Pray that God gives Tuvya wisdom and prudence to handle these two tasks.

JEWS FOR JESUS newsletter

PO BOX 3558
SAN RAFAEL CA 94902
VOLUME 2: 5737

PRATT THEOLOGICAL SEMINARY CONTINUING 1962 LIBRARY

KOSHER AND NON-KOSHER by Moishe Rosen, leader of Jews for Jesus

Christian bookstores are a special delight to me. If there is an hour when I need to be with someone or look for friends, that's where I frequently visit. I like the people I meet in Christian bookstores. The owners and managers usually get into this line of business because they want to perform a ministry. The customers are oftentimes the more dedicated Christians of a community who are looking for materials to help them grow in the Lord.

I also like the experience of "browsing around." However, my browsing almost always leads to purchases of books which I think this or that person might enjoy reading. Then I feel I ought to have another copy of that one, etc., until I'm loaded down with packages as I walk out the door.

When I became a believer back in 1953, Christian bookstores were rare. Now there's hardly a major city or big town that doesn't have at least a couple, and from what I hear, the business of publishing Christian books, music and records is burgeoning.

However, I have a concern: **not everything sold in a Christian bookstore is Christian.** You may think this is a small matter, but it could cause spiritual damage, particularly to young believers. Maybe it's because of my Jewishness that I am sensitive to the label *"Christian."* I'm used to thinking in terms of *"kosher and non-kosher."* That which is kosher is proper and right for those wishing to keep Jewish Law. That which is non-kosher (usually referring to food) is not allowable according to the Law of Moses.

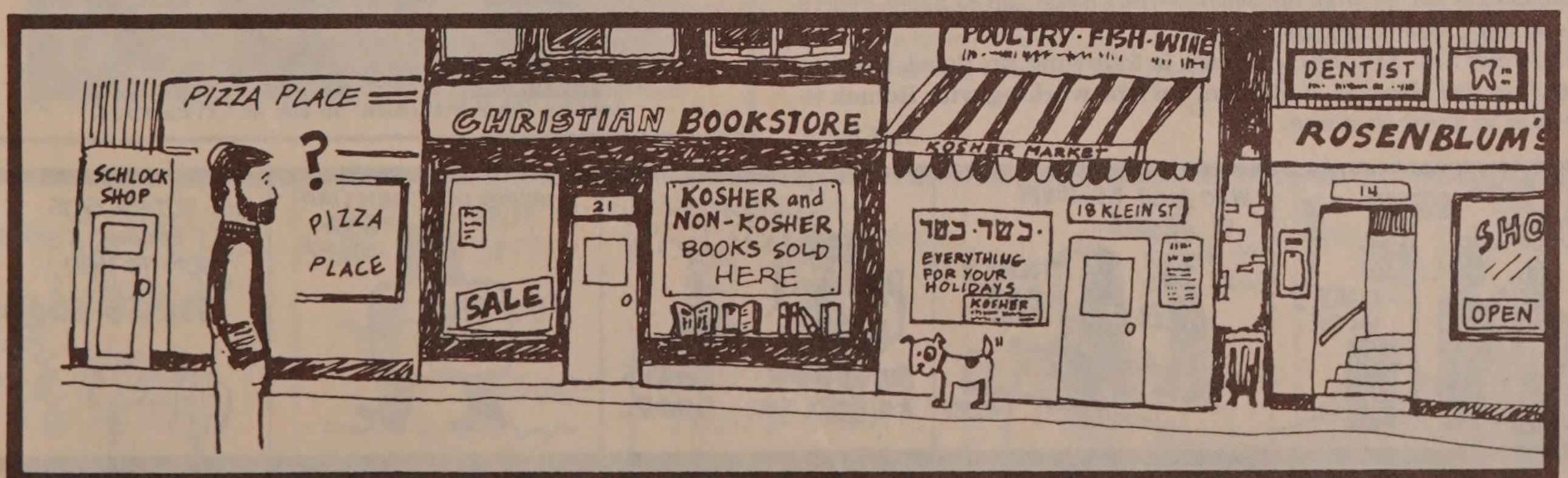
In larger cities with substantial Jewish populations, it's not uncommon to see a grocery store or supermarket with a little sign that reads, *"Kosher & Non-Kosher Products Sold Here."* The local board of rabbis insists on this. A *"strictly kosher"* butcher shop must be closed for the sabbath as the proprietor is required to show his own commitment and reverence for Judaism.

Under certain circumstances, with proper packaging and labeling, kosher products can be sold with a rabbinical "okay" in an ordinary supermarket, even though the store carries non-kosher products as well. However, the buyer is warned that not all items for sale are fit and proper for Jewish people.

I think Christian bookstores ought to put out a similar sign. Perhaps it could read, *"Christian and Non-Christian Books Sold Here."* It's not that I've seen books on witchcraft, the occult or erotica on sale in any Christian bookstore, but I have seen many books which could induce unbelief because they were doctrinally unsound. I've also seen on sale: cookbooks, atlases, dictionaries, puzzles and key chains. **I'm not saying these items should not be sold, but I believe that when an owner of a bookstore or any business advertises himself and his product, he is obligated to maintain certain standards within the framework of what he understands his product to be.**

Now, no bookstore manager could read every book or vouch for the spirituality of every author. However, he could notify his customers that not every book publisher or originator has been made kosher by Jesus. The term *"Christian"* should mean something as exact as the term *"kosher."* It wouldn't be right to sell ham with a kosher seal on it. Those who patronize a Christian bookstore should know from the proprietor that carrying an item does not particularly endorse it as being Christian.

Likewise, all of us who travel under the banner of Christ should perhaps wear a label which reads, *"Not Everything Done or Thought By This Christian Is In Accord With Christ."* Maybe that is the fairest we could be to those we encounter.



PRINTED IN U.S.A.

The East Cambridge, Massachusetts office of Jews for Jesus.

★★★ BOSTON REPORT: ★★★

Within the last year, God has expanded our ministry by the addition of two new branches. There are many advantages in having Jews for Jesus branch works in several cities, but one advantage that I've personally come to appreciate is the ability of the branches to increase our "follow-up" potential.

Romek was a Jewish student at the University of California at Berkeley during the early 1970's. It was at Berkeley that he first came in contact with Jews for Jesus. He heard the gospel message from one of our early staffers, but it wasn't until later, after Romek returned to his home in Boston that he finally accepted Jesus as his Jewish Messiah.

Now, almost six years later, we have a Boston branch in operation and Romek called us. I invited him to a Bible study I was teaching in South Boston and he came, as did his unsaved sister Pearl. Pearl had come because she was interested in what had happened to her brother and she was curious to know more for herself. The study served to whet Pearl's appetite and I spent some time with her afterwards, sharing my own testimony and some of the prophecies concerning the Messiah which are found in the Old Testament. She was interested to meet again and discuss more, but she told me she had to fly back to her college in just a few days. When I asked her where her school was, she told me it was in Sacramento. Sacramento is not far from our headquarters office and so I sent Pearl's name to our missionary staff there.

While our San Francisco branch is following up Pearl, helping her to find her Messiah, in Boston, we'll be working with Romek to help him to grow in grace.

Jeff Fritz

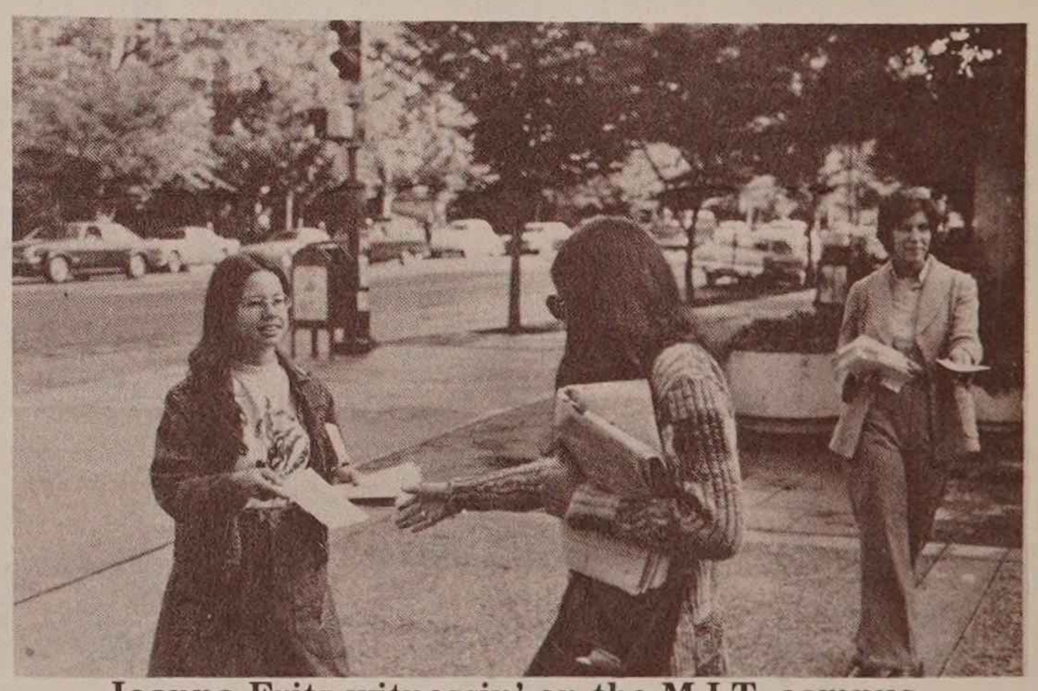
DOWN HOME WITNESSIN' by Joanna Fri

Witnessing to Jewish people in the city is not always easy for a country girl from West Virginia. I was a might bit nervous on our first day at the Boston University campus, yet the students eagerly accepted the broadsides we were handing out. After about a half an hour, one young man stopped, looked at the broadside, then looked at me, and said, *"You can't be Jewish and believe in Jesus."*

Steve, a philosophy major at the university, considered himself to be Jewish, yet he was a strong atheist. He started to ask me questions like, *"How could anyone know if Jesus was the Messiah?"* After telling him that the Messiah was to be born in Bethlehem, to be born of a virgin and to be of the line of David, Steve agreed that it was a possibility, but he thought that the gospel account of Jesus' lineage was not very accurate. He then asked, *"How could anyone know if the Bible was true?"* After an extensive explanation on my part, Steve agreed that 'perhaps' th Bible had recorded some histor as facts, but basically he felt was full of myths.

Next, he asked me to prov the existence of God. Now might be thought of as a "naiv little country girl" but I responde by asking him a question. (A ver Jewish concept!) *"Steve"* I said, *I could prove to you that God real and that the Bible is true an that Jesus is who He claims to b would you be willing to believe?* Steve answered by telling me tha there was no way to prove God' existence, therefore, he couldn even consider it as a possibility.

I hope I'll have the oppo tunity to "run into" Stev again as we work on the Bos ton University campus. Some times it's frustrating to try t reach people who want to in tellectualize God, yet I kno that with God's help, it's poss ble to touch the heart of on with whom God is dealing.



Joanna Fritz witnessin' on the M.I.T. campus.

..... CHICAGO REPORT:

We received a phone call at our storefront one afternoon recently:

"Are you, uh, open for . . . uh-uh business?"

"You could say that," I replied. (I guess when you are located in a store building, people have the right to call it a business.)

The voice on the other end was that of a young man, Dennis, who wanted to come and talk to us. He had heard about Jews for Jesus on a radio interview that Barry did on WXRT. Dennis said his friend had received a piece of literature at the train station. His friend laughed at it, but Dennis took it from him.

Dennis came over later that afternoon. He did most of the talking, mostly in the form of questions. *"Certain things seem to indicate that Jesus just might be the one,"* I said, and asked him if he'd like to see the things I was talking about. Dennis agreed.

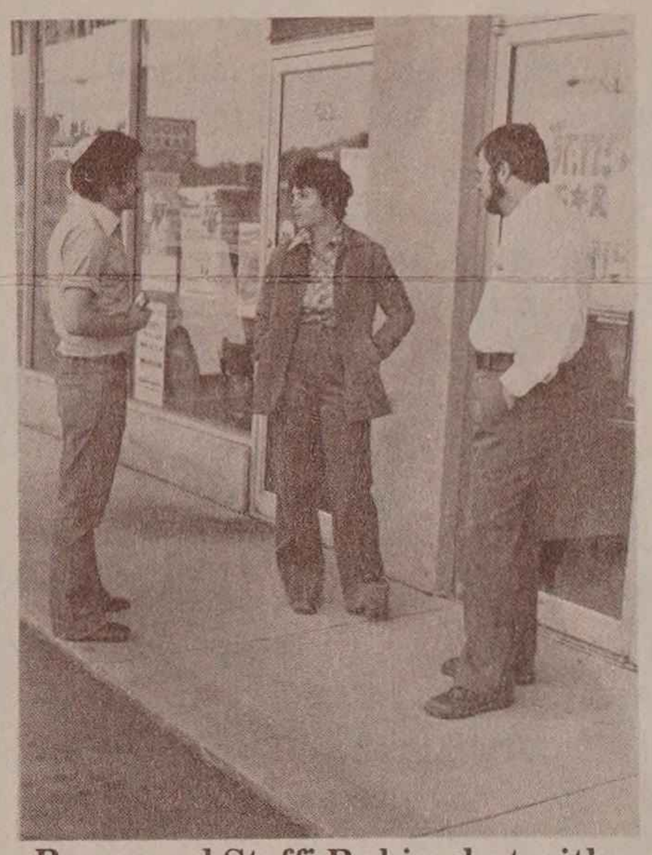
After he was shown Isaiah 53, Dennis decided that it seemed to be referring to someone who would die for the sins of the people. He then indicated an interest in attending our weekly bible study. Our Moody Bible Institute students picked Dennis up in one of the Jews for Jesus vans that very night.

There were four unsaved Jews at the study. Barry taught about the Jewish feasts and their Christological significance. Dennis looked self-conscious. Yet afterwards, we talked some more about what God expected of him. He came back the following day for more study. He talked with one of our volunteer workers for almost 2½ hours and made an appointment to be taught on a regular basis.

Please pray that it won't be long before Dennis puts his faith in the One who seems to be hard at work in his mind and heart.

Steffi Rubin

(Editor's Note):
Our storefront is located next door to a kosher meat market, an Israeli restaurant, and across the street from a B'nai B'rith and a Synagogue.



Barry and Steffi Rubin chat with Yehuda, who works in the Israeli restaurant down the street from the Jews for Jesus storefront.

LOS ANGELES REPORT:

As we are entering our third year in Los Angeles, we praise God for the many victories we've seen, and we look forward to the many more that God has yet to bring. **One of our many areas of concentration has been the UCLA campus.** UCLA has a student enrollment of 30,000 of which 18,000 are Jewish. **I estimate that we've probably distributed at least 100,000 broadsides on that campus and have put up at least 3,000 Jews for Jesus posters. We have been mentioned over a dozen times in the school newspaper, the UCLA Bruin, either in the form of an editorial or a report of our activities. We have spent hundreds of hours on campus distributing broadsides or sitting at the book table. We have had two major rallies on the campus, one of which was covered on the evening news program of a major network.**

So, one might think that Jews for Jesus has become a by-word on campus and that every student knows we are there. **But then Dena came along.** She is a Jewish girl who accepted Christ in June of this year. She has been a student at UCLA for the past three years and up until June, *she had never heard of us!* This past summer, Dena was one of our faithful volunteers working with Mitch Glaser, distributing literature whenever she could. In mid-September she left to be part of a student-study program in England.

I was encouraged when I met Dena because I thought we had exhausted our witness on the UCLA campus. Now I'm convinced there are a lot more "Denas" out there who need to hear the gospel and we will be seeking them out on campus this year.

Baruch Goldstein

NEW YORK REPORT:

Sam and I are very thankful that God has provided us with a big spacious apartment in Manhattan (it even has a large patio!) The least we could do is to fill it up with people, right? And so we did. This new year (5737), we had our first New York Rosh Hashannah Party. Over fifty people came. Some were Jewish believers in Jesus, some were just Jewish, and most had never attended a gathering like this one before.

One Jewish woman from Long Island said, *"I've been waiting ten years for something like this . . ."* (She was the first to arrive, the last to leave, and she helped me clean up late into the evening!)

The atmosphere that night was joyous. God's love seemed to flow through the rooms of our eastside flat. Different people shared their testimonies, Jewish Gospel songs were sung, and stomachs got filled with some good Jewish food. But the most special part of the celebration came when Sam gave a talk on the real meaning of the Jewish New Year. Comparing the Old and New Testaments, we soon discovered that Rosh Hashannah is actually looking forward to the time when Messiah will return with the "voice of the archangel and the trumpet of God."

David, the only unsaved gentile, came as a friend of one of the Jewish believers. He experienced our very Jewish and very Christian "party." That evening he prayed to accept Jesus. This Jewish New Year brought a new beginning for David. Please pray for him. And also pray for us: We want to have many more such meetings in our home, but we just had enough room for the fifty that came this time and many of them want to bring friends!!!

Miriam Nadler

SPIRITUAL GRANDPA

Elsie Stone showed up at our headquarters office recently. She lives some distance away, but had to pass this area to get home and she wanted to stop in and say hello. She's a special person to us, a Jewish girl who came to believe in Jesus about a year ago. **Barry Rubin of our staff led her to Christ while he was ministering in Eureka, California.** A good Bible-believing church and a strong Christian group on her college campus have helped to ground her in God's Word and we were pleased. **But one person on our staff was more pleased than anyone else.** Dan Rigney beamed when he met Elsie and said, *"I guess I'm your spiritual grandpa, right?"* She looked puzzled. Dan went on, *"well I led Barry Rubin to Christ and he led you to Christ, so that makes me your grandpa!"* Elsie smiled for in a sense it was true.

Praise God for . . .

The four people who came to the Lord through our New York Branch last week.
That after a lean summer, so far as donations are concerned, God's people are responding better than ever.
The hundreds of faith-filled churches that have invited us to tell of the ministry of Jews for Jesus.

Please remember to pray for . . .

Vladimir, a Russian Jew who has shown an interest in Jesus, that he continue to stay in touch with the Rubins in Chicago.
Yvonne, a Berkeley student who is a new Christian of only a few weeks. She was delighted to be put in contact with us, but it will take great effort on her part to become part of our group without a means of conveyance.
Steve, ten years old, who wrote an inquiry. We feel he should have his parents' permission to ask us about Jesus.
New workers we need at headquarters.
The U.S. mail on which we depend to keep in touch with you and thousands of Jewish people that we can only minister to by mail.

An Apology & An Explanation

Many of you have been getting receipts several weeks late. It's not that we're lazy. The people who do that work are oftentimes putting in sixty hours a week. It's that we are stingy with God's money. It is possible and probably profitable for donor relations to be able to send out a receipt the very day that we get a gift, but the cost of operating a department like that would cost three times what we're now paying. **Please be patient with us because we're determined to do more missionary work with a minimal amount of administrative expense.**

☐ Enclosed this month . . .

We have broadsides for all occasions, and some for no occasion in particular, like **"If Being Born Hasn't Given You Much Satisfaction, Try Being Born Again."** It's one of our earliest broadsides and one that gets a high response. How about making this the occasion for sending it on to a friend. *(If you'd like to see what other titles we have available, just write and ask for our broadside materials list.)*

Moishe Says:

KEEP LOOKING UP

JESUS IS COMING!

FOR THE CHRISTIAN WHO WANTS TO KNOW MORE ABOUT JEWS AND EVANGELISM

THE JEWS FOR JESUS NEWSLETTER

JEWS FOR JESUS PO BOX 377 SAN FRANCISCO, CA 94101 volume 9:5739

LIBRARY 1962 GRADUATE SCHOOL OF THEOLOGY

MAY 29 1979

Victory of the Lord

By Moishe Rosen, Leader of Jews for Jesus

> "And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me."
>
> --Judges 7:2

God had a battle plan against the Midianites. It didn't involve larger armies with greater armaments. In God's inevitable way of doing things, He makes His obedient people to be part of His victory, yet He leaves no room for us to boast.

A careful reading of the account in Judges beginning with chapter 6, verse 25, shows Gideon to be a rightfully uncertain man. When destroying the altar of Baal, verse 27 says:

> ". . .because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night."

As it was, Joash, the father of Gideon, stood for his son and renounced Baal. Yet, even when the Spirit of the Lord came upon Gideon, and God told him he was to be used to command the forces, he was uncertain. Gideon implored God for a sign, the sign of the fleece, and God answered with a sign. However, one sign was not enough; Gideon asked God to do it again.

When Gideon finally went to war, he had a formidable host of 32,000 men. Yet, God did not want such a large army. All who were fearful were excused from the battle, but still there were too many. Finally, God narrowed down the forces He would use to 300, and at that, they were to be unarmed. In their left hands they carried an empty jug, and in their right hands, a trumpet. God had a strategy; it was to let the enemy defeat himself. The small host had a battle cry: "The sword of the Lord and of Gideon." However, there was no tempered steel blade with which to cut down the Midianites. The sword of the Lord was to be the Word of God. Through that phrase, they won the battle because they followed God's strategy.

Satan is an imitator of the Lord's strategy, but twists it for his own use. He sows the kind of confusion which results in the people of the camp turning against each other. He longs to give us defeat through our own confusion. The evil one often has the church fighting against itself.

Oh, that mission boards and evangelistic agencies today could be like Gideon's band; not struggling with each other in confusion, but together as an army following God's plan; not thinking in terms of superior numbers, but following a superior God!

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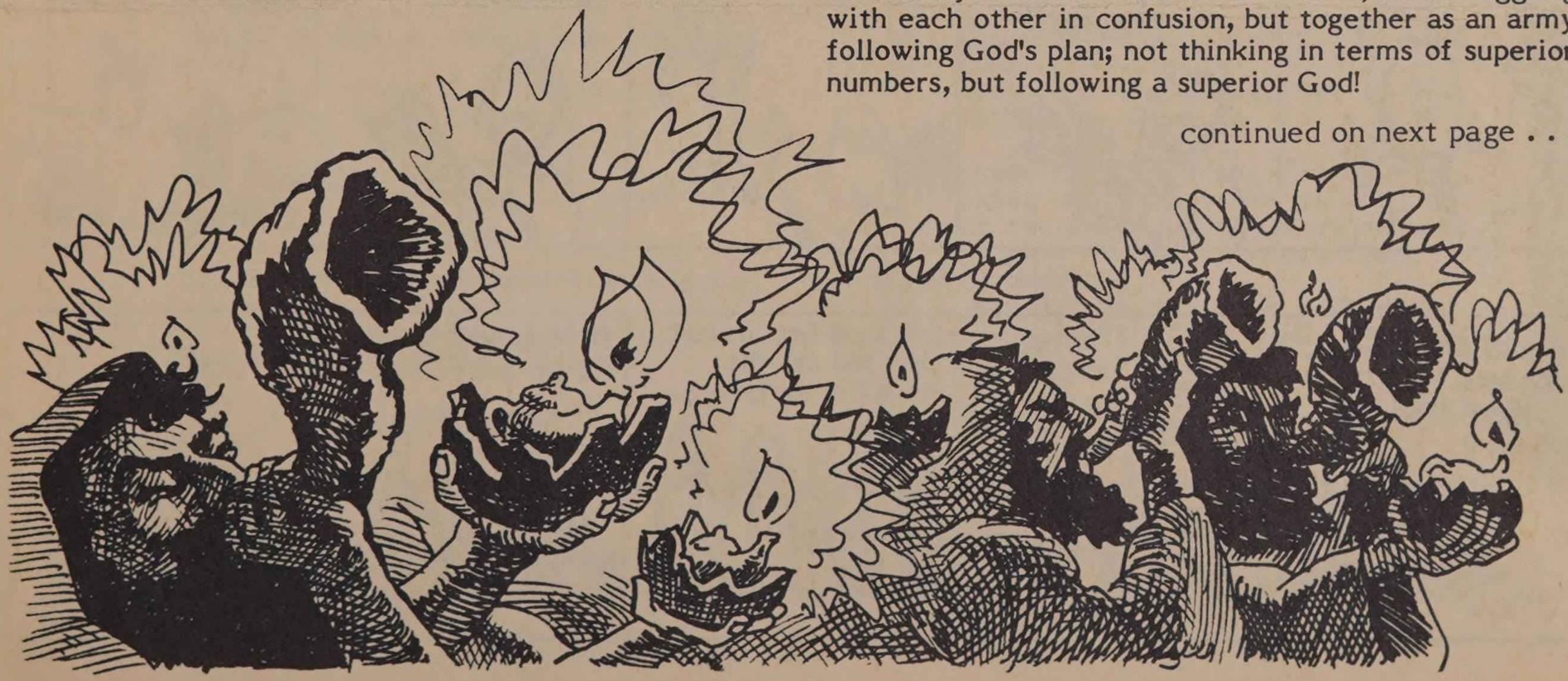


(continued from page 1)

In the battle with the Midianites, God used the natural confusion of men to secure a victory as the Midianites defeated themselves. How sad that, too often, the Church ends up defeating itself as it battles in confusion for numbers or victories.

The Scripture points out that:

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast."

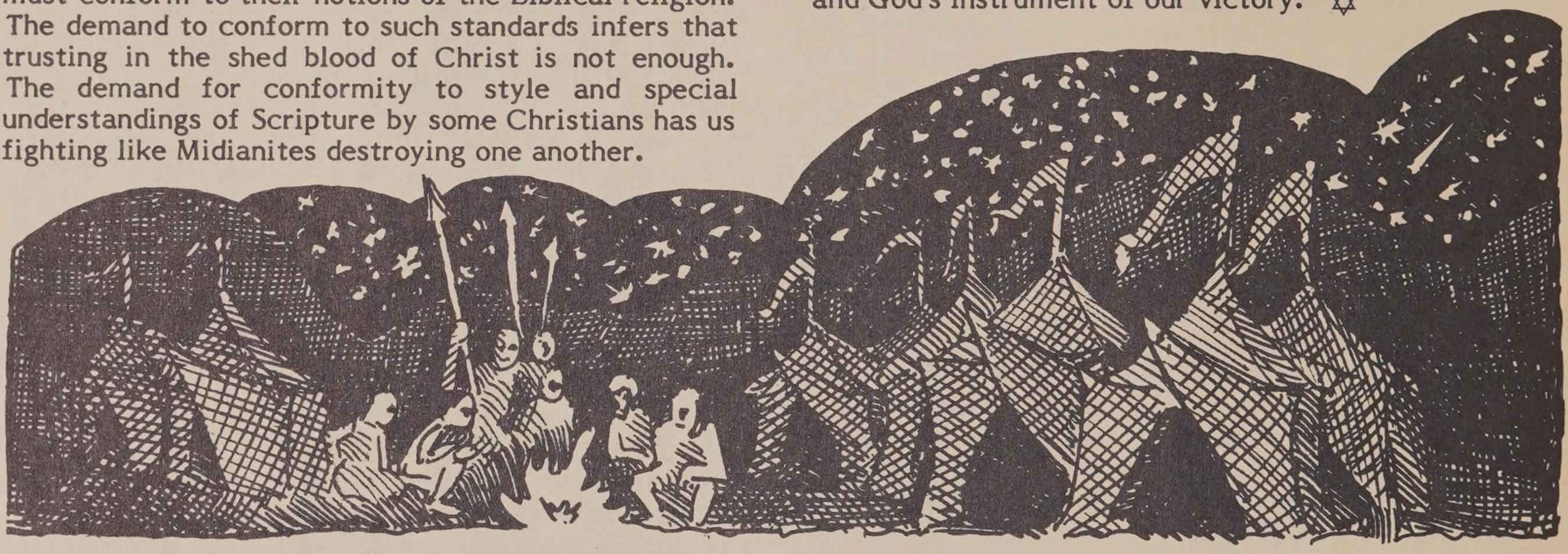
Ephesians 2:8,9

It is not by the works of man that we shall defeat the evil one. Most Bible believers will insist that they know they are saved by grace and not by works. Yet, some are very insistent that all people must conform to their notions of the Biblical religion. The demand to conform to such standards infers that trusting in the shed blood of Christ is not enough. The demand for conformity to style and special understandings of Scripture by some Christians has us fighting like Midianites destroying one another.

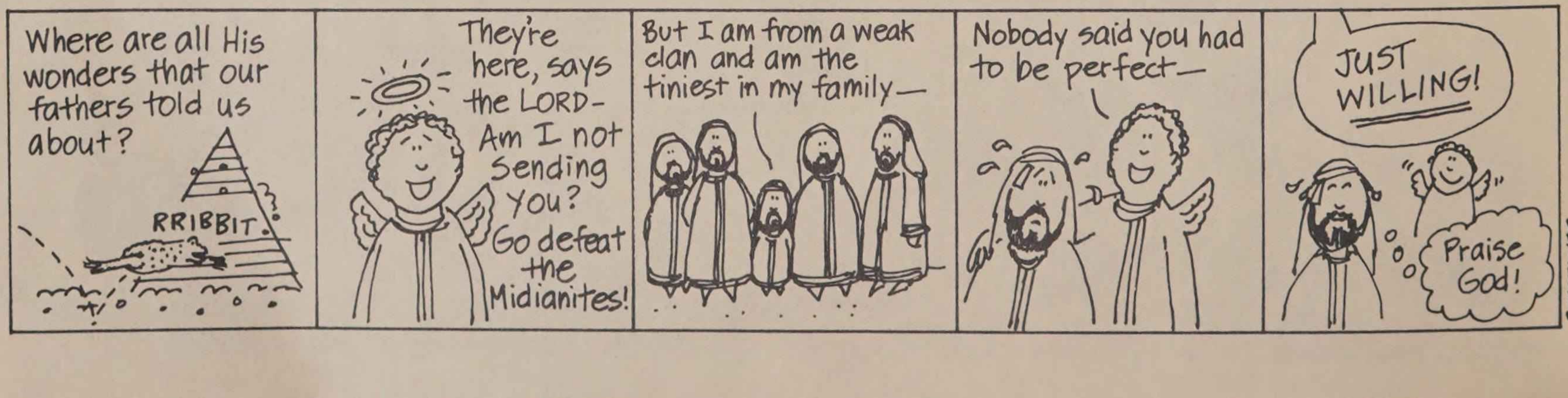
Those who have their own battle plan of how the "good fight" of Christian living should be fought have their own targets and objectives. What they say and do is logical, but they would do well to remember that God's strength is seen in our weakness.

Surely Gideon's 300 had nothing of which to boast. No general in his right mind would have planned such a battle. They could not say they defeated the host of Midian in combat. Rather, they had to confess that God alone gave the strategy. God alone gave the victory, and with hearts inclined toward Him, they could rejoice that the victory was theirs.

Let's not boast one against another that we are saved, sanctified and superior. Let us bear the cross by which we are saved, knowing this is God's strategy, and God's instrument of our victory. ✡



THE BATTLE IS THE LORDS



Personal Evangelistic Dialogue

Those of you who have read Ceil Rosen's testimony will remember the mention of Mrs. Hanna Wago, a missionary to the Jews who first witnessed to Ceil, then led her to Christ and discipled her. The following is from a Bible study guide which Mrs. Wago compiled. We thought it would make a meaningful Bible study for you, our co-laborers in the Jews for Jesus ministry.

Pray for Israel
Love Israel
Witness to Israel

Because Israel is beloved of God for the fathers' sake (Abraham, Isaac and Jacob), and holds a high place in God's favor.

Isa. 43:4; Isa. 46:13; Isa. 49:15,16; Jer. 31:3-12; Hos. 14:4-7; Zeph. 3:17-20; Zech. 2:8; Rom. 11:28,29; Jer. 31:35-37; Isa. 54:11-17.

Because it is God's command.

1 Sam. 12:23; Psa. 122:6; Isa. 62:6,7; Ezek. 2:7; Ezek. 3:17-19; Ezek. 33:7,8; Luke 24:47; Acts 1:8; Acts 26:20; Rom. 1:16. (It does not teach preference but God's divinely ordained order.)

Because they are lost and need to be saved.

Isa. 53:6; Isa. 5:13; Ezek. 18:20; Hos. 14:1; Ezek. 33:10,11; John 8:24; Rom. 3:9-12; Rom. 10:12-17; Gal. 2:16.

Because the Body of Christ is made up of Jews and Gentiles.

Rom. 11:23; 1 Cor. 12:13,14; Gal. 3:28; Eph. 2:1 through Chap. 3:12.

Because God promises us blessing.

Gen. 12:3; Gen. 27:29; Psa. 122:6; Matt. 25:40; James 5:20.

Because God promises punishment for those who persecute them.

Gen. 12:3; Matt. 25:31-46; Isa. 54:15; Jer. 30:11,20; Joel 3:2,7; Zech. 14:12.

Because Christians are debtors to the Jews.

John 4:22; Rom. 9:4,5; Rom. 1:16; Rom. 15:27; Acts 13:26,27 Gen. 9:25-27; Heb. 11.

The rich young ruler asked, "What must I do to have eternal life?" Nicodemus, a great ruler in Israel, asked the same question. The answer has always been the same for both Jew and Gentile.

Exo. 12:49.

When the head of the human race fell into sin, all men became sinners. To be restored to God's favor and have eternal life, man must be saved (converted), or renewed in spirit, after the image of Him that created him. This experience is a miracle and only God can perform it.

Lev. 16:30, 31; Lev. 18:26; Isa. 45:21-25; Psa. 80:3-7; Psa. 51:11-15; Isa. 6:10; Psa. 13:5,6.

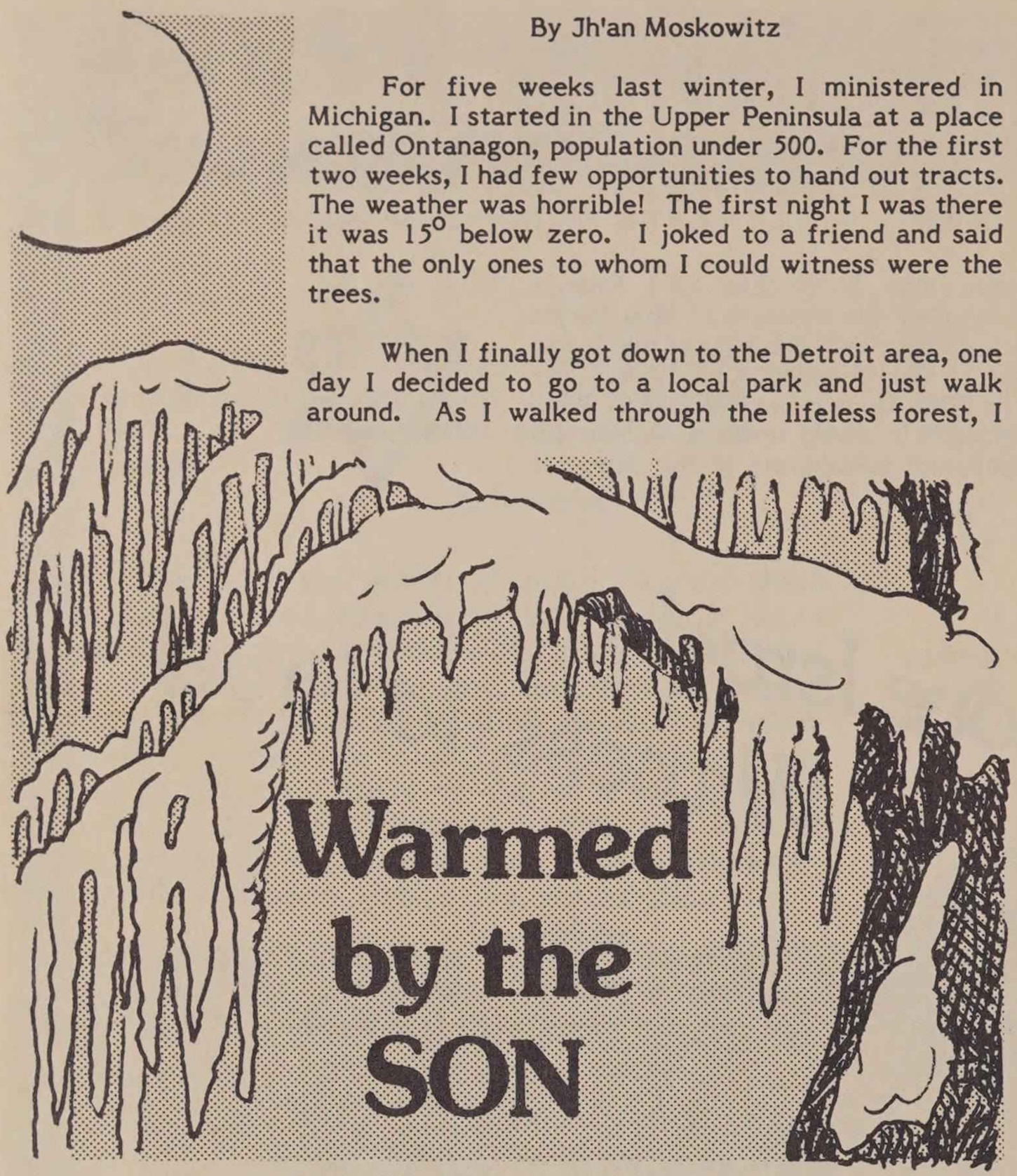
"Conversion," or being "saved" is also called "circumcision of the heart."

Deut. 10:12-17; Isa. 64:5,6; Lev. 26:40-45; Jer. 4:4; Jer. 6:9-10; Jer. 9:26.

The prophets of God, looking into the future, saw a day coming when the division between the Jews and Gentiles, the wall of partition, would be taken away. That event was always connected with the coming of the Messiah.

Isa. 53:6; Isa. 42:1-6; Isa. 45:21-25; Isa. 54:5; Deut. 31:11-13; Gen. 12:3; Isa. 11:10; Isa. 60:3; Mal. 1:11.

Personal Evangelistic Dialogue



By Jh'an Moskowitz

For five weeks last winter, I ministered in Michigan. I started in the Upper Peninsula at a place called Ontanagon, population under 500. For the first two weeks, I had few opportunities to hand out tracts. The weather was horrible! The first night I was there it was 15° below zero. I joked to a friend and said that the only ones to whom I could witness were the trees.

When I finally got down to the Detroit area, one day I decided to go to a local park and just walk around. As I walked through the lifeless forest, I could see just how much damage had been done by the recent ice storm. All the trees were bent and deformed because of the ice. It was as though I was walking through an enchanted forest made of crystal. As the wind blew through the trees, the ice would shatter and come crashing down all around me.

I noticed that a limb, once the ice fell off, would bend back to its original position and appear straight again. So I picked up a stick and started to knock the ice off some of the trees that were about to break under the pressure. As the ice came off, the tree would snap back to its upright position. It was glorious to see those trees stand up straight and tall again.

I prayed silently for a few minutes, and when I looked again at the trees, it seemed that God showed me something about myself, sin and salvation. The tree limbs are like us. We were created to grow tall and straight towards heaven. The ice is like the sin in our lives which causes us to bend over and grow down toward the ground. Now the ice on the trees was very beautiful and made the forest look very inviting, but if it had remained on the trees, it would have eventually killed them. As the sun came out and melted the ice, the trees were restored to their original positions. So it is with the Son who, when He takes away our sin, restores us to our original position with God.

Later that week, I had an opportunity to share the Gospel with a young man on a college campus. That afternoon he let Jesus melt away the ice in his life so he could begin to grow straight and tall again. I wonder how many of the people around us still have their limbs weighted down with the ice of sin, and have not let Jesus take the burden. Pray that spring would blossom in their lives, too.

He said, "*Please pray for me.*"

By Sam Nadler

Scott T. is a young Jewish man with a winsome smile that says, "I want to be your friend," but eyes that look sad and say, "I need you to be my friend." His first words to me were, "So what made you change from being Jewish?"

"Nothing could ever make me change from being Jewish," I responded. "In fact, God likes me to be Jewish since He made me a Jew."

"Then why do you believe in Jesus?" Scott was still smiling, but now there was hesitancy in his voice.

"How about if we sit down," I said, "and talk."

We developed a rapport quickly. He told me he was Jewish. He also told me about his wife, who had left him. The deep hurt and humiliation seemed to be too much for him to bear. Then Scott reflected on the Christians he knew.

"Somehow," he tried to explain, "my friends who are real Christians seem to be on top of their circumstances. It's not that they don't have problems--they really do--but the problems don't drive them crazy. In a way, I want to have 'it,' that special quality of life I see in them."

"What do you think of Jesus?" I plunged in.

"I'm afraid to think of Him. It all seems so easy, but my parents. . . What did your parents do?"

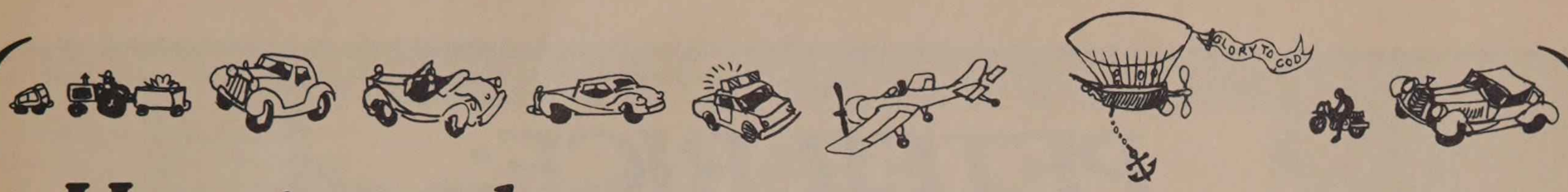
When he heard me relate how my family did not disown me, Scott just shrugged his shoulders, repeating, "It just seems so easy. . ."

"Scott, why don't you ask Jesus into your own life? He wants to bear your burden and pain." Scott's eyes showed fear.

"You see," he said, "I trusted my wife. I would never have suspected her of anything. I really trusted her, and she really made a fool of me. I'll never let that happen again. With Jesus, it all seems so easy. But I'm still afraid."

Oh, how my heart was breaking for Scott. "Scott, it is a fact of life that people will disappoint you. But Jesus promises that He will never leave us nor forsake us, and that He is with us always. Won't you let Jesus bear your pain and heal you?"

"I'd like that. I'd like it so much, but Sam, I'm so afraid. Please pray for me." So I prayed for this 28-year-old Jewish man, that God would help him to trust, not all, but "He who comes in the name of the Lord." Scott said, "Please pray for me." Will you?



How to make your summer vacation count for God (*even if it's only a two week vacation*)

1. Order a t-shirt that says JESUS MADE ME KOSHER or another t-shirt with a Gospel message on it to wear while you travel.

2. Order 100 broadsides or other Gospel tracts that you like a lot and leave them in restaurants where you stop to snack.

3. Write to Christian organizations that you support in the cities where you are going, and stop in at their offices for a tour.

4. If you go to most major U.S. cities, you'll see Jews for Jesus out witnessing. Stop and say a friendly word.

5. When you hear someone complain about the energy crisis and the high price of gasoline, say something like:

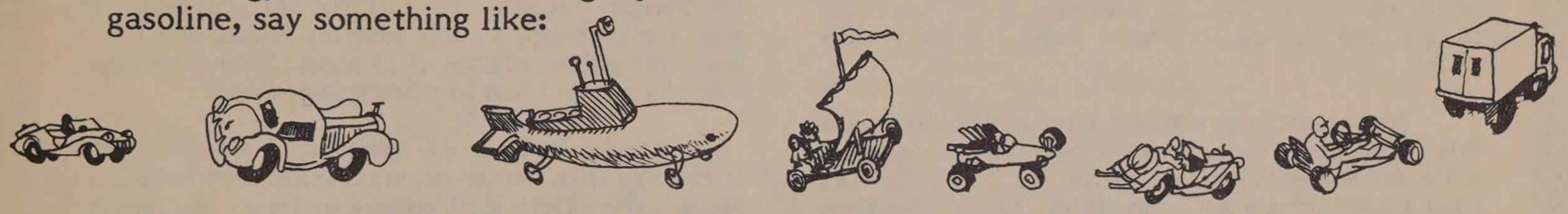
"A tank of gas will only take you to another gas station, but Jesus will take you to heaven."

Or, if you don't like that, try:

"The cost of energy may be high, but you should see what the wages of sin are."

Or maybe you'd be better off to try one of your own.

6. Be sure to attend church on Sunday morning, even if you are not in your own home town. Ask your pastor if he can suggest churches along your route. You'll grow from meeting other people in the body of Christ.



Speaking of Jesus

By Keith Warwick

"I have been attracted to Jesus for two years. I guess I do believe in Him." Daniel, a Jewish man, said to me as I was distributing tracts in Manhattan. Something in his manner told me that he was searching, and not stating a reality from his own life.

I asked him if he would like to sit down with a cup of coffee and discuss Jesus, and he said that he would like to very much. So we exchanged names and phone numbers, and I phoned Daniel later that day.

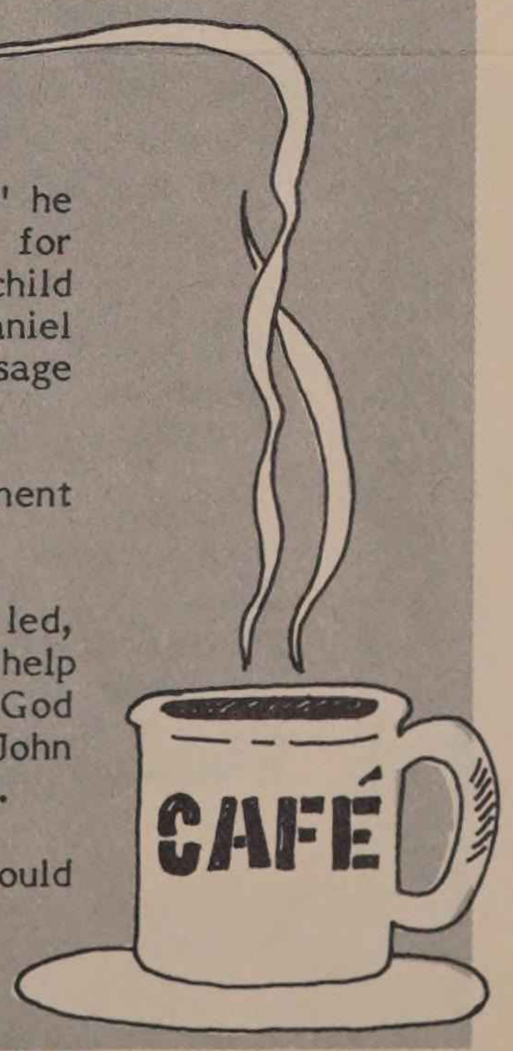
We met the very next day and he immediately began discussing the identity of Jesus. We turned to Isaiah 53 and read together. Daniel agreed that these passages seem to speak of Jesus and His atonement for our sins.

"How can God be in the form of a man?" he asked. Again the prophet Isaiah had the answer for us. We looked at Isaiah 9:6,7 which speaks of a child who would be called Mighty God. Again Daniel nodded slowly as we restated what he felt the passage to be saying: that God would be in human form.

"Daniel, do you want to accept the atonement that God has given us in His Messiah?"

"Yes," he said. So we prayed together as I led, and he repeated a prayer of repentance. Then to help assure Daniel that he had the eternal life that God gives only through His Son, we read together I John 5:11-13. We rejoiced over Daniel's new-found life.

Please pray with us for Daniel, that he would grow to be a mature believer in the Lord.



PETER RICE: A TESTIMONY

My grandfather was a humble cobbler from Austria. He settled down in the Boston area, and it was there that my father grew up. Like most Jewish boys, my father walked five miles in the snow to get to school, played stickball, and went to synagogue regularly. But when Dad went to synagogue, he always had problems with the rabbi because he needed better answers to his questions. He was that kind of student.

For instance, he would ask the rabbi, "Why do we repeat this or that certain prayer everyday?" He asked questions about life and death, and all he walked away with were more questions. So, when he got married, he purposed to raise his family with his own brand of Judaism. Our Judaism was so unique we even attended a liberal church for a while, rather than a synagogue. Then my father died and I began to search for something more permanent in life than the "Rice Family Judaism."

I was restless and eager to be part of the crowd. Like a lot of teenagers, we did things we shouldn't have done. We went around and shoplifted. At first I felt very bad, because I had always been taught this was wrong. After a while, the guilt started to wear off a bit. Until, that is, a fateful day when I was caught and punished. That's when I knew it was wrong.

When I got into high school, I thought that now that I was becoming an adult, I should do something a little bit more "important" with my life. The two most important things to do by my peers' standards were taking drugs and surfing.

Soon I was so involved in the drug culture that I was not only taking drugs, but selling them. All the time, I was missing out on something. My life was going straight downhill. I knew I needed something supernatural in my life. Instead of turning to the Bible, like I should have, I turned instead to an occult bookstore which had just opened up across the street from my high school. I even became one of the charter members.

It was there that I learned about astrology, ouija boards, and all kinds of things in which a nice Jewish boy like me shouldn't have been involved. I thought that I was reasonably happy.

It was at this time that a Gentile Christian friend of mine gave me a book called The Late Great Planet Earth, by Hal Lindsey. Being an avid reader, I accepted the book and I began to read through it. It was really fascinating to me. At first, I thought it was a book on the occult, but it definitely was not!! It was about Jesus coming back again.

As soon as I came to the part about Jesus, I tossed the book across the room, as I thought, "I'm Jewish; Jews don't believe in Jesus." THAT WAS THAT.

But some wheels in my brain started turning, and I began to wonder about my own Jewish heritage. I became a little bit more religious; I started reading books about Judaism; I even read the Old Testament. One of the books I read was Proverbs, because I thought I might find some mystical wisdom from God. Instead, Proverbs turned out to be a very practical book, which talked about a very practical God. I certainly didn't know God.

I wanted to talk to a Christian about Jesus, but I really didn't know what "these Christians" might try. I could see myself going up to one of them and saying, "Excuse me, I'd like to know a little bit more about Jesus; I'm Jewish." I thought they'd take one of their big, black Bibles and beat me with it. I decided the only way to hear the Gospel was through Christian radio and T.V. At least I knew I could turn that off.

I started listening and watching, and, you guessed it, it all started to make sense. Jesus was the Jewish Messiah. He fulfilled the prophecies of old. I even snuck a Bible into my house, and hid it under my pillow, reading it at night. I was impressed with the person I met in those pages--Jesus.

"Maybe Jesus is the Messiah!" I thought. "No! It can't be true. After all, my friends don't believe in Jesus. The rabbis don't believe in Jesus. My mother doesn't even believe in Jesus." But I kept reading and wondering what I should do--was what the world and everyone else had been saying true, or was what the Bible seemed to be saying true?

With very little faith, on May 1, 1974, I got down on my knees and prayed, "Jesus, if you're really there, and if you are the Messiah, come into my life." It wasn't too long after that God worked a real miracle in my life. I lost my desire to take drugs and I started acting like a mensch (authentic person).

A year and a half later, my sister came to Christ. How much more fully I realize now something I learned when I first started to read the Bible:

> The fear of the Lord is the beginning of knowledge . . .
>
> --Proverbs 1:7

«short» Reports to freshen your spirit

For about a year, we've been asking you to send us the names of your Jewish friends who don't (yet) know the Lord. Every other month we send these friends Issues, our evangelistic publication. In March we offered them the Christ in the Passover book. Praise God! Even before the final results were tallied, 200 people wrote in and asked for a copy of this book.

* * * * * * *

All of our missionaries have noticed that more Jewish people are coming to hear us speak when we're in churches. If the Jews for Jesus are going to be in your area, why don't you invite a Jewish friend?

* * * * * * *

Here at Jews for Jesus headquarters, we've noticed that more and more Jewish people are writing to us. Many of these are new Jewish Christians; others are people who are searching. We thought you'd enjoy some of these letters and would pray with us:

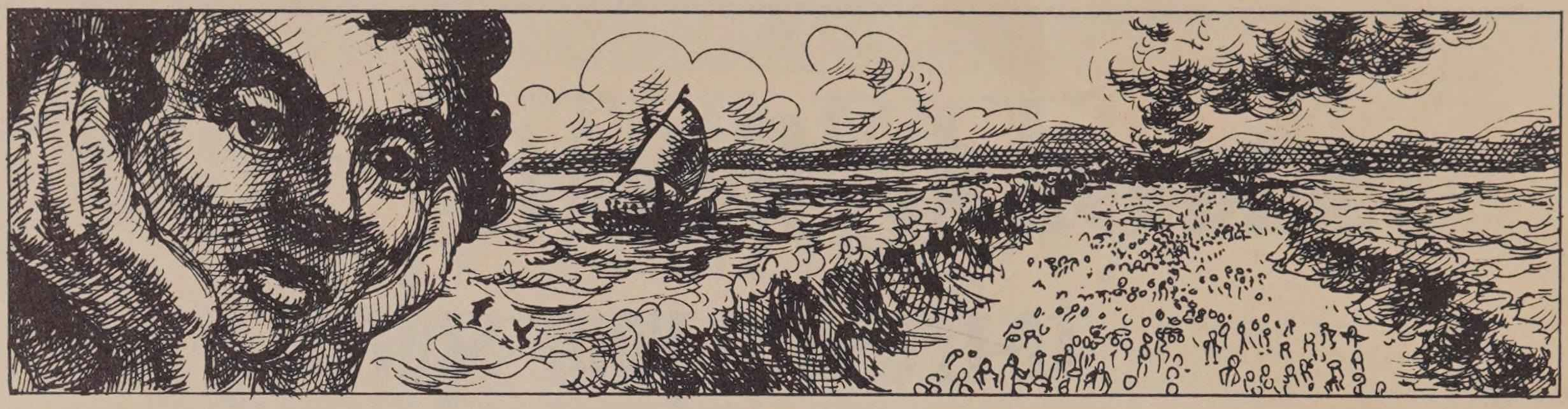
Dear Jews for Jesus

Dear Jews for Jesus,
... I came to Christ about four years ago. My parents are Jews who do not understand how a Jew can believe in Christ. I am looking forward to seeing more Jews for Jesus...

Dear Jews for Jesus:
A friend I work with has interested me in his evangelical church and I've been attending since October. All my questions and seeking Jesus are now coming to a head... Perhaps soon, I will fully feel my commitment to the Lord.
I've heard many times in the recent months about Jews for Jesus. People in my church have met some, but I, who really have a longing to meet some of you, can't seem to. Being Jewish, I want so very much to talk with you people!! I'm hoping sometime soon I will meet some of you in person.
If you can connect me with some Jews for Jesus in my area, I would certainly appreciate it. Or if there is any information you can supply me with, I hope you will take the time to do so. Thank you!

Dear Jews for Jesus,
Please tell me about Jesus being the Messiah. I have asked God many times to point out His Son...

DEAR JEWS FAR JESUS:
As a Jew, before accepting Christ, I was not really a religious Jew, because I was a curious kind of girl. I was always trying to find something better... I did, I found Jesus!!



NOT TOO MANY MIRACLES

I can't quite state when I began my spiritual search, but I do know that it began in earnest on Yom Kippur (the Day of Atonement). I mark my search from that day, for that was when I began thinking about all the miraculous things God had done for my ancestors. I felt left out. I mean, here was a God who had split the Red Sea and had spoken to Moses and David and the Prophets. And me?? I had never seen a miracle. No one I ever knew had ever seen a miracle. I didn't even know if God still did miracles. So I prayed that God would make me to be the kind of Jew who, like my ancestors, would see miracles.

When I came to Christ, for a while, the only miracle I saw was that my entire life was changing--my interests, my lifestyle, my desires. But because it was happening slowly, it didn't seem too miraculous. Then, wow! There was a period in my life when all sorts of things happened one after another. I knew deep inside I had met the God of miracles. Then, suddenly, no more miracles. No signs, no wonders, no completely unexpected improbable events.

I barely had anything incredible at all to share with the people who asked me what was new. I got sort of embarrassed. You know, "prayer and praise time" rolls around and no one has been saved this week. I hadn't prayed for any large amounts of money that came pouring in. My life hadn't been visibly spared. Nothing.

I could have endured this for a week, but it was going into a month or more, and I was beginning to doubt that God was paying any attention to me. I searched for signs and wonders and listened for a still, small voice (or a big, booming one).

I read everything I could find about renewed experiences with God. All through church services I prayed that some gigantic movement would well up within me so I could make a breakthrough. All through Bible studies each week I opened myself up to have a surge of spirituality. Every day I looked around me in case I was missing the obvious blessings God had for me.

Then one Sunday, when someone asked me what I thought of the sermon, I realized I hadn't even heard the sermon. I thought, "No wonder I'm not hearing anything from God in church; I'm not paying attention to what God is saying through the preacher." Sure enough, I stopped and looked around me and realized I wasn't listening to what God was saying through anything!

The Bible had become a channel which either spoke to me in a striking way (like, "Boy, did that hit me right between the eyes; the verse just jumped off the page"), or it didn't speak to me at all. Bible studies were only good if outstanding things were proclaimed. Other Christians were a bore if the Shechinah light didn't emanate from their being (which severely limited my choice of companions). I didn't want God; I wanted fancy trappings.

Actually, it's not so incredible that God speaks to us in great and miraculous ways. Any God who can roll back the Red Sea, who can stop the sun, who can raise people from the dead, doesn't have to show He has strength. And like Susan Perlman says, "God didn't roll back the Red Sea weekly for those who missed the first showing." He was with the Israelites even in the day-to-day heat of the desert. To them, the miracle of manna was just an ordinary daily provision. (Remember that the next time you don't want to say grace.)

The amazing thing is that God can use so many ordinary things--the words of a friend, the message of a pastor, a book by a stranger, a letter from a distant relative. Once I stopped looking for experiences, I began to see God.

Now, the nice thing is, since then I've seen some pretty miraculous incidents. I've seen some really incredible events. But when nothing phenominal is happening, take a look around--you may just be taking some manna for granted!

Amy Rabinovitz

Editor

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Impossible Community

THE IMPOSSIBLE COMMUNITY, by Barbara Benjamin
Published by Inter-Varsity Press

THE IMPOSSIBLE COMMUNITY is written by one who spent ten years enduring the hardship of being a missionary in Ecuador. However, it only prepared her in part to teach at Brooklyn College. The story is one of quiet courage and Christian strength in the face of severe opposition on this campus which has a majority of Jews. We heartily commend this book to those who want to understand the background and problems of evangelism on an urban campus. The price is $2.50 in paperback, and in the event your bookstore does not have it, you can order it from us. Please add 48¢ postage and handling. (California residents add 16¢ tax per book.)

FOR THE CHRISTIAN WHO WANTS TO KNOW MORE ABOUT JEWS AND EVANGELISM

THE JEWS FOR JESUS NEWSLETTER

JEWS FOR JESUS PO BOX 377 SAN FRANCISCO, CA 94101 volume 8:5739

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COME FISHING WITH ME

"And let us not be weary in well doing: for in due season we shall reap, if we faint not." — Galatians 6:9

By Moishe Rosen, Leader of Jews for Jesus

When I was a boy in Colorado, I loved to go fishing. Often very early before school time, I went to fish at Sloan's Lake a few blocks from where I lived. I couldn't afford a fishing rod or fancy equipment, but I had a linen line with a big lead weight at the end. I attached a number of hooks to the line, and with doughballs as bait, sometimes I caught a couple of carp. I would bring them home and my mother would make gefilte fish.

I liked to go to the lake and I knew almost everyone who fished there. It wasn't a popular resort area because there were only carp and catfish. If I ever caught a catfish on my line, I had to throw it back in the lake because it wasn't kosher. (Fish must have scales and fins in order to be kosher.) Still, as much as anything else, I liked going to the lake because I liked early morning, and I liked the other people who went there to fish.

One morning a man drove up in a shiny car. All dressed up in a fancy fishing outfit with a real canvas fishing vest, he started putting together a lightweight bamboo fishing rod. Then he attached a green automatic reel and took out some trout flies. **At first I thought I was going to see an expert fly fisherman so I kind of ambled over to watch.** I couldn't figure out why he was fishing that way since there certainly were never any trout in that lake. Then again, it occurred to me that maybe the Colorado Department of Fish and Game had stocked some trout in Sloan's Lake. At least the people I met in the mornings sometimes talked about the possibility of putting some hatchery fish into old Sloan's Lake.

But even a boy like me could see that for a fisherman the man was awfully clumsy. Twice he hooked those colorful trout flies into the back of his jacket, and had to cut them off. I wanted to talk to him the way I talked to the other people at the lake, but he gave me one glance that indicated that conversation would not be welcome.

Since my own line was set, I went past him to another man who was out at the lake every day. To tell the truth, I don't know if he ever put any bait on his lines. He mostly seemed to be there because he liked the lake and he liked talking to the fishing people. He lived right at the edge of the lake and was retired, so he was always there. I asked him, *"Did they stock the lake with trout?"* He looked at me and said, *Nope; not so far as I know unless they stocked the lake when everyone else was asleep."*

Then I glanced again at the man doing the flycasting. I thought to myself, "Well, he could just be practicing, trying to learn how to use his equipment."

As I passed him again, I heard him muttering furiously, using some words my parents didn't like me to use: *"No blank-blank good fishing rod; no-good tapered line; blankety-blank-blank reel; they must have sold me some no-good trout flies in the sporting goods store!"* Etc., etc., etc. For someone who didn't invite conversation, he was doing a lot of talking!

Then he watched me as I pulled in my line and there were two huge carp. "Better than usual," I thought to myself.

When he saw those two huge fish I caught on my 15¢ fishing outift, it just seemed to make him angrier. I took the fish off, baited the line again with some smelly doughballs, and threw it back in! Within a few minutes, I saw the line go taut and I knew I had another big one!

When the flycasting man saw that, he brought in his own line, broke his fishing rod in half, whirled it and threw it way into the lake. Then he began walking toward me. He frightened me because he seemed so angry. *"They sold me a lot of no-good fishing equipment at that sporting goods store!"* he blustered.

He went on and on telling me how he had been cheated. He stared open-mouthed as I pulled in my *fourth* carp. As a boy I was rather shy, but I decided to be helpful, so I said, *"You didn't catch any fish because you were using the wrong bait. That was good for trout and for bass, but there aren't any of those fish in this lake."*

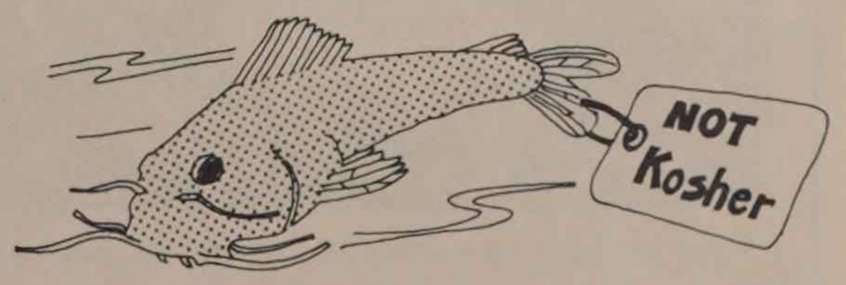
He glowered at me and shouted, *"Don't you tell me how to fish! I was fishing long before you were born!"* With that he got into his shiny new car, slammed the door and drove off.

Why am I telling you this story? Well, it's an illustration—an illustration about life, ministry and the preaching of the Gospel. *That man wanted to believe he was right more than he wanted to catch fish!* He was at the lake at the right time, and his equipment was more than adequate. I would have even given him some of my bait. Fisherpeople did that at Sloan's Lake. His failure was that he never took the time to learn about the fish in that particular lake.

Some people are like that, and I guess pride and human nature won't let people take suggestions or instructions from a child.

I have seen ever so many Christians—yes, even Christian organizations—come out with some rather grand ideas as to how they're going to do the work of evangelism and fish for men. Usually their ideas are exciting and sometimes expensive, like some new kind of method, some kind of radio program or a new kind of visual device or a new kind of meeting format or *something* new. It's always something new. When they're talking about reaching Jews for the Gospel, I'm tempted to offer some suggestions. But then I remember that man at the lake and I think, "If they really wanted to know, they'd probably ask me."

There is a harvest of souls to be gained and there is a lakeful of "fish" to be brought in for God. Fishing for souls is the only kind of fishing that is just as good for "the fish" as it is for the fisherman. **Many fail to catch fish or to reap a harvest because they impatiently refuse to consider the place where they are trying to do God's work. If it's fishing for souls you're doing, you've got to know what kind of fish are in the lake.**



JEWS FOR JESUS IN ACTION

Jesus – A Real Alternative

by Shayna Turner

What do you do when you have a lot of unresolved questions and inner conflicts concerning a very important issue in your life? It helps most people to seek out another individual or group who has had similar experiences and can give you a "witness" or personal testimony.

This is what Ann was seeking when she called the Jews for Jesus headquarters from her home in Memphis with her questions about God. Ann is Jewish and seriously considering Jesus as her Messiah.

Since the Liberated Wailing Wall was in the Memphis area for a week, I contacted Ann to see if we could meet personally. On the phone that morning, Ann quickly extended an invitation for lunch at her home. When I arrived, she and her daughter, Melanie, both greeted me at the door. It was encouraging to see their friendliness and warmth, and their openness in discussing the Gospel.

After lunch, Ann began to explain her background and her search for "real meaning" in life. She had been a member of a large Reform synagogue but had become disillusioned with the emptiness of the services. Upon discussing Jesus with a minister she had met a year earlier, both Ann and Melanie had begun reading a New Testament he had given them. Ann finished by saying she saw Jesus as a real alternative for her life.

So what is holding her back? you might ask. Ann's hesitation to ask Jesus into her life results from a conflict of fear and faith. She loves her family and fears the reaction of her 75-year-old mother as well as other family members and friends. On the other hand, she loves God and wants to commit her life to Him.

We finished our conversation by turning to some Old Testament Scriptures and discussing Ann's doubts and fears from God's perspective.

Please pray that Ann and Melanie, who have received my witness of how a Jew can believe in Jesus, will step out in faith toward a firm commitment to God. Please pray also that they will find fellowship with other Jewish Christians in their area who will reinforce and support them. □

Kosher Lunch

– Peter Rice

After passing out some broadsides in Los Angeles, California, I was approached by Simon.

"Excuse me," he said. *"You are Jewish?"*

"Yes," I replied. *"Are you?"*

It turned out he was not only Jewish, but had been born in Israel. As we discussed spiritual matters, I was surprised to see how open and comfortable he was! Even when we talked over a roast beef sandwich in a Jewish deli, he had no qualms about being seen with someone wearing a "JEWS FOR JESUS" T-shirt!

Though Simon didn't accept Jesus into his life at this time, he did say, *"I believe Jesus was the Messiah, but I don't believe He was God."* For a Jew raised in an Orthodox family in Israel, this was still quite a statement! □

Peter Rice giving out broadsides in Los Angeles.

Gift of Faith

Brent Davis is a member of the Liberated Wailing Wall.

In Miami, I spoke with Joe, an elderly Jewish man who has heard the Gospel several times from some faithful Christians.

Joe kept returning to the subject of the horrible world conditions and questioned why, if there was a God, would He allow such terrible things. But Joe finally did admit that God was not causing the problems; he decided it must be man's fault, caused by greedy and hateful hearts. I asked him what he thought **would** help solve the problems.

"Well," the old man answered, *"I guess people's **hearts** would have to change. They'd have to get rid of the greed and hate!"*

Suddenly his eyes lit up as he realized what he'd said.

"But that's what you said Jesus can do, isn't it?" he exclaimed. *"If only I had the faith to believe that!"*

Joe is closer than ever to accepting the Lord. Please pray that God will grant him that gift of faith. □

IT COULD HAVE BEEN DIALOGUE

by Melissa Moskowitz

As Christians, our primary responsibility to the world is to be representatives of Jesus Christ sharing the Good News with all. But we need to be willing to be taught HOW TO DO THIS. I learned this the hard way through a recent incident.

When I registered for an art class at a Jewish community center, I had two purposes. I was eager to learn more about the art of Hebrew calligraphy. Also, I wanted to meet Jewish people and be in a situation where I could encourage evangelistic dialogue about the Messiahship of Jesus.

Naturally, I was overjoyed when Dov, a fellow aspiring scribe, asked me at the first class meeting if my friend, Barbara, and I could give him a ride home. It was a 45-minute trip back to San Francisco, and I was delighted at the thought of having a "captive" audience with whom to share my faith. As we left the center, Dov asked us what we did.

"You have to guess," I said.

After a few tries, I gave him a hint.

"It's a religious group, and you probably don't like it."

Dov thought for a minute. *"Mormons? Jehovah's Witnesses?"* he guessed. *"Oh, no . . . NOT Jews for Jesus!"*

When I nodded yes, he added, *"You guys are all right, I guess. I don't agree with what you believe, but I think you're kind of brave for believing in Jesus and still maintaining your identity as Jews."*

Dov's apparent openness toward me as a Jew who believed in Jesus triggered a long response on my part. I started talking and I talked for the whole 45-minute drive. I told Dov why the Jews were God's chosen people, what we had been chosen for, why Jesus was the promised Messiah, etc., etc., etc.

By the time we arrived at Dov's house, I had given myself a sore throat, but I went home feeling satisfied that "we" had had a good talk.

A few days later I met Dov at a synagogue gathering. *"I've been trying to call you all week,"* he said. *"I was really hurt the other night because you didn't give me a chance to talk. You acted as if you knew more about Judaism than I did. Did you mean that if I don't believe in Jesus, I'm not as good a Jew as you are? I thought that's what I heard you saying."*

Whew! Needless to say, I felt like crawling into a hole and disappearing.

Where had I gone wrong? What should I have done to create an atmosphere where effective dialogue could have taken place? Once I recovered from the embarrassment and frustration of having done things "my way," I stopped and thought about what Jesus would have done. In retrospect, I saw a number of things I did that were detrimental in my witness to this Jewish man.

First, I hadn't known Dov for more than ten minutes. I tried to witness to somebody who hardly knew me and who had no reason to trust me or what I was saying. I assumed that because Dov was Jewish, he would want to talk about Jewish things. (Religion is a personal thing, and often Jewish people need to feel comfortable before verbalizing how they feel about it.)

Then I monopolized the conversation. I didn't wait to hear what Dov thought; I just kept on talking. It could have been dialogue; instead, it was a sermon.

My third mistake was that I treated Dov as a "captive" audience, assuming he wanted a further explanation of why I believed in Jesus. Dov never asked me that. He just commented it was "brave" of me to do so. It didn't occur to me that maybe Dov **didn't** want to talk about Jesus; maybe he just wanted to get to know Barbara and me. I never gave him much of a chance to say so or even to change the subject.

What could I have done instead? There are some basic do's and don'ts of evangelistic dialogue, and I've covered some of them here.

IF YOU'D LIKE TO WITNESS TO A JEWISH PERSON, FIRST BECOME HIS FRIEND. Take ten minutes to ask him questions about himself. We don't gain points with God for every person we lead to Christ, so avoid the pitfall of becoming a spiritual "scalp hunter." In my eagerness to tell Dov about Christ, I treated him as a prospect instead of an individual.

LISTEN TO THE OTHER PERSON'S POINT OF VIEW. Evangelistic dialogue must be two-sided, otherwise it's evangelistic monologue. DO NOT MONOPOLIZE THE CONVERSATION.

DON'T ASSUME THAT YOUR JEWISH FRIEND IS INTERESTED IN JESUS JUST BECAUSE HE OR SHE IS INTERESTED IN YOU. Dov wanted to be our friend. He wasn't asking for a sermon, just a ride home. It was wrong to use that occasion as an opportunity for preaching. If your Jewish friend accepts an invitation for dinner at your house, don't assume that he wants to hear about Jesus. Maybe he's just hungry!

These are some basic ideas on how not to fall into the same traps that I did. Hopefully, my monologue will someday be used by God to start Dov thinking seriously about Jesus. God can take our mistakes and turn them to suit His purpose, and it's comforting to know that the job doesn't rest solely upon us—thank God! □

THAT THEY MIGHT BE SAVED

We frequently meet Christians who are afraid to witness to their Jewish friends. They fear that Jewish people know more about the Bible than they do or they think they may lose a friend.

You may have already encountered some of these problems and, then again, maybe you have not; but you *are* thinking about witnessing. What type of situation may come up?

To give you a better understanding of what goes on in the mind of a Jewish person when confronted by the Gospel, some of the Jews for Jesus staff will share their own initial reactions and thoughts before they came to Christ.

Dave Lipkowitz gave the typical put-off used by many of our Jewish people. When approached, he said, *"Hey, don't talk to me about Jesus—I'm Jewish!"* However, he was thinking, "Boy, I hope that ends *that* conversation. I'd be afraid to find out that he might be right."

Sandy Cohen used *"Are you forgetting that I'm Jewish, and we don't believe that?"* Meanwhile, she was really thinking, "Oh, no! If I ever even considered this possibility, what would my parents think? Why, they would be so angry!"

Ellen Covett relates much of the same. She told the first person who approached her, "If *I thought I wanted to go to God, I would certainly do it without Jesus. I wouldn't need a middleman; that is,* if *I wanted to go to God."* She, too, was thinking, "I don't even want to think that any of this stuff is true."

Even **Doniel Hart,** who was immediately interested in knowing more, feigned disinterest.

There are others who, when approached with the Gospel, will be more aggressive in dealing with the issue of Jesus. **Nikki Hevesy** says, *"The first time I heard the Gospel was when a friend handed me a tract. We were on a school bus at the time, so I ridiculed her as loudly as I could and continued until I got off. I hoped that if I embarrassed her enough, she wouldn't press the issue."*

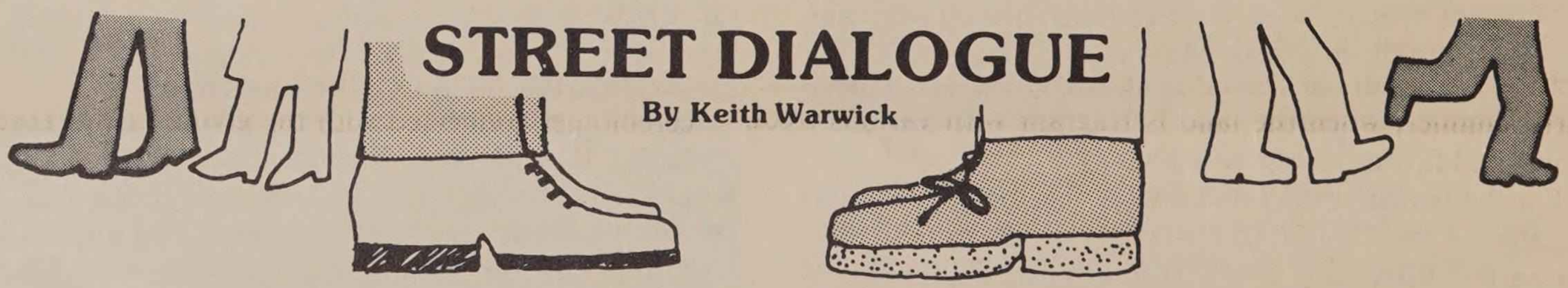
Then there are those who react on a more intellectual level. **Melissa Moskowitz** says she knew the Gospel couldn't be true because if it were, she would surely have learned it before she was an adult.

Terrie Bialostok was sure that any intelligent person would know that the Bible was just a lot of made-up stories.

Tuvya Zaretsky went so far as to think that he might as well believe in Harvey the six-foot rabbit as in Jesus the Messiah.

But, an important thing for Christians to know is that many Jewish people react *favorably* to the Gospel right from the start! **Brian Chernock** says he listened attentively to the Good News of the Messiah out of curiosity and a keen sense of need for something more in life. **Eileen Rosenbloom** claims that she had been searching for truth for a long time, and when she heard the Gospel she eagerly set about to learn more.

The wonderful thing is that all of these people, regardless of their initial reactions, are now believers. The lesson we can learn from these testimonies is that God makes the change in the heart; we just need to make ourselves available to witness! *Each of these Jewish people has come to the Lord through the witness of a Christian who was bold enough to make himself available to God.* Will you make yourself available to bring the Gospel to *your* Jewish friends?



STREET DIALOGUE

By Keith Warwick

"I would like to see you guys in action," commented Michael M., a Jewish man in his forties.

I had been distributing broadsides on a busy corner in New York City, but I briefly stepped out of the flow of pedestrian traffic and began a dialogue with him.

Mr. M. told me that he had a desire to attend a Jews for Jesus fellowship. Although he declared he was an atheist, he seemed open to the Gospel message. He said that each Saturday he looked in the paper and went to the church service that had the most interesting message title.

We talked a little while longer about God, and before he again became part of the pedestrian traffic, I took down his address.

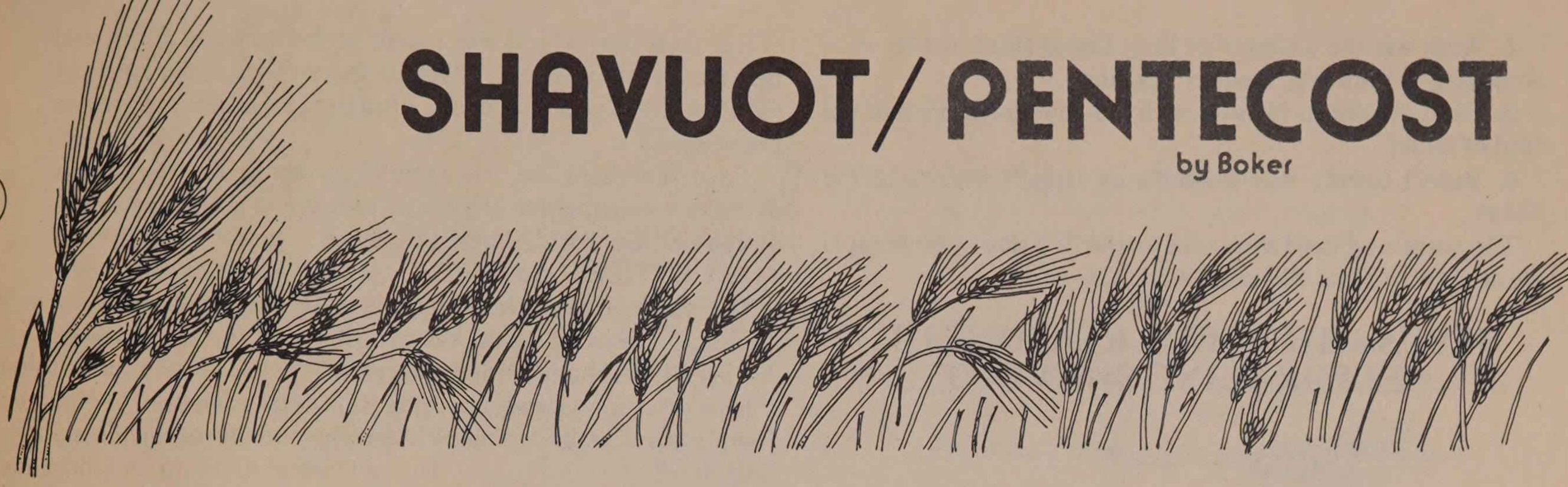
Soon after this first meeting, I sent Mr. M. some Gospel information and a personal letter. In the letter I wrote that it was important for him to believe that God exists and be open to Him before anything I could say would be beneficial to him. I told him his efforts should be directed to search out and find God Himself, rather than to rely on different religious observances or organizations. I closed the letter by suggesting that if he was interested in further discussing how a person can enter into a personal relationship with God, we could get together sometime in the near future.

About one week later, I just "happened" to bump into Mr. M. again in Penn Station. He told me that he had appreciated receiving my letter and that he *would* be interested in getting together at an appointed time in the future.

Mr. M. does have an interest in knowing there is a God and I will be contacting him again. **Please pray that he will come to have a relationship with God through the Messiah, Jesus.**

SHAVUOT/PENTECOST

by Boker



Jews for Jesus, P.O. Box 377 San Francisco, CA 94101

God commanded the Israelites to appear before Him three times a year in the Holy Temple in Jerusalem. This dramatically preserved the memory of the three significant periods in their early history in which God proved he was the Savior and Redeemer of His people.

Passover (Pesach) celebrated the deliverance from Egyptian bondage and was symbolized by the offering of the Passover lamb. Pentecost (Shavuot) celebrated the firstfruits of a new harvest and was symbolized by the offering of two wave loaves of newly harvested wheat. Tabernacles (Sukkot) celebrated the end of Israel's wandering in the wilderness and entrance into the Land of Promise, symbolized by the building of lightly constructed booths.

EARLY HISTORY

Shavuot (also spelled Shavuos) means "weeks." The Greek translation is **Pentecost** meaning "fifty" because it falls fifty days after Passover. The Biblical names for the festival are: "Hag-Shavuot" (Feast of Weeks- Exodus 34:22; Deuteronomy 16:10), "Yom-ha-Bikkurim" (The Day of the Firstfruits-Numbers 28:26); and "Hag ha-Kazir" (The Harvest Feast-Exodus 23:16).

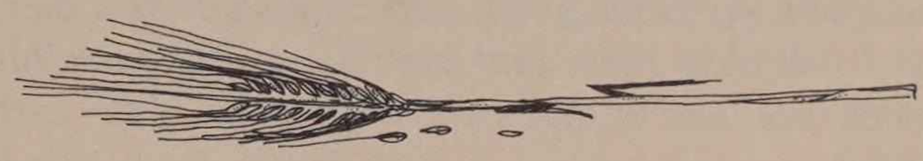
Grain harvest in the Mid-East is a time of great joy and festivity. It occurs at the most beautiful season of the year, early summer, when the land is fragrant with various trees, plants and flowers.

For the Israelites the *beginning of the grain harvest* was the sacrifice in the Temple of the **omer**, the first sheaf of newly cut barley. Fifty days later (seven weeks), at the *close of the total grain harvest,* two loaves of bread were offered. The bread offering was called "the firstfruits of the wheat harvest."

This was a joyous time for the Jewish people. The Mishnah (a rabbinic commentary on the Hebrew Scriptures) describes the preparations. The villagers first assembled in the large town of their district and then proceeded together, carrying baskets of their first ripe fruits to the Temple where they were welcomed with song by the Levites (Temple priests).

For centuries Shavuot retained its character as a thanksgiving festival in which Israel expressed her dependence on God's provision in the land. However, Shavuot was observed only in the Temple, and when this holy place was destroyed in 70 A.D., Shavuot had to take on new meaning or be lost as a Jewish holiday.

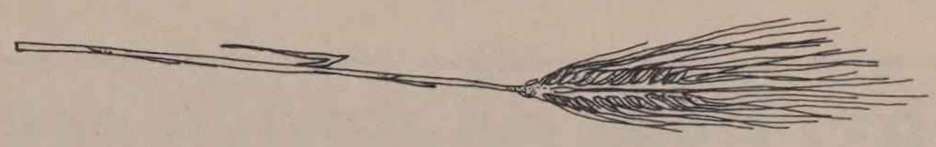
RABBINIC TIMES — THE DIASPORA



When the Jewish people became dispersed throughout the nations, a new dimension was added to the Shavuot celebration. After many calculations and great deliberation, the ancient rabbis surmised that God revealed Himself on Mount Sinai and gave the Law (Torah) to Moses on the Day of Shavuot (Pentecost).

They pointed to Exodus 19:1: *"In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai."* The description of the feast in the liturgy, therefore, is "zeman nattan toratenu," "the time of giving of our Torah." **Whether or not this was a correct interpretation, Shavuot is now celebrated as the birthday of Judaism!**

CELEBRATING SHAVUOT IN 1979



The agricultural association no longer had much meaning after the Temple was destroyed and the people were dispersed from the land. Additionally, there were no Biblical ceremonies connected with the giving of the Torah since the declaration of the holiday was post-Biblical. What customs remain today and how is Shavuot celebrated?

In modern Israel, attempts have been made to revive some of the harvest festivities. In the month of Sivan (May-June) the farm settlements (Kibbutzim) celebrate with songs, dancing and theater performances.

In worldwide Jewry, for the celebration of the giving of the Torah, it is customary to adorn the synagogue with green plants and flowers because Sinai was green at the time the Torah was given.

In the Jewish home it is customary to eat dairy products, for the Torah is compared to milk. Also, according to one explanation, after the receiving of the Torah, the people were so tired and hungry that after returning to their tents, they couldn't wait for the long preparation of kosher meat so they rushed to eat whatever dairy products were available.

The **Book of Ruth** is read in the synagogue at Shavuot for several reasons:

1. The events took place at harvest time (Ruth 2:23).

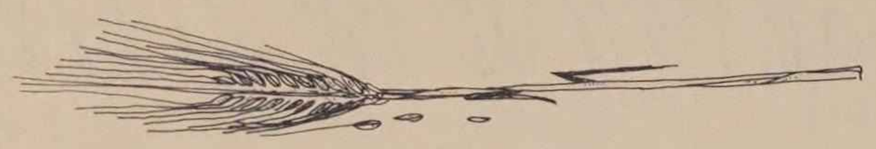
2. Ruth was the ancestor of King David (Ruth 4:17), who, according to tradition, died on Shavuot.

3. Ruth desired to identify with the Jewish people and the God of Israel.

4. Ruth's loyalty was symbolic of Israel's loyalty to the Torah.

The portion of the **Torah** read on the first day of Shavuot is the account at Sinai (Exodus 19:1-20,26).

JESUS—THE TRUE REASON FOR CELEBRATING SHAVUOT



"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

—Genesis 12:2-3

The Abrahamic Covenant reveals the purpose of God to provide through the nation of Israel a Savior and Redeemer. *"In thee shall **all families of the earth** be blessed."*

This is the great promise fulfilled in Abraham's Seed, Jesus the Messiah!

In Israel's early history, separation from the nations (or Gentiles) had preserved her from following the practice of pagan idolotry. God called the Israelites to be a separate people, a chosen people, a people of the covenant, a people of the Law, a light to the nations.

But then that which was meant to be a means to an end became an end in itself. Through the centuries, the spirit of God's statutes was lost, and a strangling legalism imprisoned the people.

Jesus reiterated the Abrahamic Covenant to His Jewish disciples by saying that they were to become a blessing to the nations of the world. They were to go out and bring EVEN THE GENTILES into God's Kingdom! (Matthew 28:19-20.)

This element of surprise continued for Peter and the other disciples even after Jesus' resurrection and for seven weeks (50 days) until Shavuot (or Pentecost).

Jesus, before ascending to Heaven, had commanded His disciples to wait in Jerusalem until they would be given the Holy Spirit.

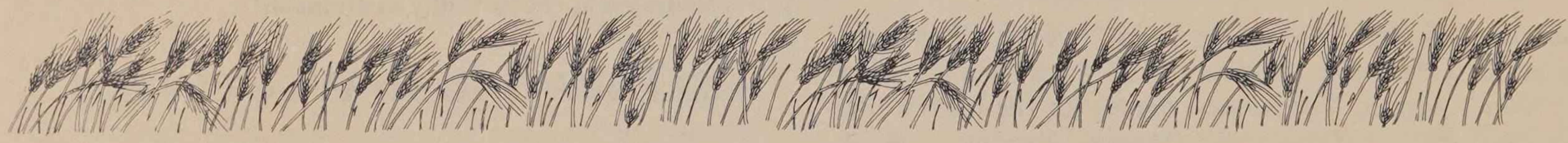
"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven."
"And when the day of Pentecost was fully come, they were all with one accord in one place."
"And they were all filled with the Holy Ghost . . ."

—Acts 2:5,1,4a

Three thousand people gladly received the message of salvation and this, then, was the birthday of the Church!

In the Old Testament, the beginning of the new harvest was marked by the offering of the newly-cut barley sheaf. **That symbol became a glorious reality in the New Testament when Jesus rose from the dead.** He became the **firstfruits of the Resurrection** (I Corinthians 15:20).

To complete the harvest symbolism, the two wave loaves ultimately found their reality in the Church composed of both Jewish and Gentile believers!



FIRST DAYS OF JEWISH FESTIVALS 1979-1989

YEAR	1979	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989
PESACH (Passover)	Apr 11	Apr 1	Apr 19	Apr 8	Mar 29	Apr 17	Apr 6	Apr 24	Apr 14	Apr 2	Apr 20
SHAVUOT (Pentecost)	Jun 1	May 21	Jun 8	May 28	May 18	Jun 6	May 26	Jun 13	Jun 3	May 22	Jun 9
SUKKOT (Booths)	Oct 6	Sep 25	Oct 13	Oct 2	Sep 22	Oct 11	Sep 30	Oct 18	Oct 8	Sep 26	Oct 14

Jews for Jesus, P.O. Box 377 San Francisco, CA 94101

6. AND, don't forget--we're willing and eager to visit your church to share what God is doing among the Jewish people. If we haven't been with your church family in a year and you'd like to see us back, call our Department of Mobile Evangelism, Mrs. Kresha Warnock.

7. One thing in closing: if you have Jewish friends in the Bay Area who would be willing to meet with a Jewish person who believes in Jesus, we'd be happy to call, write or personally visit such interested people. Or, we could tell you when one of the Jews for Jesus will be speaking in your neighborhood and you could invite your Jewish friend to come hear us.

Thank you for your friendship in Christ and your service with us for the Savior.

Yours in His name,

Moishe Rosen

Moishe Rosen

MR:er

JEWS FOR JESUS

Moishe Rosen, Chairman

April 27, 1979

Dear Bay Area Friends:

We've got several items of interest especially for you.

1. Many of you have written us asking if we make Hebrew classes available. We don't, but SIMPSON COLLEGE here in San Francisco has a summer Hebrew course available. The objective of the course is for every student who participates to leave the course with the ability to read Biblical Hebrew at the intermediate level and converse in modern Hebrew at a beginning to intermediate level. This summer course also provides eight units of language or elective credit. The dates the course is being offered are: June 4th through 28th and July 9th to August 2nd. Classes are Monday through Thursday from 6:30 p.m. to 9:45 p.m. For further information, please contact Dr. Donald J. Wold, Simpson College, 801 Silver Avenue, San Francisco, California, 94134, (415) 334-7400.

2. Workers needed. We still need some workers for our San Francisco headquarters. If you have office or printing skills and would like to put them to work in a Christian ministry, call: Mary Kaye Bradley, Jews for Jesus Personnel Officer, (415) 864-2600.

3. Volunteers needed. If you can't work with us full or part-time, but you want to help out one day a month or one day a week, we've got tasks that can be done by volunteers. If we can fill these volunteer positions, it will give our staff opportunities to do other work, and in some cases can help us institute evangelistic programs we're hesitant to at present because the support staff is already overloaded.

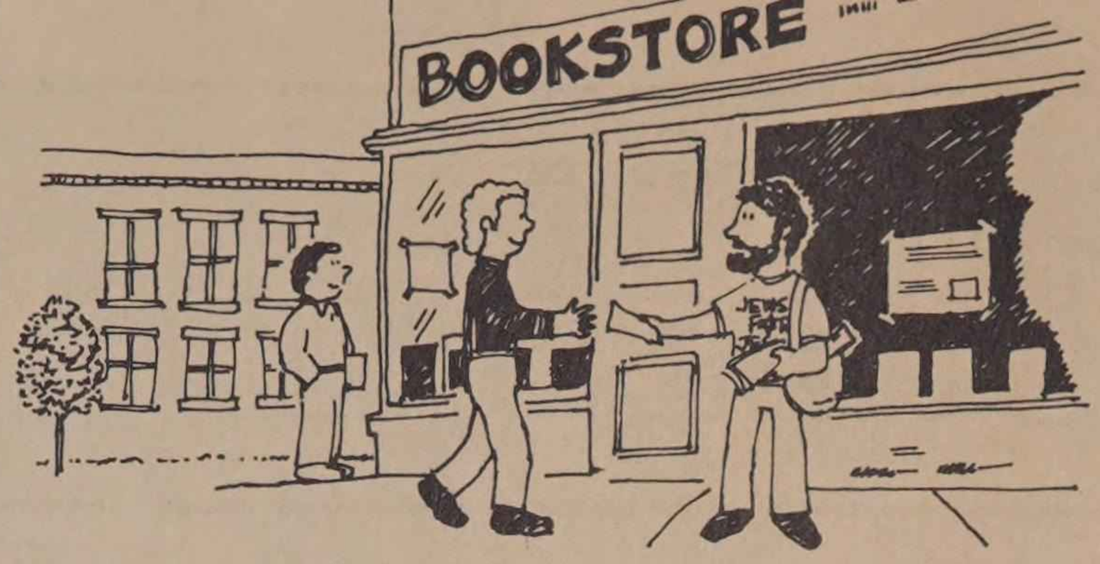
4. Neighbors needed. Next year, from September to May, a number of Jews for Jesus will be coming to San Francisco for a time of intensive missionary and evangelistic development and training. Many of our missionaries and missionary families will need homes. If you have an apartment, flat or house you'd be interested in renting for that time, please let us know.

5. Musical instruments! Not only in our Bible study, but during many of the events we hold here in our headquarters and at various campuses, we play Jewish Gospel music. We believe that Gospel music cheers the soul! We have a need for some instruments to accompany us in the music--the piano we're currently using has seen better days of service! If you have an in-tune piano, or other instruments that you would like to donate or sell at a reasonable price, please call our office manager, Jeff Fritz.

60 Haight Street San Francisco, CA 94102
(415) 864-2600

CURIOSITY AND COMPLAINT

by Isaac Stoll



While I was on a college campus in Atlanta, Georgia, God provided some terrific opportunities for witnessing!

As a member of the Liberated Wailing Wall, I was handing out Jews for Jesus broadsides in front of the campus bookstore, eagerly awaiting a chance to talk with some Jewish students about God. I didn't have to wait long! As I handed a broadside to a student named Mark, he stopped and did a double take. JEWS FOR JESUS?!! I chuckled and said, *"Sounds crazy, huh?"* He grinned and started reading. Our broadsides are written to provoke curiosity and, sure enough, Mark began asking questions.

In the middle of our dialogue, the campus chaplain approached us hesitantly. *"You're antagonizing the Jewish students here,"* he began uneasily. *"Why rile them up? I really don't think you should do this."*

I couldn't believe my ears! It occurred to me that this man was probably reacting to outside pressure. My reply was, *"Doesn't it say that the Good News of Jesus is for **all** who believe, to the Jew first and also to the Greek? If you knew the most wonderful thing in the world, wouldn't you want to share it? Not wanting the Jewish people to hear about God is selfish. I thank God the Gentile Christian who led me to the Lord didn't think like you!"*

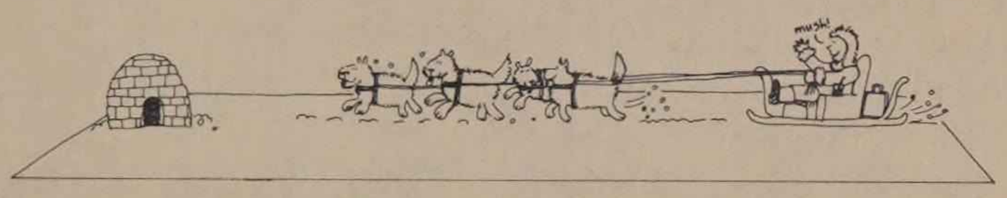
By now a good-sized crowd was gathering around us and one of the Jewish students, Scott, boasted to me that **he** was the one who complained to the chaplain about our presence on campus. Scott was so angry that he wasn't interested in any form of dialogue—only monologue! He said that he could speak for the **whole** Jewish student body and that **none** of the students on the campus were interested in what I had to say about Jesus!

Much to my surprise, Mark stepped in at this point and said, *"Hey! You can't speak for me! I want to hear what this guy has to say!"*

Scott heatedly left, threatening to complain further to the campus police, but Mark stayed to have some meaningful dialogue. When he finally left for classes, he announced that he was going to check the Scriptures in both the Old and New Testaments!

Though Mark and Scott's initial reactions to the Gospel message were different, please pray that their responses will be the same—that they will accept Jesus as their Messiah!

THE YUK SYNDROME



by PAT BOKER, guest editor

It's a terrifying feeling to wake up at work and find out all your wishes have come true. I never thought that I, Pat Boker, a shiksa (Gentile girl), would live to see the day. For the past three years I have worked with Jews for Jesus primarily as staff artist and specifically as the layout artist for the Jews for Jesus newsletter. For three years I have worked/hassled/argued with Amy Rabinovitz, our beloved newsletter editor.

*"We need to add something **interesting** to the newsletter. We need to be **progressive**!"* I would say dramatically. *"What if I draw cartoons? The whole newsletter in cartoons! Or maybe we'll have coupons that when cut out and rearranged in numerical order create a map of the best restaurants in the United States and Canada (as fully approved by the Liberated Wailing Wall)."*

But Amy, poor Amy, is afflicted with the incurable disease that every editor gets when listening to the staff artist. It's called the YUK SYNDROME. The facial muscles and the voice box are the affected areas even though the transmission is through the ears. Just as the staff artist is relating an EXCITING, VIBRANT, NEW IDEA, the seizure occurs. SCRUNCH, GRIMACE, go the facial muscles and the only audible word you hear is . . . "YUK." Naturally, as part of the symptoms, the subject is changed as though nothing had happened.

How I wished I had a chance to edit the newsletter, JUST ONCE! **Then it happened.** Her suitcases were marked EL AL, her tickets said Chicago and the speaking itinerary was for Texas. She appeared in the art room with twinkling eyes and in one melodic breath asked/stated/granted the wish. . .

"How-would-you-like-to-edit-this-month's-newsletter? You-would-BYYYYEE!!"

Ecstatic, I pulled out a clean, college-ruled 8½x11" paper. Thoughts of **plastic-coated** newsletters danced through my head. **Artsy** newsletters with enough white space to drive a team of sled dogs across came to mind.

"Newsletters in color, with 3-D glasses!!!" I proclaimed out loud.

Immediately it happened. My ears no sooner heard the exciting, vibrant, new idea than my facial muscles twitched, scrunched and grimaced. The only word that I, THE EDITOR, would use to describe **that** idea was . . . "YUK."

Amy would have been proud.

JEWS F✡R JESUS

Classified Ads

60 Haight St.
San Francisco, CA
94102

★★★

FOR THE CHRISTIAN WHO WANTS TO KNOW MORE ABOUT JEWS AND EVANGELISM

THE JEWS FOR JESUS NEWSLETTER

JEWS FOR JESUS PO BOX 377 SAN FRANCISCO, CA 94101 volume 7:5739

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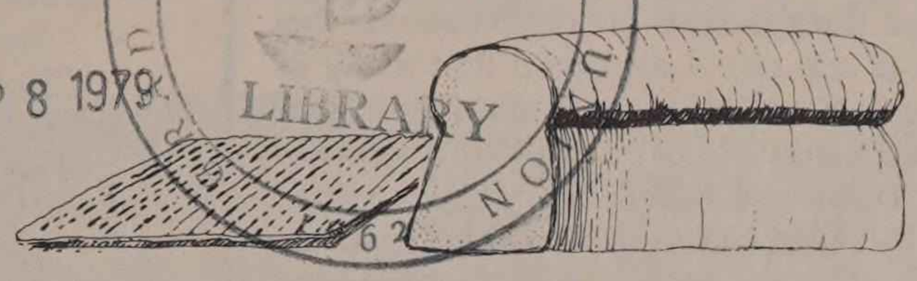
OLD LEAVEN IN THE NEW LUMP

By Moishe Rosen, Leader of Jews for Jesus



"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us . . ."

—I Corinthians 5:7

At this Passover time, we should all be mindful of the leaven that must be removed from our lives. The Apostle Paul didn't need to explain this typology in his letter to the Corinthian church. Though the congregation was largely Gentile, they had been taught by Jewish Christians and well understood the meaning of what Paul said. **They knew the Hebrew Scriptures and Jewish tradition referred to leaven as a symbol of sin.** They recognized he was teaching them that they must regularly rid themselves of accumulated sin in order to restore fellowship with the Almighty. Only then could they find meaning in worship and joy in Christian living.

The typology of leaven as a symbol of sin presents a very clear picture of the sin problem.

Sin is inherited and infects all humanity. The sourdough method, familiar to us here in San Francisco and used in ancient breadmaking, graphically illustrates this point. They had no yeast in Bible times. In order to leaven their bread, the ancients removed a small gob of raw dough from the previous batch, wrapped it in a damp cloth and set it aside until the next time they wanted to bake bread. Then they brought out the old gob of leavened dough and mixed it into the fresh batch of dough as "starter." After a short time, the entire new mixture was leavened, and again they reserved a small lump of that dough for the following batch of bread. As each batch of leavened dough was organically related to the batch before it, so the sin of our first father, Adam, is passed on and permeates each generation of humanity.

Galatians 5:9 teaches that a little leaven leavens the whole lump. **Just a little sin is enough to infect an entire life.** Sin, like leaven, grows and grows until it takes over and changes the whole nature of that which it permeates.

Christ breaks the power of sin in the believer's life. At Passover, the cycle of leaven was broken as the Israelites purged the old leaven from their homes. At Calvary, the sacrifice of God's perfect Lamb broke the cycle of sin in the human race. Because Christ our Passover is sacrificed for us, we can purge out the old leaven from our lives and be a new lump.

Still, we must constantly be on guard against sin's return. The Israelites didn't worry how they would get their leaven started after Passover. All they had to do was mix a batch of flour and water and wait. The yeast spores were airborn, and in a few days anything that come in contact with the air became leavened. Though we are cleansed by Christ, there is still the danger of becoming infected again with the disease of sin. **Once we are born again, the sin disease no longer has the power to kill, but it can make us spiritually weak and ineffective.** But God provides the remedy. The Scriptures teach that if we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. The key, then, to purging the leaven of sin from our lives is confession.

Recently, a brother-in-faith told me he no longer enjoyed church or celebrating communion. I told him bluntly that he had made an understatement. He looked puzzled, and I added, *"What you really mean is that you no longer enjoy the Lord."*

He didn't shrug off the accusation or take offense. *"I never thought of it that way, but you're right,"* he said.

What was happening was, whenever he came into a worship service, he became acutely aware of the fact that he was not experiencing the presence of the Almighty. That's one reason why backsliders not only avoid church (in fact, church avoidance is one of the first signals of backsliding), but they avoid fellowship with Christians because they are unable to enter into the joy of the Lord.

"How do I begin to change that?" this brother asked me.

"Well," I told him, *"usually others will tell you to start with more Bible reading because faith comes from reading the Bible, and more prayer because a sense of the Holy Presence comes from prayer. But I'm not going to give you that advice because I know you're not by nature inclined to follow it yet. The beginning point is to purge out the leaven of sin that has accumulated in your soul. Have you made it a regular practice to confess sin according to I John 1:9?"*

This brother had not stopped going to church. It had just become a meaningless experience to him.

"Yes," he said. *"Every Lord's day before the service, I bow my head to pray, but to tell you the truth, I can't think of any particular sin to confess."*

"Ahah!" I exclaimed. *"That's your problem. The first sin you should confess is your mindless attitude toward sin. After you've confessed that, the Lord will remove that besetting sin, and the rest of your confession will be appropriate."*

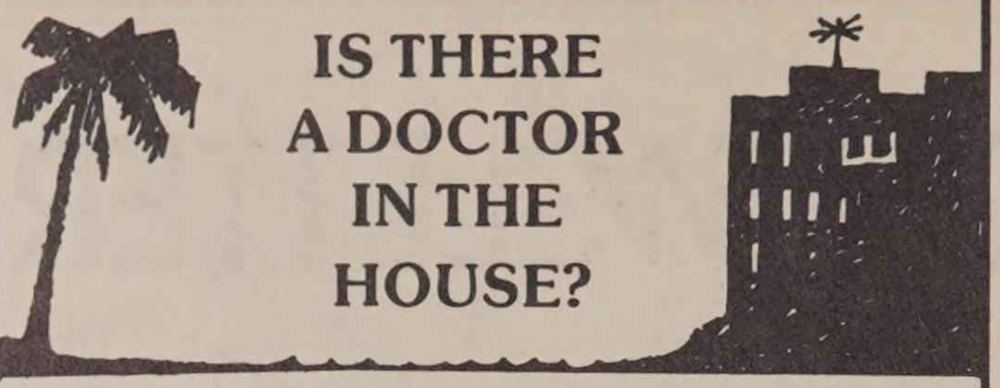
I saw that brother a couple of weeks later, and he told me with obvious joy, *"I tried it, and it worked!"*

When he started to think of sinful attitudes instead of merely listing events and actions, my friend came to realize that the expulsion of sin was more than just a checklist to run through.

He said, *"I hope you won't mind if I don't give you the credit for the help, because I really believe it was God, not you, who showed me."*

I told him I didn't mind, because it was something God had shown me, too, in I Corinthians 5:7.

A believer doesn't have to go out and search for sin. It will find him. Like the leaven spores, it's in the atmosphere where we live. All we have to do is be ourselves, and soon the attitudes and actions of the old sin nature will become pervasive in our lives again. **But thank God, Christ our Passover is sacrificed for us.** And we can celebrate by first purging out the old leaven!



IS THERE A DOCTOR IN THE HOUSE?

By Baruch Goldstein from Miami

As Moishe Rosen and I drove through West Palm Beach, I pointed out the rows of condominiums that line the streets of the city. I explained that many of them have a majority of Jewish residents. **I was frustrated because I wanted to be able to do something to reach out and tell these people about the Messiah, but that seemed humanly impossible because only people on official business are permitted to enter those condominiums.** Moishe suggested that the best way to reach those Jewish residents would be through Christians who live and work in the area with them. At the time of my conversation with Moishe, I didn't know it, but when I checked my speaking schedule, I found that I would be speaking in a church in West Palm Beach within a couple of weeks.

On the day of the meeting, I was excited that I was able to encourage many people about witnessing to their Jewish friends. I wasn't disappointed because the church had placed a small ad in the paper announcing the meeting, and there were even several visitors who came to hear me. When the meeting ended, a man in his early 40's walked up to me and introduced himself as a local doctor. He said he was Jewish and not a believer in Jesus. He added that he was curious about Jews for Jesus, so we sat down and talked.

"For all practical purposes," he began, *"I'm a success. I've got a good wife, healthy children, and I'm a doctor. But,"* he paused, *"something is missing in my life, and I have the feeling the answer is God."*

Inwardly, I shouted, "Praise the Lord! God is so great!" But outwardly I was a little more subdued. Then I shared some Bible verses with the doctor and set up an appointment to meet him again soon. *"I don't charge for house calls,"* I told him jokingly.

Please pray for Doctor D., that he might find the doctor of his soul, Jesus the Messiah.

Editor's Note: PRAISE THE LORD—After Baruch sent in this prayer request, he met again with Dr. D. At that meeting, the doctor received Christ, and as of this writing, he's studying the Bible and beginning to grow in his faith.

WITNESSING AIDS AVAILABLE ON CULTS

Two recent articles in our Jews for Jesus newsletter brought requests for material on various cults. If you are interested in educational material to assist in your outreach to people involved in cults, we'd like to recommend a research ministry: SPIRITUAL COUNTERFEITS PROJECT. They have a great deal of printed material on most cults you are likely to encounter. For a free catalogue and brochure, write to:

SPIRITUAL COUNTERFEITS PROJECT
P.O. BOX 4308
BERKELEY, CA 94704

CURIOUS ABOUT CHRIST

By Peter Rice from Los Angeles

Two of us had been handing out broadside Gospel tracts for several hours in the sunny Victory Park in Pasadena. It was time to leave, and we started back to where the car was parked, giving out broadsides to the steady stream of people as we went. At the end of the street stood three Jewish ladies who appeared to be waiting for their ride to pick them up. As I reached over and handed one of them a broadside, they noticed my Jews for Jesus t-shirt.

"Jews for Jesus," one remarked. *"How interesting. Is it something new?"*

"Not really," I said good-naturedly. *"It's actually quite old—over nineteen centuries old as a matter of fact."*

They all smiled and gathered around in a semi-circle.

"Well, after all, it did start out as a Jewish movement," one remarked.

"Yes, and Jesus was even supposed to be Jewish," another added.

"Jesus was a smart man," quipped the other.

By this time, I was enjoying the idea that four Jewish people could comfortably stand around and discuss the Messiah. I was almost feeling as if they were doing part of the telling of the good news themselves. I chose this time to see how serious they were about the claims of Christ.

"It's true; Jesus and all of His early followers were Jews. But did you know that Jesus claimed to be the Jewish Messiah?"

Wide-eyed and with great sincerity, one of the women explained, *"Oh, I believe He was a good man—one of the best. But I just don't believe He was God."*

"He was a smart man, though," repeated the other as they all nodded.

I pointed out that man hadn't become God, but God had become man to take away our sins. Before we could discuss this, their ride drove up and we said our goodbyes.

I realize that they were talking more to pass the time than out of a deep-felt spiritual conviction. I know, too, that often such an open interchange can lead toward deeper thought. **Please pray that God uses their curiosity to draw them to Himself.**

A DECISION TO MAKE

By Stuart Dauermann from New York

As a missionary recently appointed to our New York branch, one of my responsibilities has been determining the "spiritual temperature" of people who have given us their names in the past. This involves making phone calls, introducing myself and initiating some dialogue.

I made one such call which became a great blessing to me. Our files told me that one of our evangelists had met Mrs. W. on the street, and she seemed open to the Gospel. Subsequently, another of our missionaries had met with her, and they had prayed together for her husband and daughter, who were both ill. Since then, however, contact had lapsed.

She was home when I called, and after I introduced myself, she told me that she had not contacted us again because her husband had discouraged her from doing so. As a matter of fact, he soon picked up on the extension and I had both of them on the line.

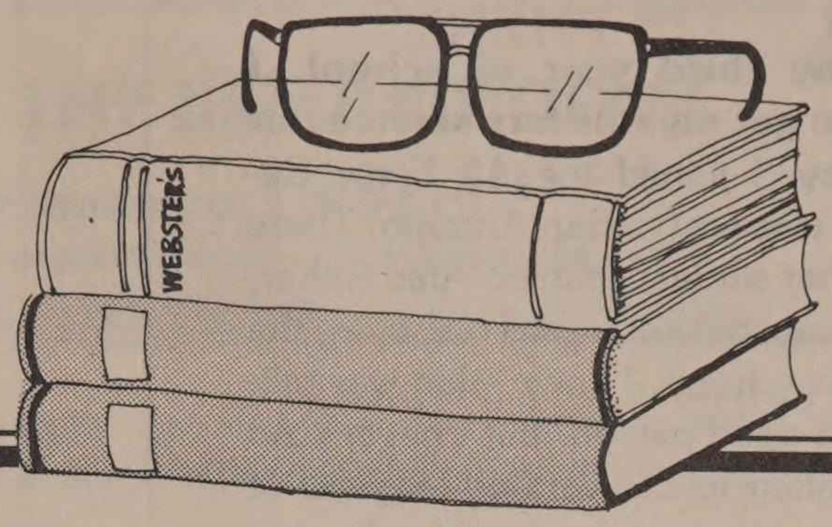
Mrs. W. proved to be spiritual fruit ripe for the picking. She had read the Gospels and wept because of the beauty of our Lord's life and (to her) the tragedy of His death. One question she asked particularly revealed to me what tenderhearted feelings she had acquired for the Gospel. She asked, *"If God **loved** His Son, why did He let Him suffer so?"*

I was in the middle of answering that precious question when her husband decided there were other issues to discuss. His basic accusation was that we couldn't be Jews and be for Jesus. His wife disagreed gently, and I disagreed respectfully but more forcefully, but for the time being at least, he was unwilling to reconsider his position.

If Mrs. W. had been on the phone alone, I might have been able to lead her to faith in the Savior. However, her husband stood in the way. Though he was gruff, he was cordial to me during our contact, and I believe that he, too, may come to respect and seek Jesus.

Please pray for me as I continue to minister to this couple, and pray that Mrs. W. and her skeptical husband will soon come into the Kingdom.

STEVE COHEN:
A Testimony



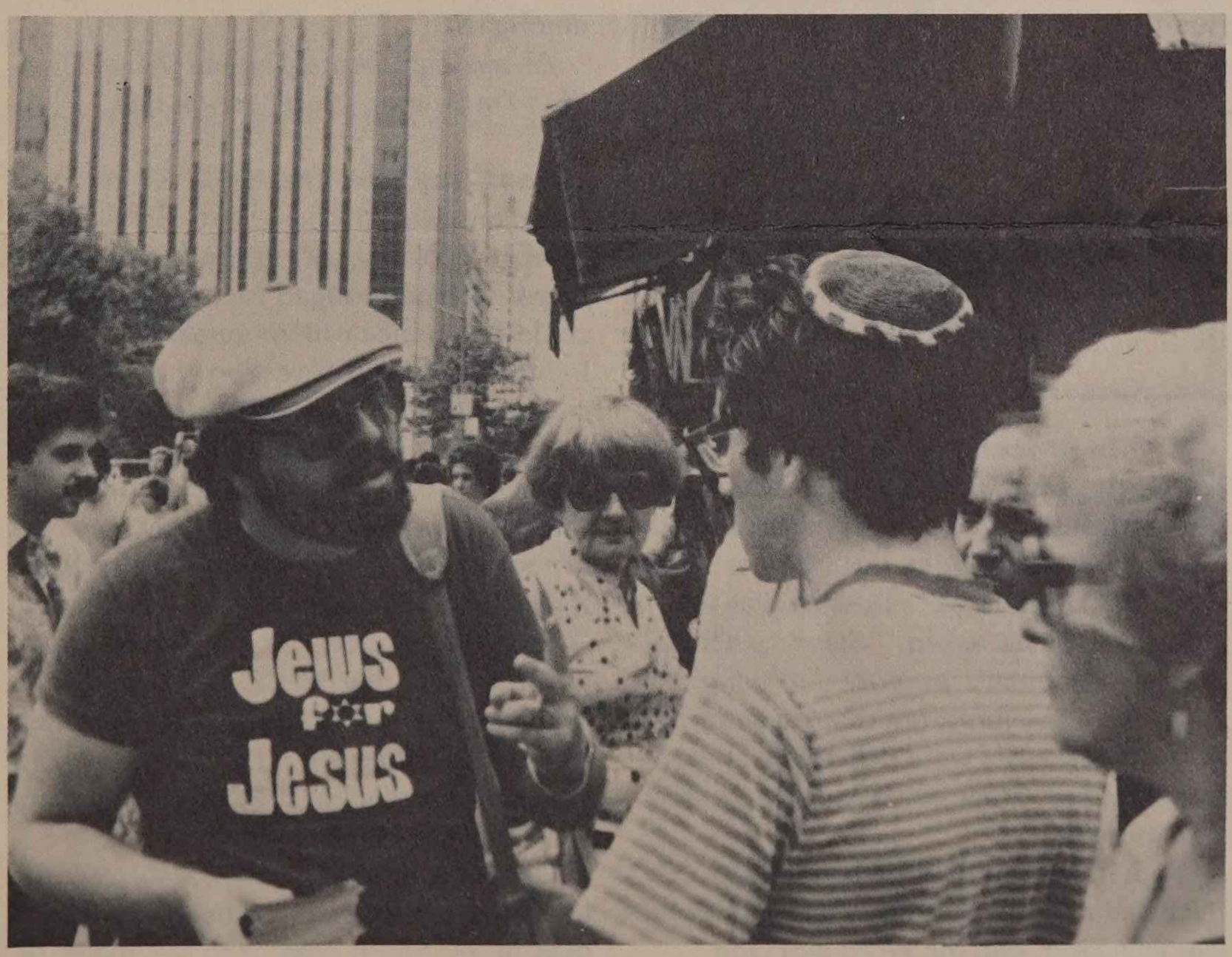
In cities where there are not large Jewish populations, the custom of the congregation is to have laymen lead the weekly worship services,and a special rabbi is hired from a nearby large city for special services and holy days. Such was the case in the small town in eastern Washington where I grew up. My parents made sure I had some religious training, but for the most part, any formal religion was downplayed. However, I was always taught that it was important to be a good person, to respect my fellow man, and to remain loyal to Judaism (regardless of how I chose to express that loyalty). **When I went off to Seattle for college, I might well have been described as a steadfast and sincere young man, and that was pretty much how I pictured myself.**

I wanted no part of the fraternity life, which I soon judged to be frivolous. For a while, I gave it a chance, but one night when there was $3,000 at stake in a "friendly poker game" in the frat house, I knew that my studies were not going to be broadened by taking part in this lifestyle.

If I had articulated my view of God . . . it would have been pantheistic . . .

What I did feel would broaden my horizons, however, was to become proficient in my studies, which were in Cosmological Planning (a theory of the ongoing processes in the universe, integrating various scientific disciplines). My studies in Cosmological Planning helped develop my sense of logic so I could become a criminal attorney. If I had articulated my view of God (which I didn't), it would have been pantheistic: God was a force in all things, and could not be understood as a personal deity.

Continued . . .



. . . Continued

After my third year of school, I decided to get my military service out of the way. I joined the Air Force Reserves and was sent to San Antonio. There I met another student, named Alan Rither, who was much like myself (also in the midst of law school). I knew Alan was religious and a good person, but I never paid much attention to the various religions of the Gentiles. We became fast friends, and when we both returned to Seattle, we continued to get together on a regular basis. I knew he had something in his life that I wanted in mine, but I didn't know what it was.

Returning to my studies, I completed my undergraduate work at the University of Washington and made plans to move to Tacoma to attend the University of Puget Sound Law School. One day I went to take a last look at Seattle when a very strange event occurred. A black Lincoln Continental drove up the hill on which I stood and stopped next to me. A man got out of the car, approached me, and without any introduction said that he knew I was Jewish and he had a message from God for me. Then he said, *"You should study the Bible and turn your life over to Jesus, the Messiah. Your mission in life will then be to bring the message of the Messiah to your Jewish people."* Then he got back into his car and drove away. Talk about crazy!! I thought I had encountered a genuine nut!! But I couldn't quite forget what he had said.

. . . my comfortable existence was challenged . . .

My life proceeded according to my schedule; law school was going well; I had friends, a wife and a meaningful existence. One night over dinner with Alan, my comfortable existence was challenged when he asked, *"Steve, what do you think is man's purpose for living?"* I spent the next three hours answering his question just as if I were delivering a peroration in court. I was actually quite pleased with myself.

Then he picked up a Bible and read, *"In the beginning was the Word, and the Word was with God, and the Word was God . . . and the Word was made flesh, and dwelt among us . . ."*

STEVE COHEN and his wife, Jan, have been on our missionary staff since 1976. They were first assigned to a mobile evangelistic tour during which they ministered cross country. Then they were assigned to our New York branch. After 15 months in New York City, they went to Omaha where they headed an "outpost" for Jews for Jesus. Since January, 1979, Steve has been the leader of our Mobile Evangelistic Team, the New Jerusalem Players. (L. to R., Cheryl Lewis, Jan Cohen, Ruth Snyder, Steve Cohen, Avi Snyder.)

All my logic went flying out the window. *"But I'm Jewish. I can't accept that,"* I told him.

Soon my life changed. All my best laid plans were falling apart. School presented problems; my great future lay in jeopardy, and I longed for a stability that I couldn't produce within myself. One night, I challenged God. *"Are You there? If You are, show me. Make the street lamp go out."* SNAP!! Out it went. I figured God got lucky. **It would never happen again in a million years.** It was just that we were in the middle of a storm. But something told me that it wasn't just a coincidence. *"Okay,"* I ventured, *"If it was really You, make it go on again."* CLICK!! On it went! That night I went to bed with the realization that God might have something to say to *me*. I began reading the Bible to find out for myself what God had to say.

On December 23, 1973, six months after the street lamp incident, Alan was over at my house again. On this night, he did a foolish thing. *"Steve, would you like to receive Jesus as your Messiah?"* he asked.

I froze. Silently I prayed, asking God for some indication that this was really what He wanted for me. Still silently, I prayed, *"If You, the God of Israel, want me to accept Jesus as the Messiah, give me one last sign. Make one of the candles in this room go out."* For no apparent reason, Alan got up and blew out one candle.

As Alan walked back to sit on the couch, I told him I was ready to believe and receive Jesus. He opened his Bible and read to me Romans 10:9:

> *"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."*

We prayed together as I received Christ. I'm grateful for this faithful friend who cared enough to pray for two years before God answered him, and even more grateful to the God who cared enough to answer. ✡

AN INDUCTIVE BIBLE STUDY ON THE LAMB OF GOD

By Jews for Jesus, P.O. Box 377, San Francisco, CA 94101

This study was prepared by Avram Aumick, a student at Concordia Theological Seminary in Fort Wayne, Indiana.

Objective: In the New Testament, Jesus is referred to over 30 times as the Lamb of God. To better understand the redemption we have in the perfect Lamb, Jesus, it is helpful to first look at the picture and prophecies of the lamb from the Old Testament.

I. The role and picture of the Passover lamb.

(Read Exodus 11:5, 12:1-28.)

A. In Exodus 11:5 and 12:12, are only the Egyptians under God's judgment, or are the Jewish people under the judgment, too? _____

B. In Exodus 12:5-7, what did God command Israel to do? _____

_____

C. In Exodus 12:13, what would happen if one followed God's instructions? _____

_____

D. What do we see about this lamb in Exodus 12:5a? _____

_____

E. In Exodus 12:7 and 12:22, what symbol is drawn on the doorposts? _____

THOUGHT QUESTIONS

If redemption came when God saw the blood of the lamb, what do we see God wanted from the Israelites? (See Hebrews 11:28.)

Write a paragraph comparing the redemption from slavery in Egypt to our redemption from slavery in sin.

_____

_____

_____

II. The future Lamb of God.

(Read Isaiah 52:13 - 53:12.)

A. In Isaiah 52:13-15, what is the description of this man? _____

_____

_____

B. In Isaiah 53:1-3, what further description do we have? _____

_____

_____

_____

C. In Isaiah 53:4-6, what will this Promised One do? _____

_____

_____

D. In Isaiah 53:7-9, what are some of the things that will happen to this Promised One? _____

_____

_____

E. In Isaiah 53:10, for what is His soul an offering? _____

_____

F. In Isaiah, 53:11, what will be accomplished because of this Servant? _____

_____

THOUGHT QUESTIONS

Of whom does this description speak? _____

Write a paragraph describing how Jesus fulfilled these prophecies. _____

_____

_____

_____

What does it mean to you that He fulfilled them? _____

_____

III. The identity of The Lamb.

A. In John 1:29, what does John say about Jesus? _____

_____

B. In John 1:29, what does John say is the purpose of this Lamb? _____

_____

C. In John 19:14, at what feast did Jesus die? _____

D. In I Peter 1:18, 19, what has the shed blood of the Lamb done for us? _____

_____

E. In Hebrews 10:9-18, what do we learn of the redemption we have in Christ? _____

_____

_____

THOUGHT QUESTIONS

Compare the redemption of the Passover lamb with the redemption in the ultimate Passover Lamb, Jesus the Messiah.

PERSONAL EVANGELISTIC DIALOGUE

One of the biggest fears people seem to have about Personal Evangelistic Dialogue is that there will be questions they can't answer. Of course, there will be, but there is no shame in saying, "I don't know, but I can try to find out." From time to time we'll be publishing material to help you answer those questions. The following is a letter Moishe Rosen wrote in response to the question, "Does Jesus send people to hell if they don't believe in Him?" (The name, Mr. Cohen, has been inserted rather than the actual addressee.)

Dear Mr. Cohen:

You wrote and said, "The statement, '. . . if you do not believe in Jesus, you cannot go to Heaven,' sounds harsh, unfair and absurd." Let me start at a different place. I believe that in the original creation of man, a fellowship, a bond of love with God, a oneness with the Creator were part of the Divine intention. I believe sin entered the human race and subsequently infected every single person with a spirit of rebelliousness. There is one thing all human beings have in common, and that is sin. Let me cite a few examples from the Bible.

". . . There is no man that sinneth not . . ."

—I Kings 8:46

"Enter not into judgment with thy servant: for in thy sight shall no man living be justified."

—Psalm 143:2

"Who can say, I have made my heart clean, I am pure from my sin?"

—Proverbs 20:9

"For there is not a just man upon earth, that doeth good, and sinneth not."

—Ecclesiastes 7:20

Because of sin, or simply what we call human nature, all mankind has been put under a spiritual quarantine by God. God cannot become one with a mankind that is spiritually unclean, or else the very holy nature of God would be made unholy. There is a cure for this disease called sin, but there is only one remedy, not many.

Isaiah 53 tells of a suffering servant who would atone for others. In the sixth verse it says, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

Let me ask you a question from a story. In 1938, a German merchant vessel was in the midst of a storm in the North Atlantic. The pressure of the sea was so great that the plates in the hull began to buckle, and within moments, the ship sank. Almost miraculously, one sailor stayed afloat by holding onto a cot mattress which had somehow not soaked through and was somewhat buoyant. Then from the south came a British cutter. The German sailor was spotted along with the wreckage of the sunken ship. The British ship "hove to," even though this was a very dangerous thing to do in a storm. The German sailor rose and fell on the billowing waves. A seaman on deck threw out a lifesaver. The big doughnut landed next to the German sailor, but the sailor looked up and saw the British flag and the British faces. He knew that these people represented the traditional enemy of Germany. He turned his back on the lifesaver and slowly the mattress which buoyed him up sank under the waves. The sailor was lost. Now the question: did the German sailor perish because of the lifesaving device that was thrown him, or because the ship was British?

I think you can already see the answer. He perished, first of all, because the condition of his existence was one which could not support life. The fact that the lifesaving device and the British ship could have altered that condition of existence was something he chose not to accept. Even so, no man perishes because of anything Christ did or said. Our condition of existence is sin. Read through the Book of John, Chapter 3, in the New Testament. You'll see that Jesus didn't come into the world to condemn the world, but rather that through Him the world might be saved. All of mankind existed in the state of condemnation already.

Now, if you can recognize that life is a sea in which you can't survive, you can also recognize that Christ is the Lifesaver so that you can be rescued. Will you spurn Him and choose death over the abundant life He wants to bring you? We're ready to help if you want to know more.

Most sincerely,

Moishe Rosen

Moishe Rosen

(Editor's Note: Just one note of explanation—we don't present the above as a complete apologetic dissertation on the subject. Rather, this is written to help you communicate a principle of belief to one who does not believe.)

MY LADY WITH THE SHOPPING BAG

By Melissa Moskowitz from San Francisco

If you've ever lived in New York City, you've seen her. She's a little old lady, with her stockings rolled down around her ankles, dragging a heavy shopping bag which contains all of her worldly possessions. She goes from park bench to apartment house stoop with no apparent destination in mind. Your heart goes out to her, but she asks for no pity as the city streets are her home.

Well, here in San Francisco I have my own little old lady with a shopping bag. I met her last summer as I was handing out broadsides during our summer campaign. Little did I know, however, that within that tiny frame dwelt a very lively (and verbal) Jewish spirit. My little old lady was as irate as could be, and her disdain for the words I proudly wore on my denim jacket was quite evident.

How could such a nice little old lady have such an impressive command of all the nasty names one could call another person? Everytime I saw her she shouted at me, *"You're disgusting, get away. I don't even want to be near you!"* And those were some of the *kinder* words she spewed out at me!

But God did a curious thing with me and this woman. He gave me a measure of patience to enable me to bear more of her abuse than my flesh was willing. I prayed that by the end of the summer, she might be more open to her Messiah.

Days went by; summer turned into fall, and I went off on another tour with the New Jerusalem Players. But when I returned to San Francisco, on my *first day* out broadsiding on what must have been the coldest day in the city's history, whom should I meet again? but my little old lady with the shopping bag.

This time there were no angry words, no expletives hurled out against me or my Messiah. My friend (for by then we had developed a relationship) looked at me with quiet curiosity, wondering how I could still believe. As we walked a little way together, I asked her one question, *"If it were true, if Jesus really were the Messiah, would you believe in him?"* She shook her head no. I pressed on with one more inquiry. *"If it were true, would tradition be so great an influence on you that it would override the truth?"* Sadly, she shook her head, yes, this time. I caught a glimmer of shocked passivity in her eyes, for in that moment I knew she realized that she was settling for something less than perfection. **God intended something great for her, but her stubborn clasp on tradition kept her from believing and receiving, and she knew it.**

I left that day with renewed hope. I had seen God's faithful hand work to bring His reality a little closer to her and to give her a little push in His gentle way. I think the next time I meet my little old lady on some San Francisco street, her eyes may be opened a little more to God's reality.

Who knows? Maybe someday that shopping bag will be full of Bibles, instead of baubles and the worldly treasures that will only fade away.

EAST SIDE . . . WEST SIDE . . . You'll notice in this issue of the newsletter, we have included reports from all of our branch ministries. But much of the Jews for Jesus work is MOBILE EVANGELISM. Following are previously unpublished statements:

ALL AROUND THE COUNTRYSIDE WITH JEWS FOR JESUS

Steve Cohen says the best food he ever tasted was in Frankenmuth, Michigan, and the worst weather he ever experienced was in Lemon, South Dakota.

Everyone agreed that Christian fellowship is one of the nicest things about any city.

Barry Rubin says Minneapolis, Minnesota, has the softest bagels in the country but great opportunities for evangelism.

Everyone agreed that good witnessing opportunities make any city a good place to visit.

Melissa Moskowitz says the scariest-looking bugs she ever saw were in Tallahassee, Florida, and the prettiest road on which she ever drove was outside of Alsea, Oregon.

Everyone agreed that they'd rather be in the South in the winter and the North in the summer than vice versa.

Jeff Fritz says the worst drinking water was in Amarillo, Texas, and the best lodging he ever had was in Cheyenne, Wyoming.

Lyn Bond says the most confusing freeways are in Los Angeles, California, and the easiest city in which to get around is Lubbock, Texas.

Kresha Warnock says her favorite city is Anchorage, Alaska, and the worst weather was in Miami, Florida.

Moishe Rosen says he likes any city as long as it's got Wheaton College.

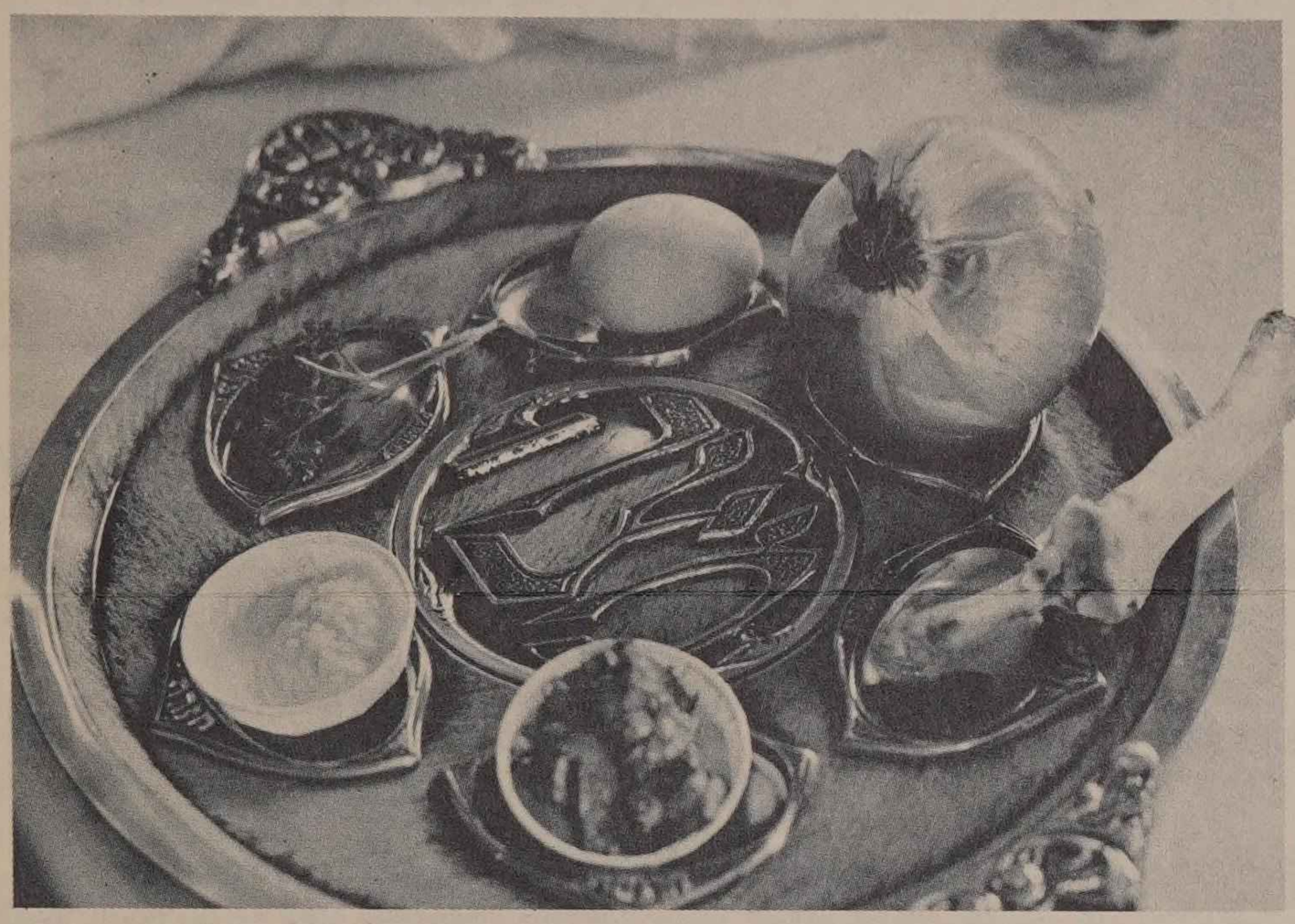
Actually, when all is said and done, any city is a great city when you're there with Jesus.

THE SEDER

THE SEDER is the religious ceremony which tells the story of Passover. It's a family-oriented service which includes a meal. There really isn't anything comparable to it in modern Christian tradition, so if you've never been to one, it might best be described as a four-hour service, including dinner, when the entire family is gathered around the dinner table. The story of Passover is told, and symbolic items are tasted to remind us of lessons to be learned through the Passover celebration. Shown here is a picture of a Seder plate. The six compartments hold the sample foods which help tell the story of redemption:

KARPAS: Greens. Shown here is parsley, which is eaten after being dipped in salt water. The greens represent life; the salt water represents tears, and the dipping reminds us that life is immersed in tears.

MAROR: Ground horseradish. These are the bitter herbs we're commanded to eat with the Passover lamb (Ex. 12:8).



HAGGIGAH: Roasted egg. Actually, this is the Hebrew word for "festival offering," and it represents the daily Temple sacrifice. The egg is sliced and dipped into salt water to show that we mourn over the destruction of the second Temple in 70 A.D.

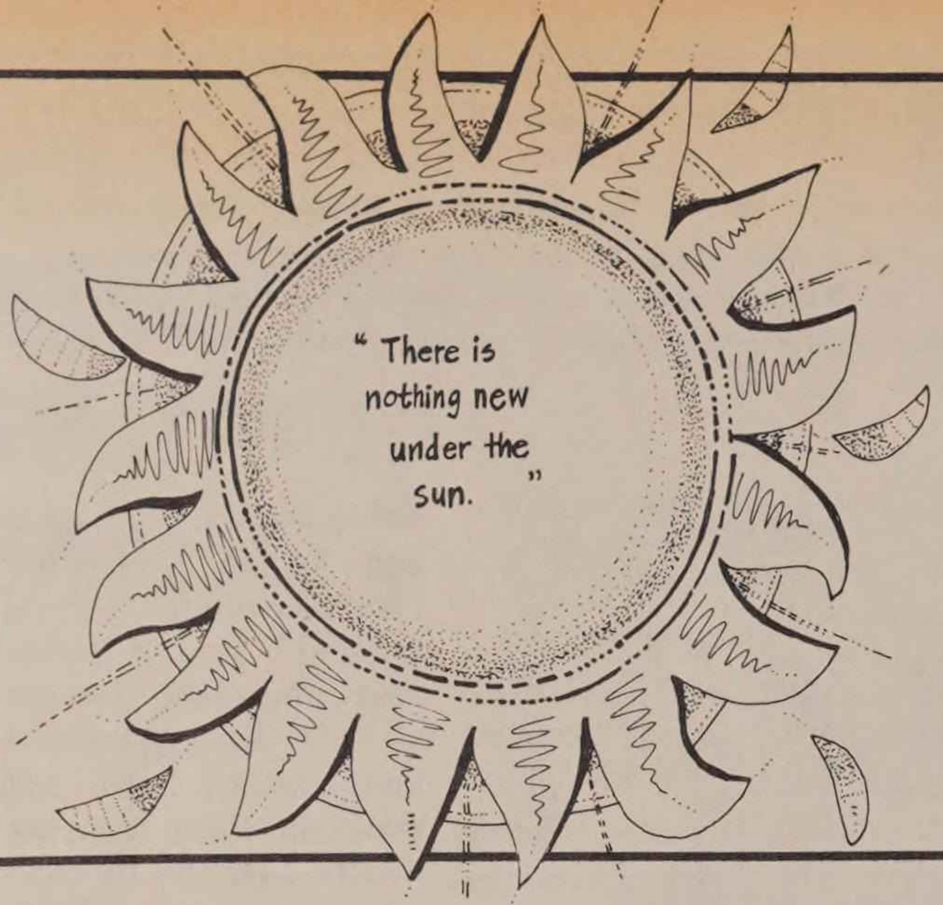
CHAZERETH: Onion or horseradish root. This item reminds us that the root of life is bitter.

Z'ROAH: Shankbone of a lamb. This is the symbol of the lamb slain on that first Passover.

CHAROSETH: Mixture of apples, cinnamon and nuts. The brownish color reminds us of the mortar we used in Egypt. The sweetness reminds us that servitude was the prelude to the sweetness of redemption.

THE JEWISH PASSOVER HOLIDAY

WHEN CELEBRATED THIS YEAR	JEWISH lunar, 14th through 22nd of Nisan, 5739 = April 11th through 19th, 1979 calendar.		
SYMBOLISM	**Primary** A memorial of redemption from Egyptian slavery and salvation from physical death through sacrifice of the Passover Lamb.	**Secondary** Festival of Freedom.	**Christological** A type of redemption from sin and spiritual death through the sacrifice of Christ, the Lamb of God.
PREPARATION OF JEWISH HOUSEHOLD	Spring housecleaning — ridding the home of all leaven and leavening agents.		
HOW CELEBRATED	**At Home** By a festival ritual meal called a SEDER.	**At Synagogue** By special services, including a memorial for departed loved ones called YIZCHOR.	
SPECIAL PRAYER BOOKS USED	**At Home** The HAGGADAH.	**At Synagogue** The MACHZOR.	
RITUAL FOODS AT SEDER	MATZO (unleavened bread wafers); hard-boiled EGG dipped in SALT WATER; PARSLEY SPRIG or LETTUCE dipped in SALT WATER; chopped APPLES with CINNAMON and NUTS; ground HORSERADISH; sweet red WINE; roasted LAMB SHANK (not eaten); whole ONION; large RADISH; or piece of whole HORSERADISH ROOT (not eaten).		
SAMPLE MENU OF A SEDER MEAL	Chopped chicken livers with onions or egg salad with onions; chicken matso ball soup; roast beef or fowl; seasonal green or yellow vegetables; matzo kugel; dried fruit compote with unleavened Passover sponge cake or macaroons; tea or coffee.		



SOMETIMES THE BOLDEST THING I CAN DO IS FIGHT MY BOREDOM . . .

By Amy Rabinovitz

All the time people write in to Jews for Jesus saying that they wish they were brave enough, bold enough or bright enough to share Christ with their friends. **Surprise!** We've got good news for you. You don't have to be brave, bold or bright. (Even certain members of our staff fall short, believe it or not.) Some of the time, if you are willing to follow the routine, you can be available to God. Let me give you an example.

We have a policy in Jews for Jesus not to accept donations from unbelievers. One day we received $50.00 with a letter saying:

"I am a Jew, age 64. I have always been seeking something more in my religion. I have not found it yet . . . I desperately need peace of mind. . ."

Though the donation was generous, we had established and agreed on a policy, so I wrote back and explained that we couldn't accept his gift. It's difficult to be tactful when you're returning someone's money, but I explained that his gift was small in comparison to what God has to offer: eternal life and the gift of salvation. I sent some material and didn't hear any more from him until four months later when I received a letter saying:

"Last night I heard the Liberated Wailing Wall give the message of Jesus Christ at the Cottage Hill Baptist Church. I again enclose my check. Please don't send it back. You are my people."

I phoned the leader of the Liberated Wailing Wall and found out this Jewish man had made an open profession of faith.

So, dear reader, you tell me. Which of the Jews for Jesus was a bold, brave, bright missionary—me for doing what was right and writing to him; the Liberated Wailing Wall for doing what was right and showing up for the presentation for which they were scheduled; or maybe this Jewish man's friends who brought him to the meeting? None of us, of course. **All we did were those things which were the right things to do.**

I could tell you a dozen or more such stories. I hate to disillusion anyone, but much (not all, but much) of our work is the handling of the routine. But it's God who takes that routine and works it out as He wants!

In this month's newsletter, you'll read missionary reports from our various branches. David Brickner, one of our scholarship students at Wheaton College, recently wrote to share how God is teaching him, *"Our part is to remain faithful witnesses to Him."*

Frankly, routine bores so many people (myself included) that sometimes we avoid doing right, seek the adventurous and miss the blessings. **Some Christians spend so much time looking for the new, the tingly, the adventurous, that they forget there is nothing new under the sun.**

For us at Jews for Jesus and for you who are part of our ministry, I pray we seek not to be braver, more clever, or more adventurous, but that we hearken to the admonition in Deuteronomy 10:12:

". . . what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul . . ."

A JEWISH COWGIRL?

By Judi Ellegant from Chicago

I was handing out literature at O'Hare Airport a few weeks ago when a young woman dashed by me. She was about 22 years old and was wearing jeans, a cowboy hat and boots. *"I don't want any of that garbage!"* she yelled.

I smiled as I raised my voice to respond. *"Are you against Jews or against Jesus?"* I asked.

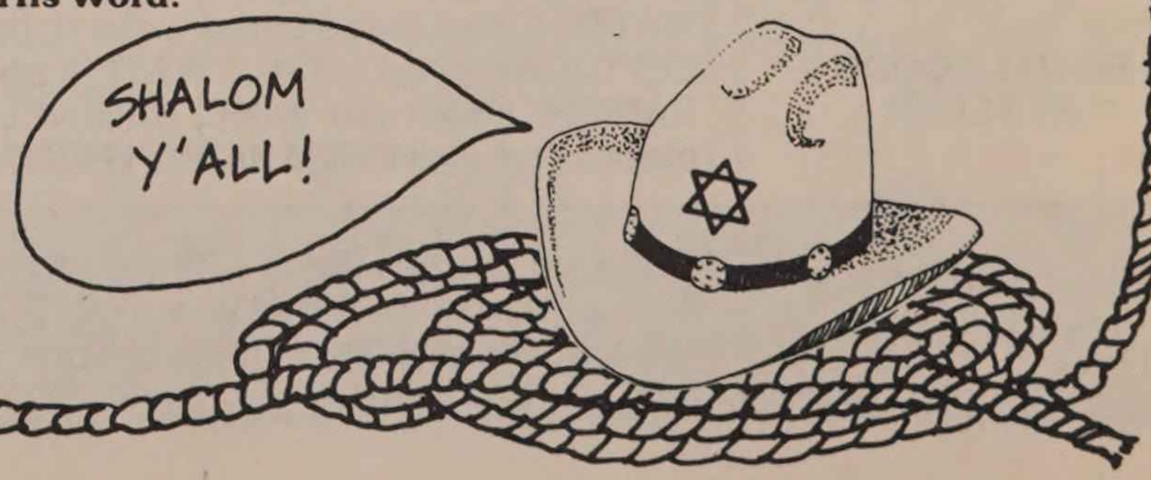
She kept walking, but turned quickly toward me and said, *"I'm Jewish, and I hate Jesus."*

Quickly, while she was still in earshot (she had slowed her pace), I responded, *"Why hate Jesus for what some have done in His name? What if someone took your hat and robbed a bank while wearing it? Should people blame you?"* She stopped, flashed a relaxed smile, and walked on.

A few minutes later, a man who had overheard this interchange came over to me. He congratulated me on the way I had handled the girl. As we talked, I discovered he didn't know Jesus personally, though he occasionally attended church. My conversation with the cowgirl gave him a few things to think about, too.

Within minutes, another man came over. This man was a Christian, and it was good to have someone come by who was encouraged by all he had just seen.

I'm sure there were many others who were affected by that brief encounter. Often, one conversation leads to many others (not to mention the unseen effects). **Pray for this cowgirl, who was unwittingly used by God to help spread His Word.**



FOR THE CHRISTIAN WHO WANTS TO KNOW MORE ABOUT JEWS AND EVANGELISM

THE JEWS FOR JESUS NEWSLETTER

JEWS FOR JESUS PO BOX 377 SAN FRANCISCO, CA 94101

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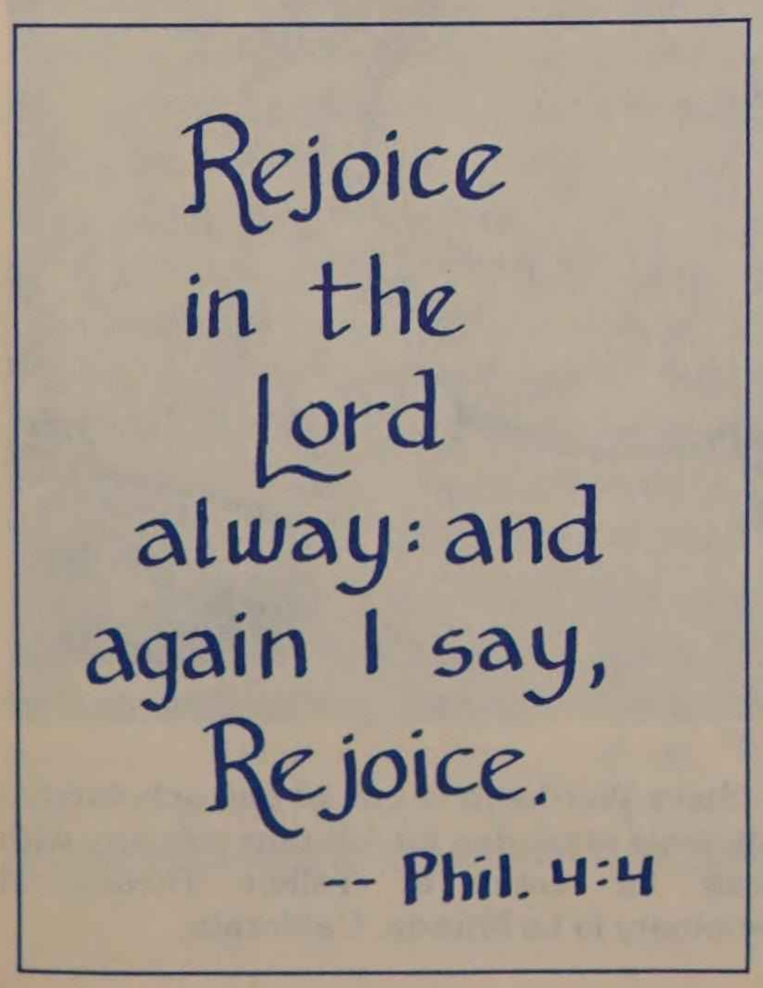
REJOICE IN THE LORD By Moishe Rosen, Leader of Jews for Jesus

Philippians 4:4, *"Rejoice in the Lord alway: and again I say, Rejoice."*

Sometimes I think that Jewish Christians enjoy things more than those Christians who are not Jewish. I must admit that this is a prejudiced, stereotyped opinion on my part. I think it stems from my personal culture and experience of being a Jew who has had to live and and cope with a Gentile World.

Our lot as Jews has never been easy. Often exiled, threatened with persecution, and extinction, we have needed to be able to look at ourselves and laugh away the tears. Our people have learned to cope with tragedy and misfortune through humor.

And here's another of my stereotyped observations: People from the Middle Eastern and Mediterranean sectors of the world seem to have a propensity for showing their emotions more readily than some of their Anglo-Saxon counterparts. We Jews think and express ourselves in extremes and hyperboles. For example, a Jewish mother will warn her bareheaded pride and joy as he leaves the house, *"Put on a hat; you'll catch pneumonia!"* Or a businessman describing a low profit week will exclaim, *"The competition is killing me. They're digging my grave!"* On the other hand, who can reap more joy from a daughter's wedding, or a son's good report card, than a Jewish parent? *"Believe me,"* the Jewish mother will confide, *"My daughter married a prince! And he worships the ground under her feet!"* And the father will complain in mock despair, *"That youngest son of ours; he's too smart. Always a step ahead of us, that one. You should see the report card he brought home. He's a regular Einstein!"*



And who could compete with the joy my people express in the synagogue at the holiday of Simchat Torah. They rejoice in the completion of the annual reading of the Five Books of the Law with singing and dancing as David rejoiced before the Lord in the days of old.

It's not that Jewish people concern themselves less with worldly pleasures than others, but we can differentiate between that hedonistic, worldly joy, and "simcha," the joy which comes from appreciating what God has given.

One Jewish writer puts it this way:

> *"There is a moral duty which your moralists underrate criminally—the duty to enjoy the world which God has created."*
> (Jacob Klatzkin, 1882-1948)

Knowing Jesus is the reason for my joy. But I think being Jewish has taught me to rejoice with more gusto.

The Hebrew Scriptures give 17 different words which are translated, "Rejoice." My favorite of these Hebrew words is *"Sameach"* (Sah-may'-ach). It means, "to shine, to gleam, to give forth light, to be bright." In the context of knowing Jesus as Messiah and Lord, it means to be radiant with the joy of God's peace, to beam with the warmth and glow of His love.

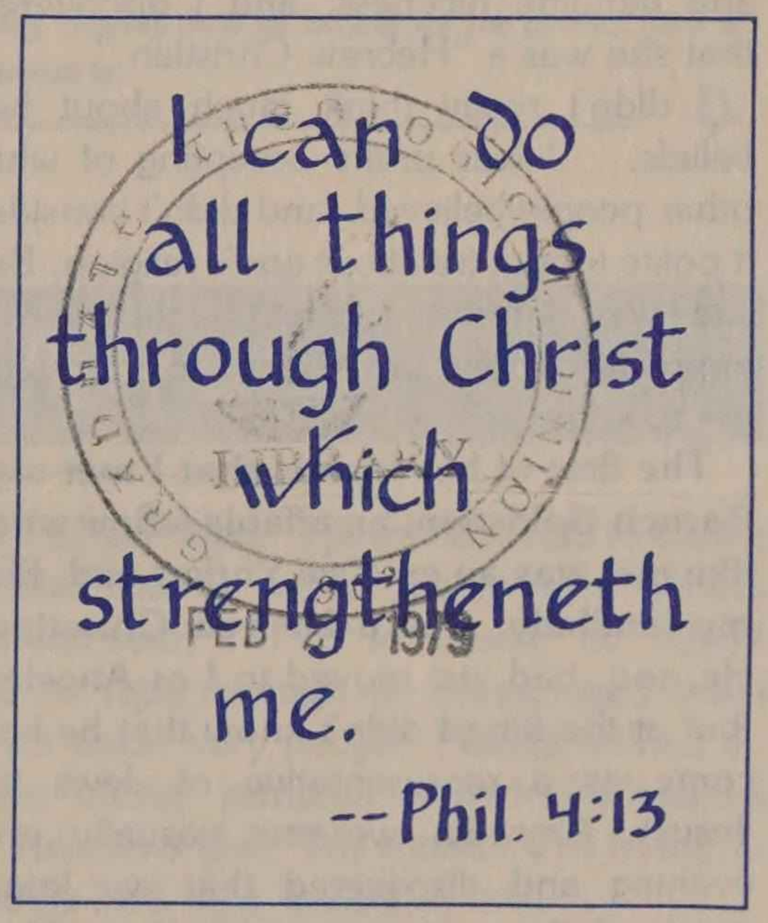
That kind of rejoicing doesn't negate seriousness. We Jews for Jesus are very serious about enjoying the faith. If you have read some of our Gospel broadside tracts, you know that they are a combination of funny and serious statements. We find a lot of humor in the human predicament. Nevertheless, all our statements about God and man's relationship to Him are quite serious.

In Psalm 2:11, David expresses it this way: *"Serve the Lord with fear, and rejoice with trembling."*

Philosopher-writer Dan Marquis once commented, *"It has been my observation and experience, and that of my family, that nothing human works out well."* The philosopher who doesn't believe in God has little to keep him from such a cynical attitude, but we who serve the Lord have much in the past, present, and future to give us joy!

He not only forgives the sins and mistakes of our past, but transforms them into lessons to help us avoid future temptations. Our present difficulties become worth enduring as we look to Him. And, as we endure, we find small joys which are capable of growing large as we nourish them through contemplation. And what shall we say of the future? Though difficulties lie ahead, we can say with the Apostle Paul, *"I can do all things through Christ which strengtheneth me."* The entire future is as bright as the promises of God.

I awake each day thrilled by the prospect of good things I expect to happen before the end of the day. I love to rise early in the morning so things can begin happening. I am writing this in longhand at 5:05 a.m., and I'm eagerly looking forward to the rest of the day. You see, there is a special reward to those of us who do the work of proclaiming the Good News, and during my day I'm likely to get "good news" from others.



If you meet someone today who doesn't have a smile, give him one of yours, and maybe he will gain the same reason for smiling—and rejoicing in the Lord.

My Jewish mother (and father, too) often would say, *"Enjoy! Enjoy!"* Now I have a real reason to enjoy, and I want to tell everyone. *"Rejoice in the Lord. . . And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."*

—Philippians 4:4,7

STEVE WERTHEIM

A Testimony

I know the Gospel has been around for quite a while, but for me, it didn't exist until about three and a half years ago.

I was born and raised in New York City, which is where I had graduated college with the intention of becoming a history teacher. But things going as they were at that time in New York City, I was unable to land a teaching job. So, I decided to heed the old advice of "Go West, young man," and made plans to migrate to sunny, opportunity-filled California.

Arriving in Los Angeles where I had no family, no friends, and no job, I was pretty much on my own. I found an apartment in Hollywood (an area that I thought was inhabitated only by wierdos and movie magnates). I also found a job at a local bank, and soon, I even found new friends.

Among these friends was the manager of the apartment I had moved into. She was a terrific person, with a lot of warmth and genuine niceness, and I discovered that she was a "Hebrew Christian."

I didn't really think much about her beliefs. . .I was pretty accepting of what other people believed, and didn't consider it polite to inquire about one's religion. But she was interesting and bright, and I appreciated that she offered to introduce me to some of her friends.

The first of her friends that I met was Baruch Goldstein, an affable fellow who, like me, was an ex-New Yorker and, like my landlady, was a Hebrew Christian. He, too, had just moved to Los Angeles, (but at the time I didn't know that he had come as a representative of Jews for Jesus). Anyway, we met casually one evening and discovered that we knew some of the same people back in New York. That was enough of a basis for us to form a friendship, and a few weeks later Baruch invited me to his home for dinner.

Now, in most Jewish homes, if there is a prayer around mealtime, it comes after the meal. But in the Goldstein home, when the food was all sumptuously placed in front of me, they took time to stop and say a prayer before the meal . . .and in Jesus' name, no less! I don't want anyone to get the idea that I was angry about all this, because tolerance and open-mindedness were things I had been taught. After all, I concluded, if this is what they sincerely believed and it was good for them, well then, I was happy to accept them and their beliefs.

During the course of dinner, Baruch mentioned that there would be Bible studies in his home each week on Friday nights if I'd like to come. Before I left that night, he mentioned the Bible studies again.

A few weeks later, I managed to make it to this Bible study, and I enjoyed it so much that I continued to come back, week after week after week.

I still wasn't convinced that I wanted to believe in Jesus, or even that I was supposed to. However, I had begun to study the Scriptures, reading passage after passage and page after page until, about three months later, I realized that the Bible was saying something to me. . .Steve Wertheim. Deep inside I knew that I believed what it was saying. However, I still had one slight problem—Jewish parents.

Up until now I had been curious and interested but a dark cloud of confusion began formulating in my mind. After all, I couldn't just give my folks a call and announce that I believed in Jesus! Rather than face such a painful encounter, I tried to deny the relevance of the Gospel and the implications it held for me. For another few months I justified my non-belief. But finally I was weary from fighting God and I realized that it was a battle I didn't want to win. **With God-found determination, I decided my family would either accept me or reject me, but I was going to follow God.** It was a gamble, but it was worth it. I had found a personal God, One who took an interest in ME!!

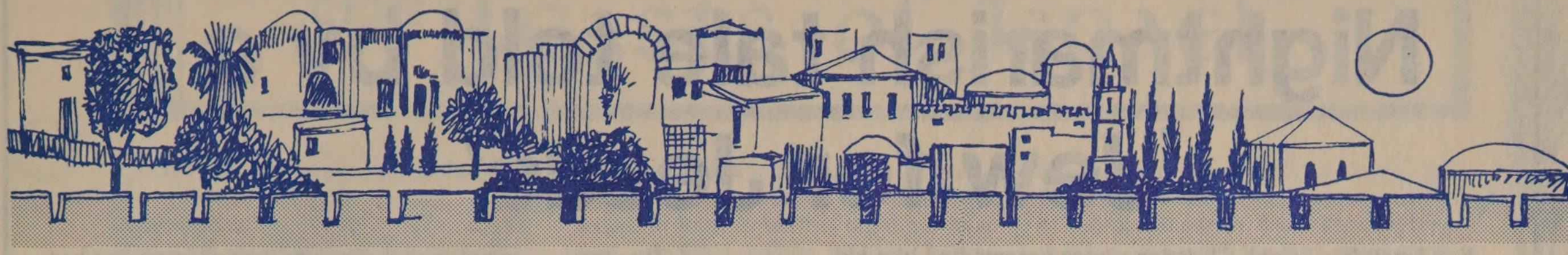
Within a month of my new-found life in Christ, I decided to call my family in New York City. I broached the subject cautiously, but I don't think they understood what I was talking about because they weren't upset. But a week later we had a real rout, (what I now refer to as our "hour-long long-distance fight"). **It seemed that all relationship with my family had come to a halt.**

That summer, however, my folks decided to take their vacation in California, so we agreed in advance that the subject of Jesus wouldn't come up. . .unless of course, they had some questions they wanted to ask. When they arrived, I was ready to keep my end of our agreement, but it seemed they had a hundred questions to ask me about my beliefs. By the time they returned to New York, I was encouraged on two counts: one, because they seemed so open to the Gospel, and two, because Jews for Jesus was opening a New York ministry that Fall.

The Nadlers, who opened the New York work, gave my parents a call, and invited them to their Bible study. **Over the next few months, first my brother, and then my mom and dad, accepted Jesus as their personal Savior!**

I praise God that though I had little faith and even hesitated in my acceptance of Him because of my parents, He is so good and able to do so much! I hope many will join in my prayers for the parents of other Jews for Jesus as well.

Steve Wertheim is one of our scholarship students preparing for full-time ministry with Jews for Jesus at Talbot Theological Seminary in La Mirada, California.



IF YOU'RE FROM GEORGIA, WHY DON'T YOU SPEAK ENGLISH IN ISRAEL?

By Nikki Hevesy

From time to time, Jews for Jesus sends witnessing expeditions to Israel. We meet with local believers as well as with non-Christians to see what we can do to reach (and to help those already there to reach) our Israeli brethren. I was part of one of these expeditions and God blessed each one of us in many ways. We had many opportunities to share God's love with the Israelis. But one incident in particular sticks out in my mind.

We had been in Israel a little over a week. We had just arrived for a two-day stay in Eilat. It was beautiful — tropical weather, palm trees and a beach. Martha, Brian and I were sitting on a ledge near the beach, when a fellow about 25 years old came over to ask if we had a match. Even though we didn't, he continued mulling around where we were sitting. (He was waiting for someone to come by who might have matches.)

He started a conversation with us and told us his name was Tzion. He spoke broken English, yet when we asked him if he was born in Israel, he said no. He was an Israeli now, but was from Georgia.

Georgia??!!

Yes! Georgia, Russia. His family had escaped from behind the Iron Curtain five years ago. Then Tzion's gaze shifted from our eyes to the button on my shirt which read, "Jews for Jesus."

"What is this?" he asked.

We explained to him that we were Jews who believe Jesus is the Messiah, that He came once to die for our sins and was coming again to set up His kingdom in Israel.

"Oh, you are religious Jews. I'm not so religious, but my mother, she is. She tells me about these things growing up. You are Chasidic (an ultra-Orthodox Jewish sect), *no?"*

It was clear that there was a language barrier. We tried again, except this time we made it simple.

"Through Jesus you can have a relationship with God and talk to Him everyday. Tzion, do you know what a relationship is?"

He shook his head from side to side, but was fascinated that you could actually talk to God.

We continued our conversation with him for over an hour. Martha and I struggled desperately to communicate the Gospel using the simplest terms possible, while praying silently.

Suddenly, Tzion's face lit up. *"Oh, Jesus makes you clean with God!"*

He was finally beginning to understand! We continued to talk. Tzion said he wanted Jesus to be his friend, too, and wanted to become "clean with God."

Martha said a simple prayer in English which Tzion repeated, but then he prayed in his own language, asking Jesus to come into his life and forgive his sins.

We will be sending him a Hebrew New Testament and are putting him in contact with other Israeli believers.

Please pray for this young Soviet Jew in Israel as he grows into a deeper knowledge of who Jesus is.

THE PAIN OF WITNESSING By Ruth Rosen

Lately there's been something different about going out witnessing. Oh, we're still using our Gospel literature ("broadsides" we call them) and here in Southern California we still go to Los Angeles International Airport, Westwood and various college campuses. But, for me, there's been a change.

I suppose I'd been out with Jews for Jesus so many times that I'd become accustomed to people's reactions to the Gospel. Occasionally a harsh word or a glaring face could still send a stab of pain through my consciousness, but basically I'd trained myself not to feel a thing. Perhaps that was why I was finding it increasingly difficult to force myself to work out on the streets. And, yet, God has a way of pulling the rug out from under our feet.

One evening at the airport, God seemed to remove the plugs from my ears. I seemed to be hearing the same old comments, but it was as if I was hearing for the first time, and in a frightening new light. The smallest ones, such as, *"Haven't got a hand,"* or *"I don't have time to read that,"* were devastating me, as I imagined people recalling these excuses on Judgment Day. One man said, *"Jews for Jesus; well, I'll be damned!"* I practically had to choke back the tears as I recalled that he was probably right. Others who came out blatantly and said, *"I'm not for Jesus,"* or *"I don't need Jesus,"* seemed to cut right through me as I pictured Jesus suffering on the cross for these very people. People walked by and laughed at their own "clever" remarks; remarks I'd heard a hundred times before. Remarks like, *"No thanks; I'm trying to quit,"* which would quickly lose their humor in hell.

Perhaps it seems like I'm being morbid, but then the truth can be morbid, especially for those who don't accept God's forgiveness. All I know is that I began to hurt for those people like I can't remember ever hurting before. And I realized that I wasn't handing out bits of advertising to a crowd of people who are here today and gone tomorrow. I was handing out the Good News of Jesus to people whose souls are going to be around forever. **I realized those people need my love and my prayers, and I thanked God for the pain which gave me new appreciation for the seriousness of our task.**

Nightmarish tale told by a 'Jew for Jesus'

Ken Levitt is a Jewish Christian whose parents had him kidnapped in an attempted "deprogramming." Ken had been studying and witnessing with the Jews for Jesus in Boston at the time of his abduction, and we're sharing just a bit of his story here reproduced from the Associated Press story. We hope you'll want to pray for Ken and his parents, and also for other Jewish believers who might encounter such problems when they tell their parents of their faith in Christ.

"After 14 days of captivity and pressure to abandon his beliefs, says Kenneth Mark Levitt, 25, *'I was very confused, scared and depressed. . . But all the time, I knew inside I was right.'*

"As a 'Jews for Jesus' member in Massachusetts, he says he was seized May 18 by deprogrammers on the eve of his scheduled marriage to a Christian bride, and held in various places until he escaped June 2.

" *'It was an awful experience,'* he says.

"But now, back with Messianic Jewish friends, staying temporarily in the San Francisco area, and married in a civil ceremony in Reno to Christine Cox, 24, a Gentile Christian of Holland Patent, N.Y., he said:

" *'I'm still Jewish, according to the God of Israel, the God of Abraham, Isaac and Moses, and I also believe Jesus is the Messiah of Israel. I'm just as Jewish as his apostles Peter, Matthew and Paul.'*

Although abductions and deprogramming procedures have been common for members of various insular cults ruled by authoritarian figures, the technique generally hasn't been used against the 'Jews for Jesus,' who stress customary evangelical view of scripture.

"But tensions over their proselytizing fervor has been mounting, with Jewish leaders keenly critical, as well as some Christians, causing President Carter's sister, Ruth Stapleton, to cancel a recent scheduled appearance before a Messianic Jewish group on Long Island.

"Levitt said that on a visit at the home of his parents in Newton, Mass., just before his planned wedding in a nearly Boston suburb, he was seized by several men, bound, a hood put over his head, and was taken in a closed van to a boarded-up attic.

" *'They worked on me in six-hour shifts, interrogating and badgering me, yelling that what I believed was wrong, that belief in Jesus as the Messiah was unfounded, that it contradicted Judaism.*

" *'At first, they wouldn't let me sleep. They would shake me and make me walk, trying to keep my mind active. I couldn't tell if it was morning or night, except by the sounds of cars and birds.'*

"That went on three days, he said, and then he was tied, blindfolded, led to a car, and with a blanket over him, driven for hours to what he now thinks was a Long Island house from which he could smell the ocean.

Again, he said, he was put in a room with no windows and about 20 people, in relays, continued *'the same treatment, calling me anti-Semitic, a Nazi. They showed pictures of the holocaust, screaming that I had betrayed my own people.'*

"At times, he said he'd give in, trying to negotiate, agreeing not to marry Cox because of Jewish law. He said he's not sure if he was pretending or not. *'I was very confused.'*

"Eventually, he said, he was taken by car to a camp in the Catskill Mountains where he was kept under guard, but he began planning his escape, treasuring a dime he found as a means of telephoning police, since his wallet had been taken from him.

Since the door of the cabin where he was kept had a squeaky hinge, he said he managed to 'grease' it with soap to silence it, and that night, while his guards slept, sneaked out and walked 10 miles until he found a house where the occupants let him call police at Phillipsburg, N.Y.

"He said they charged the camp caretaker with unlawful imprisonment. As for the others involved, he said, *'I hadn't seen any of them before.'* He said his parents had tried to break up his engagement to Christine and when he was seized, his father had been present.

" *'He kept telling them not to hurt me,'* young Levitt said. Efforts to reach the parents for their comments were unavailing.

"The son added: *'It's very sad. I'm upset about it. I love my parents very much and I'm sure they love me but it's an overprotective love and they don't understand.'* "

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THE PERCENTAGES ARE WITH US

Recently the teenagers and young adults residing in Long Island, N.Y. were surveyed to determine their attitudes on religious commitment. This survey was carefully assessed by the Anti-Defamation League.

When asked if they personally knew of anyone who had joined the Hebrew Christian movement, 19% responded positively. But what is even more significant is that 41.5% answered that they had been invited to attend one of the meetings conducted by the Jewish Christian groups.

Another question was, "How do you feel about these groups?" There were four possible answers: "(a) I don't know anything about them; (b) They turn me off; (c) I would like to know more about them; (d) There might be something to their philosophy." 24.5% admitted that they didn't know anything about the Hebrew Christian groups. The highest percentage, 55.5%, said they were turned off by groups like Jews for Jesus. But what is really significant is that 12% said they wanted to know more about us, and 8% admitted that there might be something to our philosophy.

Perhaps all of these percentages don't mean much to you, but they add up to something very important to us. **It means that 20% of the Jewish young people are ready to hear what we have to say.** Perhaps you say that's only one out of five — well, if that's only one out of five and we can reach and win that one out of five, we will think that we've done a sizeable piece of work. **Furthermore, we think that, as the Lord Jesus gives new life to one out of five Jewish young people, the other 80% might take a second look at the Savior.**

the feasts of Israel

Many Christians do not realize that the seven feasts which God commanded in Leviticus 23 are still observed by their Jewish neighbors. The feasts, as given to Israel, bore a three-fold significance. First there was the seasonal aspect of each holiday; then the feasts were to be a memorial of God's dealings with the Hebrews; and finally there was the prophetic symbolism of God's dealings with His Church, which is made up of believing Jews and believing Gentiles.

A study of the feasts of Israel will not only bring a greater understanding of the Jewish roots of our faith; it will teach the Christian much about God's plan of redemption throughout the ages. Leviticus 23 lists these seven feasts in order of their seasonal observance: Passover, Unleavened Bread, First Fruits, Pentecost, Trumpets, Day of Atonement, and Booths.

Passover, the first and probably best known feast, comes in the spring, in the Jewish month of Nisan, also called Abib. Passover commemorates the redemption of the Hebrews from Egyptian slavery. On the first Passover each Hebrew household sacrificed a perfect yearling lamb and sprinkled the blood on the crosspiece and sideposts of the door. The "Angel of Death" passed over the houses which were protected by the blood of the lamb, but where there was no blood, the first born was slain. Even so, we are all slaves, in bondage to sin. We are redeemed and set free by the blood of Jesus, the Messiah, the pure and spotless Lamb of God. (I Peter 1:18, 19)

The Feast of Unleavened Bread occurs simultaneously with Passover. It begins the day after the Passover eve, and lasts for seven days. Because they are so closely related in time and purpose, the names are often interchangeable. During Passover and the Feast of Unleavened Bread the Jewish people put away all leaven from their houses and eat unleavened bread, or *Matzo*. Leaven in Scripture is usually a symbol of sin; the unleavened *Matzo* graphically portrays the pure and sinless Messiah. It is pierced, even as our Lord was pierced by the nails in His hands and feet and the Roman spear in His side; and it is striped in the baking, reminding us that Isaiah said, *"But he was wounded for our transgressions, he was bruised for our iniquities . . and with his stripes, we are healed."* Isaiah 53:5.

The Feast of First Fruits is directly related to Passover and Unleavened Bread, for it is to be celebrated on "the morrow after the Sabbath," which means the day after the first day of Unleavened Bread. In Bible times this holiday was a feast of thanksgiving for the barley harvest, the first grain of the season. The first harvest is viewed as a promise of the larger harvest to come because the conditions which brought about the first harvest will also bring the rest. Jesus the Messiah is the First Fruit whom God raised from the dead. Just as the barley harvest was the promise of more to come, He is our promise of resurrection and eternal life, through faith in Him, for He has conquered death and the grave.

Pentecost, or **the Feast of Weeks,** also is calculated from the first feast, Passover. It comes 50 days after the Passover sabbath, thus the name Pentecost, which means 50. This is a Greek name, but the Jewish people call it *Shavuot,* which is the Hebrew word for "weeks." *Shavuot,* too, is a harvest festival, thanking God for the wheat harvest. According to oral tradition, it is also the day that Moses received the Law on Mt. Sinai. On *Shavuot,* the priests offered two loaves of bread made from the newly harvested grain. Unlike other offerings, these loaves were baked with leaven. We see in the two loaves a type of God's people, both Jews and Gentiles, given eternal life and made one in the Messiah, Jesus, at the birth of the church on Pentecost.

After Pentecost, a long time elapses before the next feast. We see in this, our present age of waiting for the return of the Messiah Jesus. Then in the autumn, on Tishri, the seventh month of the Jewish calendar, comes the **Feast of Trumpets,** more commonly called *Rosh Hashanah.* This marks the beginning of the civil year and is the Jewish New Year's Day. In Leviticus 23:24 God commanded the blowing of trumpets on the first day of the seventh month to call the congregation of Israel together for a very solemn assembly. According to Jewish teachings, *Rosh Hashanah* is the beginning of ten days of judgment when all the children of men pass before the Creator. The righteous are written into the Book of Life, the wicked are condemned, and those who are not wholly righteous nor wholly wicked are given ten days to repent and thus escape judgment. We who are written in the Lamb's Book of Life do not fear judgment, but rather we look for His return when He shall come with the trumpet sound and the voice of the Archangel to bring us into His sabbath of rest.

The ten days of repentance and introspection lead into the most solemn day of the Jewish year, *Yom Kippur,* the **Day of Atonement.** It has become a time of fasting and prayer. It was the only time in Bible days when the high priest could enter the Holy of Holies. He went in before the Lord with the blood of a sacrificed animal to beg forgiveness for the sins of the people. Today there are no animal sacrifices and no Temple. The Jewish people rely solely on repentance for forgiveness of sins, but they have no assurance that God has heard and forgiven, for the Scriptures teach in Leviticus 17:11 that atonement is in the blood. When Christ offered His own blood as our atonement or covering, the veil of the Temple was torn in two, signifying that He had opened the way into the Holy of Holies. By His sacrifice all who believe now have access to God and a covering for sin. We look forward to that great and final day of atonement prophesied in Zechariah 12:10 and 13:1 when all Israel shall mourn for the Messiah and accept the atonement He has made.

The seventh and final feast is the **Feast of Booths,** known in Hebrew as *Succoth.* In Bible days this was the final fall harvest festival, a time of ingathering at Jerusalem. The Jewish people built booth-like structures and lived in them during this feast as a reminder of the temporary dwellings the Israelites had in the wilderness. Even today many Jewish people build open-roofed, three-sided huts for this festival. They decorate them with tree boughs and autumn fruits to remind them of harvest.

Everyone in Israel who was able, came up to Jerusalem for this harvest festival every year. The Temple worship for the holiday included the ritual pouring of water from the Pool of Siloam, symbolic of the prayers for the winter rains. It was at this time that Jesus cried out, *". . .If any man thirst, let him come unto me and drink."* (John 7:37-38)

After Israel's final day of atonement, the Feast of Booths will be celebrated again in Jerusalem. (Zechariah 14:16)

Booths speaks of the final rest, as well as the final harvest. John wrote in Revelation 21:3: *"Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."* It is our prayer that soon there will come the fulfillment of all which He promised, saying, *". . . I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."* (Revelation 21:6)

the feasts of Israel

FEAST	SEASON	TEMPORAL SIGNIFICANCE FOR ISRAEL UNDER THE LAW	FUTURE SIGNIFICANCE FOR ALL GOD'S PEOPLE UNDER GRACE	SCRIPTURE	EVENT
PASSOVER	Spring (new beginning)	Redemption from bondage in Egypt	Believers in Christ redeemed from bondage of sin	. . .ye were not redeemed with corruptible things as silver and gold. . .but with the precious blood of Christ, as of a lamb without blemish and without spot. (I Peter 1:18 and 19)	**THE CRUCIFIXION (Redemption)**
UNLEAVENED BREAD	Spring (new life)	Purging of all leaven (symbol of sin)	All believers in Christ cleansed from sin and empowered to walk in newness of life	Purge out. . .the old leaven that ye may be a new lump. . .for even Christ our Passover is sacrificed for us. (I Cor. 5:7) (God) made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him. (II Cor. 5:21)	**(Sanctification)** **(Justification)**
FIRSTFRUITS	Spring (first of grain harvest)	Thanksgiving for firstfruits, the promise of the harvest to come (first of the grain presented to God)	Christ, the first to rise from the dead - the promise of resurrection and eternal life for all who believe on Him	But now is Christ risen from the dead. . . the firstfruits of them that slept. . .even so in Christ shall all be made alive. (I Cor. 15:20 and 22b)	**THE RESURRECTION OF CHRIST**
FEAST OF WEEKS (Pentecost)	Late Spring 7 weeks after Passover (ingathering of first harvest)	Thanksgiving for first harvest and (according to oral tradition, the time of the giving of the law at Sinai)	God's first harvest of those redeemed in Christ (Jews and Gentiles) God's law written on the hearts of the redeemed	And when the Day of Pentecost was fully come. . .they were all filled with the Holy Spirit. . .(Acts 2:1a and 4a). . .the same day there were added unto them about three thousand souls. (Acts 2:41b) I will put my law into their hearts and in their minds I will write them. (Hebrews 10:16)	**THE COMING OF THE HOLY SPIRIT and BIRTH OF THE CHURCH**
(SUMMER, A TIME OF LABOR IN THE FIELDS AND PREPARATION FOR FINAL HARVEST - THE CHURCH AGE) *. . .Lift up your eyes and look on the fields; for they are white already to harvest.* (John 4:35)					
FEAST OF TRUMPETS	Early Autumn	A Solemn Assembly (trumpets blown to prepare for the Day of Atonement)	The beginning of the re-gathering of Israel to the land in preparation for the final Day of Atonement The assembly of all believers, dead and alive, in the heavens with Christ	I will gather them out of all countries whither I have driven them. . .and I will bring them again unto this place and I will cause them to dwell safely (Jer. 32:37) For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: . . .and. . . shall be caught up together. . .to meet the Lord. (I Thess. 4:16 and 17) also (I Cor. 15:52)	**ISRAEL REGATHERED** **THE RAPTURE OF THE CHURCH and THE RETURN OF CHRIST**
DAY OF ATONEMENT	Autumn	A Solemn Assembly for repentance and forgiveness under the Law (repeated annually)	Believers in Christ forgiven by one Atonement for all time The rest of Israel will repent and look to her Messiah in one day	So Christ was once offered to bear the sins of many. . .(Heb. 9:28) And I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and supplications: and they shall look on Me whom they have pierced, and they shall mourn for him. . .in that day there shall be a fountain opened to the house of David and. . .Jerusalem for sin and for uncleanness (Zech. 12:10 and 13:1)	**ISRAEL TURNS TO HER MESSIAH**
FEAST OF BOOTHS	Autumn (final harvest)	Harvest celebration and Memorial of Tabernacles in the Wilderness	Joyous Assembly - all peoples brought under the rulership of the King Messiah	. . .everyone that is left of all the nations which came up against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles (Zech. 14:16)	**THE KINGDOM OF GOD ON EARTH**

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Jews for Jesus, P.O. Box 377 San Francisco, CA 94101

TESTIMONY OF THREE LETTERS

Our daily mail brings many letters from Jewish people which reflect a variety of views. Following are portions of three letters we recently received. Perhaps you'll pray for all of these writers and understand better the people to whom we in Jews for Jesus minister.

Dear Meshumadim (traitors):

Seeds were created in the past few decades by young Jews who either weak-mindedly slid into drug usage or, because of other reasons, resorted to such to solve their problems.

These young Jews, being weak of mind and helpless in their condition, were magnetized in your direction. Unfortunately, they have been sold a bill of goods and in all actuality the bulk of them are not better off than they were before... To believe in your recently fostered concept serves only as a crutch and eventually will dissipate itself. Mr. M.

All of our letters don't agree with Mr. M's views. Many are like the foliowing:

Dear Jews for Jesus:
Being a Jew turned onto Christ, I was overjoyed when a friend handed me a Jews for Jesus newsletter. I've only been a Christian for two months, but I was beginning to feel I was the only born again Jew around. I had almost given up hope of finding another Jew like me. I prayed about it and the same day a good friend gave me this newsletter and a copy of Issues. I thought to myself, Wow! More Jews like me!

... I would like to know if you could send me information that would help me witness to Jews who do not know Jesus. Love in Jesus. Miss S.

There are also letters that make us thankful to be available to answer questions, like this one:

Dear friends:
I am a Jew and have decided to write to see if you could help me.

Several years ago, my sister became a Christian but during that time I got married and joined the Service. My marriage fell apart and... I talked to my sister and to others. I've been reading the Bible...

Can you help me? I can't quite make a decision. I guess I'm afraid. Some of it is my Jewish background and I guess I've never been religious and I don't know if I can be. Mr. S.

WHO IS TRUTH? By Jan Cohen

I first met Janet when my husband, Steve, and I visited her in her home. She was knowledgeable, well-read, and full of questions. Mostly I listened while Steve talked to her that day. The next time, it was my turn to share with her and we talked about the book of Ephesians, especially about God living in us through Jesus, and having His Spirit available to strengthen us. She felt she was in a "powerless" situation; that is, her husband would divorce her and her parents would disinherit her if she spoke openly about her search for truth. She had done some outside studying and from her conversation it was evident that she had taken hold of some truth (also a LOT of garbage). The problem was showing her that Jesus is God.

Janet later began attending our Bible study in Queens, New York. She drove everyone a little crazy, asking all her seemingly irrelevant questions. Often she'd stay later after the study and Steve and/or I would attempt to do our best to keep her on the real issue — is Jesus the Messiah? Is He God?

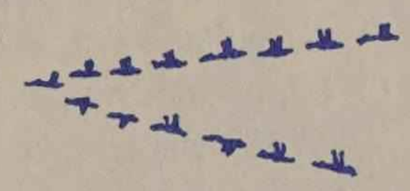
Eventually I seemed to be the only one around who was still saying, *"Hey, Janet's going to be saved; it's only a matter of time."* Those in the Bible study just shook their heads and said, *"She's heard the Gospel so many times. What more can we tell her?"*

Steve and I went to Washington for vacation and deputation. When we came back, Steve called Janet to tell her we'd returned. As soon as he hung up, he came in and said, *"Guess what — Janet believes in Jesus!"*

My first reaction was, *"Oh, yeah? AS WHAT?"*

"As her Messiah." It took a while to get used to the idea. Janet said she kept reading Scripture and it finally all "clicked" for her. What's more, she told her husband AND her parents!!

I hope you'll continue to pray for Janet, for her growth as a new Jewish believer in Jesus. We'll be meeting regularly for a discipleship program. One more thing — she told me recently that she "just can't understand why" her husband can't see that Jesus is who He said He was!



HOME REPAIRS LEAD TO COMPLETE RENOVATION

When Mrs. W. bought a copy of the Liberated Wailing Wall's album, it was because she enjoyed the music. She enjoyed it so much, as a matter of fact, that she was playing it when Mrs. H. telephoned.

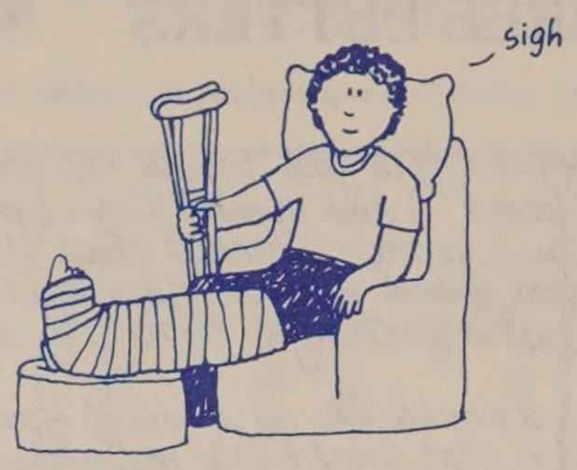
Mrs. H. was calling to get an estimate on home repairs, not to hear about the Lord. But over the telephone, in the background, she heard Jewish music. Being Jewish herself, she commented on it. Mrs. W. explained it was Jews for Jesus music. *"That's interesting,"* remarked Mrs. H.

Asked if she'd like more information, Mrs. H. gave her phone number, which was passed on to Baruch Goldstein. When Baruch phoned, Mrs. H. invited him to come by and explain about Jews who believe in Jesus as the Messiah.

Late Wednesday afternoon, Baruch went to the H. home. For several hours he explained why and how a Jew can believe in Jesus.

Though it all started with a call to get her home repaired, Mrs. H. was completely renovated that afternoon: she prayed to receive Jesus as her Lord and Savior.

GIVING THANKS, JEWISH STYLE



We learned a certain kind of thankfulness from our parents and relatives. We're not sure it's the kind of thankfulness the Bible talks about, but *it is* thankfulness to every situation in life, in all things you might say.

For example, in response to a "bad report card" (any report card that isn't straight A's is a bad report card), a Jewish mother might say:

"Well, I'm thankful for one thing. I didn't have to go to your school, pick this up myself, and have to look your teacher in the eye."

Or in response to the untimely death of the head of the household:

"Well, at least there's one thing to be thankful for. He has sons to say Kaddish (memorial prayer for the dead) for him."

Or if there are no sons:

"Well, at least his daughters might marry well and the widow won't have to want for anything."

Or if there are no children at all:

"Well, we can be thankful there are no children for the poor widow to support."

Where there are children with a multitude of minor accidents attendant to childhood, a parent might say:

"Well, I'm thankful you didn't break a leg."

Or, if you did break a leg:

"Well, I'm thankful it didn't happen to your sister. She's not as strong as you and couldn't stand the pain."

In the face of real catastrophe, Jewish thankfulness and Jewish humor have relieved some of the tenseness. In the aftermath of a pogrom in a small town in Russia, for instance, while watching his small bakery go up in flames, an old Jewish baker was reported to have said:

"So, at least they burned out my competitor, too."

Or, in modern times, if Dad came home from the family-owned business when there was no business, he might say:

"I can be thankful that it can't get any worse."

And when it gets worse, he might say:

"Listen, I'm thankful I can remember better times. Imagine all the people who don't have any business to worry about but other people's."

It's true that our Jewish people always have something to be thankful for. In the daily prayer book, Jewish men are instructed to recite:

"Blessed art thou, O Lord our God, King of the Universe, Who has not made me a woman."

And Jewish women? They should be thankful, for in the same daily prayer book they are instructed to pray:

"Blessed art thou, O Lord our God, King of the Universe, Who has made me according to Thy will."

So, maybe we have something special to give our Gentile brothers and sisters in the Lord when we can help them see reasons to be thankful in all things. We have a multitude of promises to be thankful for in Jesus and, ultimately, whether we can see the reason for it or not, we can be thankful for everything because He knows best!

PRAYER REQUESTS

1. There are qualified Christians who would like to serve with us as missionaries, but we need to grow in order to support both our present staff and these others. Please pray for us, both in planning and in managing what the Lord has provided and pray that the additional support needed will come in.

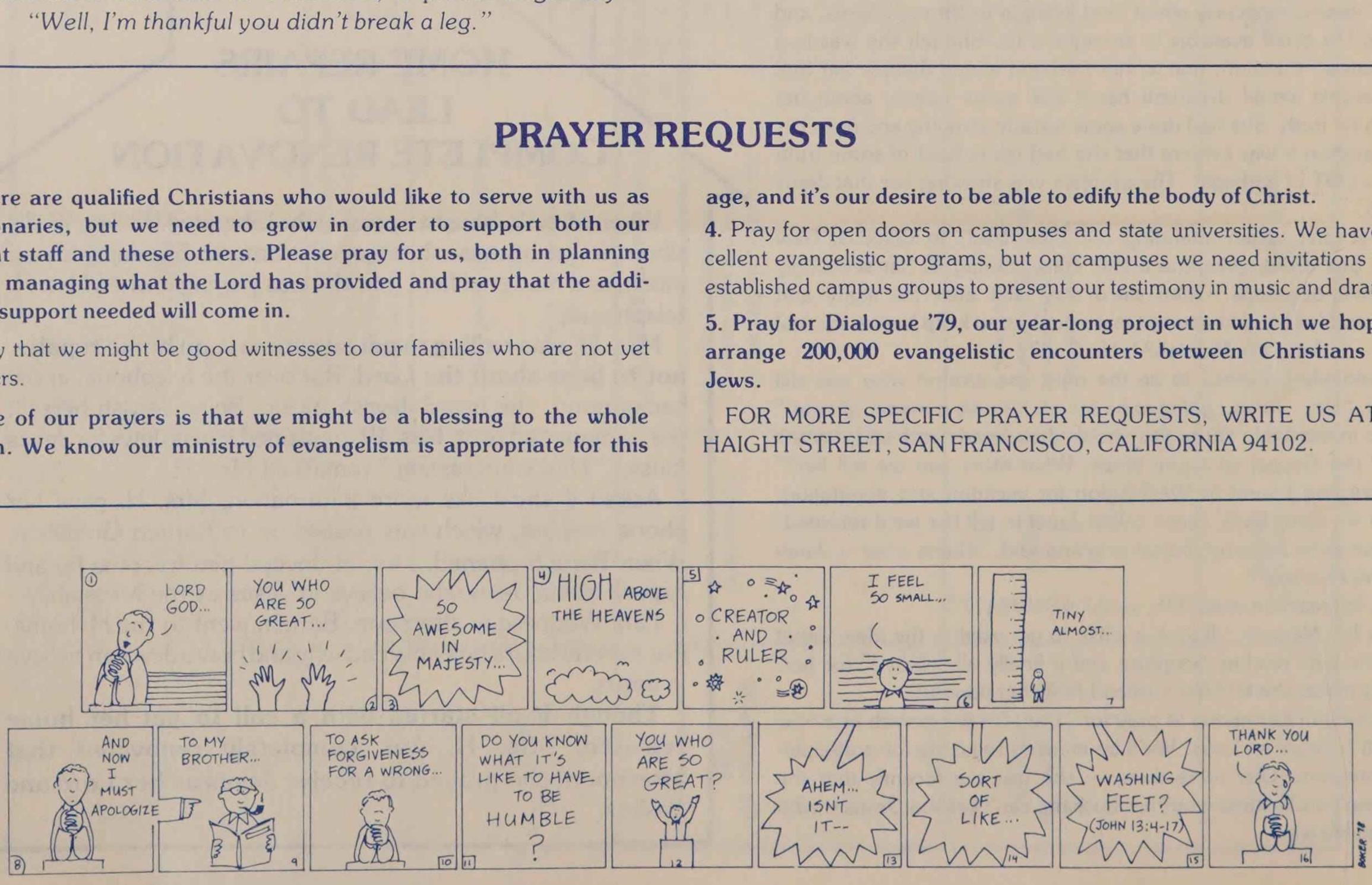
2. Pray that we might be good witnesses to our families who are not yet believers.

3. One of our prayers is that we might be a blessing to the whole church. We know our ministry of evangelism is appropriate for this age, and it's our desire to be able to edify the body of Christ.

4. Pray for open doors on campuses and state universities. We have excellent evangelistic programs, but on campuses we need invitations from established campus groups to present our testimony in music and drama.

5. Pray for Dialogue '79, our year-long project in which we hope to arrange 200,000 evangelistic encounters between Christians and Jews.

FOR MORE SPECIFIC PRAYER REQUESTS, WRITE US AT 60 HAIGHT STREET, SAN FRANCISCO, CALIFORNIA 94102.



FOR THE CHRISTIAN WHO WANTS TO KNOW MORE ABOUT JEWS AND EVANGELISM

THE JEWS FOR JESUS NEWSLETTER

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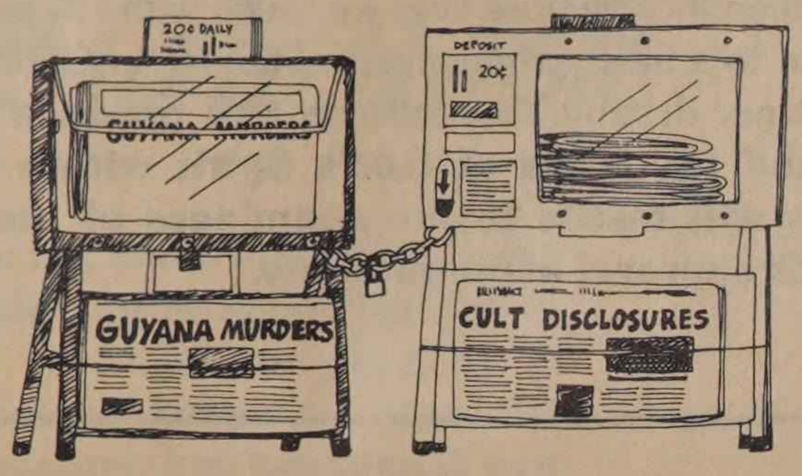

FALSE TEACHINGS

By Moishe Rosen, Leader of Jews for Jesus

Some of you who know about publications may have guessed that what you read in this newsletter is usually planned and written two and a half months before we use it. That means when we write about Christmas, it's way before Thanksgiving. In this issue we're talking about Valentine's Day, but as I write this, it's not even Christmas!

Maybe by the time you read this newsletter all the talk about Jim Jones and the People's Temple will have died down. Still, as I write this, the event continues to make front page news, although it happened more than three weeks ago. **Let me say some things about the incident in Guyana that might shock or surprise you.**

Right now Jim Jones is portrayed in the newspapers as a rogue—one corrupted by his power over other people, the epitome of everything evil in religious leaders. BUT within ten years, Jim Jones could well become a folk hero. The more than 900 people who were either killed or committed suicide with him could be regarded as martyrs and heroes. The mass suicide/murders could be seen as noble acts of self-sacrifice to make a statement against a corrupt society. Does that sound strange? It shouldn't. Society tends to lionize those who do and say things that the average person doesn't have the courage to do or say, albeit at times the brave words may convey falsehood and the brave acts may be evil.

As far as I am concerned, Jim Jones was a demon-possessed man who had the persuasive power of the spirit of Satan. He frankly admitted that he was a Marxist and only used religion to gain people's loyalty that he might politicize them. Like most other utopian reformers, he ended up exploiting and eventually destroying the people he said he wanted to help. But most significant is his frank admission that he used and taught religion for devious purposes.

At one time Jim Jones allegedly had gained a following of almost 20,000 people in the State of California. Then he spoke out against the Bible as the source of authority and claimed that he himself was Jesus Christ. Some who couldn't accept that statement turned away, but those who remained accepted Jones and the yoke of his authority all the more, and their acceptance led eventually to real bondage and destruction.

One of the characteristics of the Last Days is that there will arise many false prophets; many who claim to be the Messiah; many who would, if possible, deceive the very elect. **How, then, can we know a false teacher from one who truly represents the Word of God?** The Bible gives us many ways, and here are but a few:

1. Party spirit – a gnostic attitude that leads to eventual exclusivism. The false teacher insists that his way is more spiritual, a new ritual, a new source of knowledge, a new way of living together, a new insight. Though at first the false teacher might encourage tolerance of others, the purpose of this tolerance is to persuade outsiders to espouse his teachings.
2. Partyism – a greater demand for loyalty coupled with utopianism. The false teacher promises that if people will only commit themselves to him and his doctrine, they will found a new world order or revive something that hasn't existed since Bible days. The followers of a false teacher are discouraged from financially supporting any other ministry and from attending regular schools that train ministers. The false teacher or false prophet subtly undercuts confidence in all others but himself as holders and teachers of truth.
3. The false teacher sets up a system of rewards and punishments based on the degree of loyalty to him and the organization of which he is usually the founder. This system of rewards and punishments becomes a legalistic way of life. It ultimately becomes a system of salvation by works, which leads to the next point.
4. The false teacher will de-emphasize the finished work of Christ at Calvary for obtaining salvation.
5. Though the false teacher or false prophet might use the Bible, he presents his teaching as the only proper understanding of the Scripture. Then his words, whether spoken or written, begin to carry as much authority as the Scripture and eventually supersede it.
6. The false teacher will allow his followers to venerate and adore him with the kind of regard that should be rightly reserved only for God.
7. The false teacher de-emphasizes the role of the Holy Spirit in conviction, conversion, illumination and inspiration. He encourages his followers to regard him, instead, as the provider of illumination and inspiration.
8. The false teacher becomes the sole arbitrator of right and wrong.
9. The false teacher exerts more and more control over his followers, frequently insisting that they live together under certain discipline, making it increasingly difficult for anyone to break away from the group.

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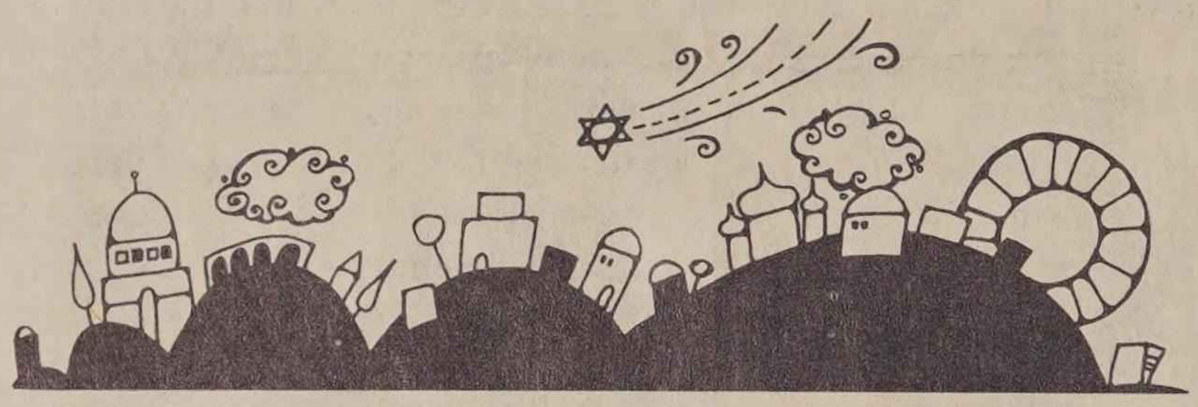
Frequently, although not always, the above characteristics are accompanied by personal immorality, various forms of idolatry, spiritism and supernatural manifestations which may or may not be fake.

One must make a distinction between false teachers and false prophets. The false teacher imparts error; the false prophet leads people astray from God. Frequently there is a progression whereby the person first is a false teacher, then a false prophet, and ultimately, as in the case of Jim Jones, a false Christ who brings his people under bondage.

A very sad aspect of the People's Temple cult is that any number of Christians who lacked discernment were involved with Jim Jones at the beginning. **Another most unhappy aspect of this shocking event is that it has served to make the general public suspicious of any religious group.** Because of this, virtually every truly Christian group or some aspect of that group's ministry is in danger of being called a cult by uninformed people who are running scared. We can take comfort, however, in the words of Jesus Himself: *By their fruits ye shall know them.* If we who minister to others magnify Jesus Christ as Lord and Savior, if we uphold the Bible's supreme authority over any philosophy or teaching of man, if we acknowledge that God's Holy Spirit is our Teacher, and if we look to God, not men, for illumination, inspiration and comfort, then those whose lives we touch with His truth will be born again to a new, productive, fruitful life in Christ. We will build and not destroy. **Our efforts will produce life, not death, and the fruits of God's Spirit within the new believers will testify to the soundness of the Gospel and God's approval of our ministry.**



WHEN THE MESSIAH COMES . . .

By Barry Rubin

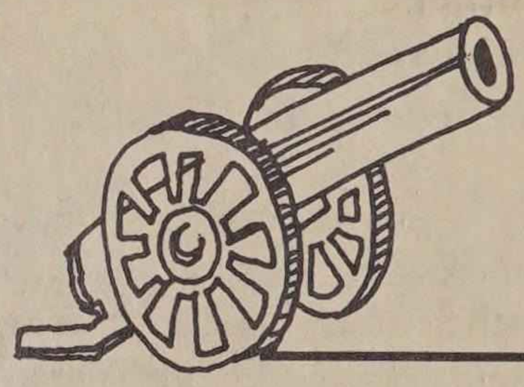
With recent anti-missionary legislation in Israel, many of us in Jews for Jesus have been burdened for the witness in that country. One way God has opened up opportunities to spread the Gospel in Israel is through a witness to Israelis visiting here in America. Recently, three Israelis came to our Jews for Jesus headquarters after receiving some literature at Fisherman's Wharf, and I had an opportunity to freely share the Good News of Jesus.

Two of the three were Orthodox girls who firmly believed that a Messiah would one day come. Such belief in a personal Messiah encouraged me. I asked them how they would recognize Him when He came. *"Well,"* one of the girls answered, *"we know He will come riding on a donkey."*

"Did you know that Jesus came into Jerusalem riding on a donkey?" I asked, showing them the passage in Matthew 21. We went through some Messianic prophecies, discussing how Jesus fulfilled these expectations of a Messiah.

Our discussion went on for 45 minutes. Many of the Scriptures in the Old Testament were familiar to them, yet they had never looked to the New Testament to find fulfillment of these claims. **Though they lived in the very land where Jesus lived, they had never examined the words He had come to share.** But now they poured over passage after passage, amazed how the Bible answered their questions.

Before they left, I gave them some Hebrew New Testaments so they could study while they traveled. Interestingly enough, they were headed to Miami, Los Angeles and Chicago. Since we have outreaches in each of these cities, I hoped they would again encounter Jews who believe in Jesus. **It is my prayer that they will meet other Christians as they travel through the United States, and when they return to Israel, they will also return to the one true God of our forefathers.** ✡



THE BATTLE IS THE LORD'S

From New York...

Judy first heard about us two years ago when a friend brought her to a Jews for Jesus presentation in a church. Since that time, there has been some contact with her—phone calls and a few letters—but she has been fighting a battle within herself.

Late this fall, Sam sent out a letter to those Jewish people with whom he had been in contact. In the letter he offered to meet personally and talk with those who had further questions about God, the Jews for Jesus ministry, etc.

Judy sent back a note and they set up a time to meet. **When she and Sam met, she began telling him all the rabbinic arguments she had learned against believing in Jesus.** Each time they read a Biblical passage, she checked the rabbinic commentaries. Interestingly enough, seeing the way the rabbis interpreted the passages made her doubt Scripture. She just couldn't understand why her view of the passages seemed to disagree with the rabbis. Sam frankly asked her if she was interested in knowing if Jesus might be the Messiah. She answered yes, but after having heard other explanations from a friend, she was afraid.

"Well," asked Sam, *"do you want to place your faith in God's Word or your fears? You are not willing to accept what God says as much as you are looking to avoid it."*

Judy admitted that she wanted to know. She said that when she thought about it, or read the Bible, God seemed to be saying, "Get right," but she was so unworthy. As they read through Romans 7, she saw that even the Apostle Paul felt this way.

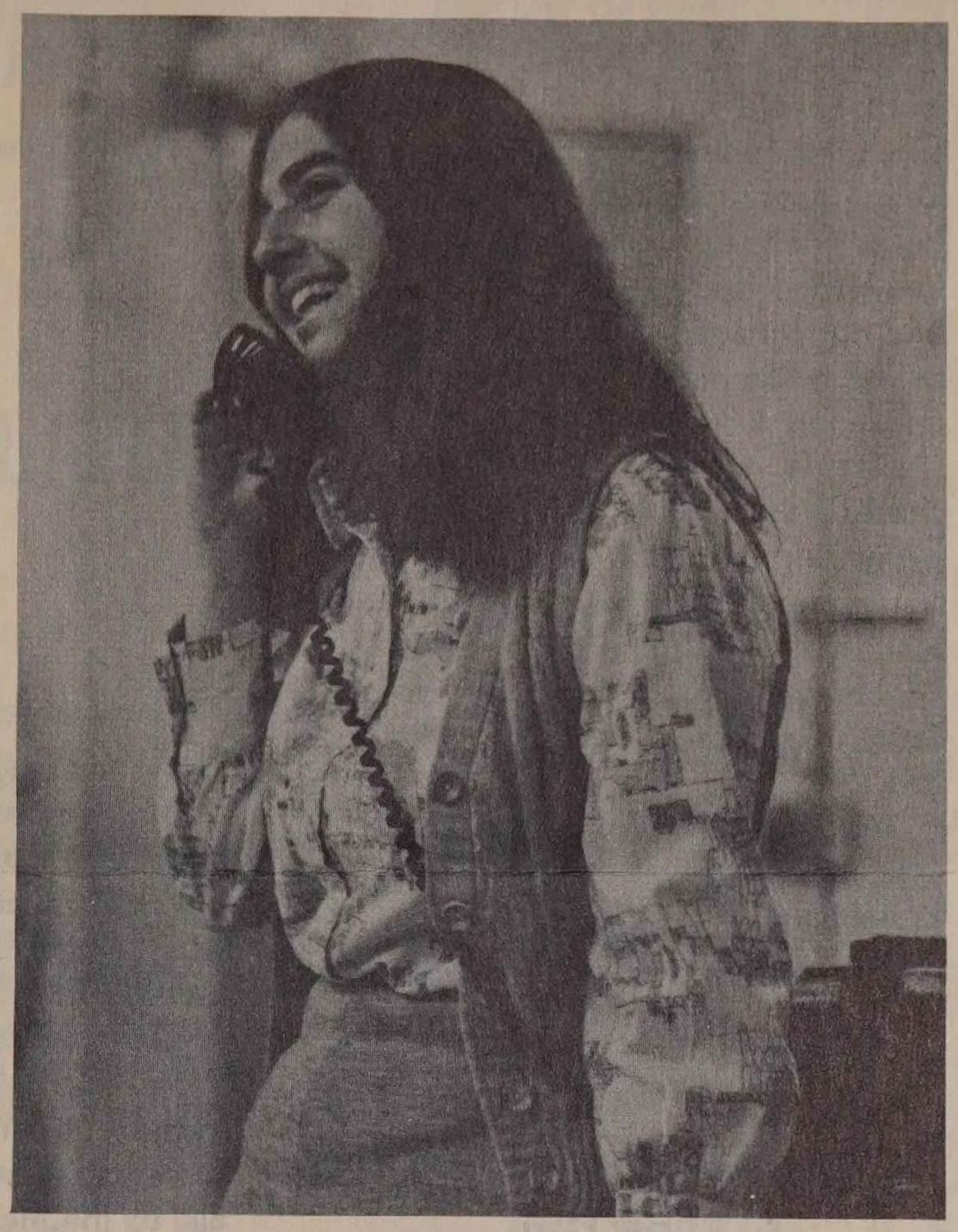
She understood so well Paul's cry in verse 24, *"Oh wretched man that I am! who shall deliver me from the body of this death?"* His answer in verse 25, *"I thank God through Jesus Christ our Lord,"* calmed her deepest fears. A light broke through her face and a peace seemed to settle in. Sam asked her if she would like to receive Christ and she nodded.

Together they prayed. **She repeated a prayer to invite Christ into her life, confessing her sins and accepting His atoning death and resurrection.**

Praise God for this new sister in Christ. **Pray that she isn't drawn away by those who would dissuade her, but rather that she continues to look to God for her answers.** ●

A TESTIMONY

Terri Bialostock



Terri, a 1978 graduate of the University of California at Davis, is now on our full-time missionary staff. She is serving as branch manager at our Jews for Jesus office in New York.

As I grew up, every Friday night my family would gather about the table. Mother lit the Sabbath candles. It was a special tradition, not for religious reasons, but because it was time we spent together. My brother and I learned of the special holidays and traditions through our parents' teaching, as well as by attending religious school.

My parents endeavored to create a sense of Jewishness within me, and they succeeded. **I knew I was Jewish, had a sense of "belongingness" with other Jews, and felt a warmth toward my Jewish heritage. Yet, I did not relate being Jewish to my thoughts about God.** They were separate and distinct categories in my mind.

I became a "firm atheist" during high school and came to feel that God was a crutch for those who couldn't cope. I never did believe in a Messiah, but rather in a "Messianic Age;" a time when there would be peace and brotherhood brought about by people—not by God. I wanted so much to work towards this better world that I decided to become a doctor and involve myself in medical research. I entered the University of California at Davis with hopes of fulfilling this goal.

On my first day in the dormitory, I passed a room which had a sign in Hebrew on the door. It said, "Hineni." I soon learned that this was the room of the dorm's Resident Advisor, Amado Lozano. I asked why he had the sign on his door, and he explained that when God called the prophets in the Old Testament, they answered "Hineni" in obedience to Him. He wanted to be available to God in the same way. I was slightly confused as to what the one thing had to do with the other but concluded that he was "religious." My confusion was compounded when I found his room full of Jewish things—a menorah and posters of Jerusalem—although I knew that he was not Jewish. **I couldn't understand why a Gentile would be so interested in Jewish things, so I began asking questions.** It wasn't long before I learned that he believed Jesus is the Messiah. *"So that's the punchline of his talks,"* I thought angrily. It was okay for him to believe in Jesus (at that time I didn't know the difference between a Gentile and a Christian), but he was combining Jesus with Jewishness and that really bothered me.

After I got over my initial anger, I began talking with Amado more frequently. Actually, I didn't talk as much as I argued. I would bring up social issues and values, and he would challenge the basis of my beliefs. Each time I made a value judgment, Amado would challenge me, saying that unless I believed in an absolute standard, I had no basis for claiming right or wrong. He then would bring up the Bible as the basis of truth. This occurred time and time again, and everytime he took the Bible as his basis of authority, I became angry. I had never read the Bible all the way through, but I assumed that any intelligent person would recognize that it was a lot of made-up stories. Anyway, I enjoyed arguing, especially about God, so I continued to talk with Amado.

Amado began talking with me more in depth about concepts in the Old Testament, such as sin, atonement, and Messiah. It all sounded so barbaric—a God who required the shedding of blood for atonement, and who put Abraham through a test of faith in which he had to be willing to sacrifice his own son, Isaac. I continued to insist that this was not what Jewish people today believe, and to my surprise Amado agreed wholeheartedly. He pointed out differences between what the Bible actually taught as compared to the teachings of rabbinical Judaism, and he began encouraging me to read the Old Testament. **After six months of arguing, I finally dug out the Bible I had received from my synagogue.** I didn't have any intention of reading it; I just wanted to prove that I had one!!!

During this time I was having difficulties in my life. I was studying harder than ever, but not making the grades I needed for medical school. I began to question seriously why I was working so hard. What would it matter? If there was no God, no reason to be here, then nothing really mattered. Although I wouldn't admit it to anyone, my humanism had been shaken by my talks with Amado. I had wanted to

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work toward making the world a better place, but now I recognized that the world hadn't gotten any better in the last 2,000 years. Though man's technological knowledge had grown, our basic nature had not changed. I realized that the roots of the problems of history, such as pride and greed, were still causing problems.

I truly wanted to believe there really was a God, one whom I could know in a personal way. Finally, I began reading my Bible (Old Testament), and as I read, it slowly began to seem true to me. Amado encouraged me to memorize certain Scriptures, beginning with Psalm 103:12:

"As far as the east is from the west, so far hath he removed our transgressions from us."

. . . I told God that if He was there, I truly wanted to know Him . . .

While reading my Bible one day, I came across Jeremiah 29:11-13:

"For I know the plans I have for you . . . And you will seek Me and find Me, when you search for Me with all your heart."

I clung to these words, and it was at this point that I told God that if He was there, I truly wanted to know Him.

Amado and two other Christians, Pete and Tom, continued to teach me more about God through Old Testament Scriptures. By reviewing Genesis 15:6 several times, Pete showed me how Abraham was made acceptable before God.

"Then he believed in the Lord; and He reckoned it to him as righteousness."

Finally, I recognized that it was faith which made Abraham right with God.

I was getting more and more excited about God and wanted to learn more about Him. I borrowed a book entitled, *Who Says God Created?* When I came to the chapter on Messianic prophecies and how these were fulfilled in Jesus, I became scared. Could it be possible that Jesus was the Messiah? I left my room late at night, determined to find someone who could "explain away" these prophecies.

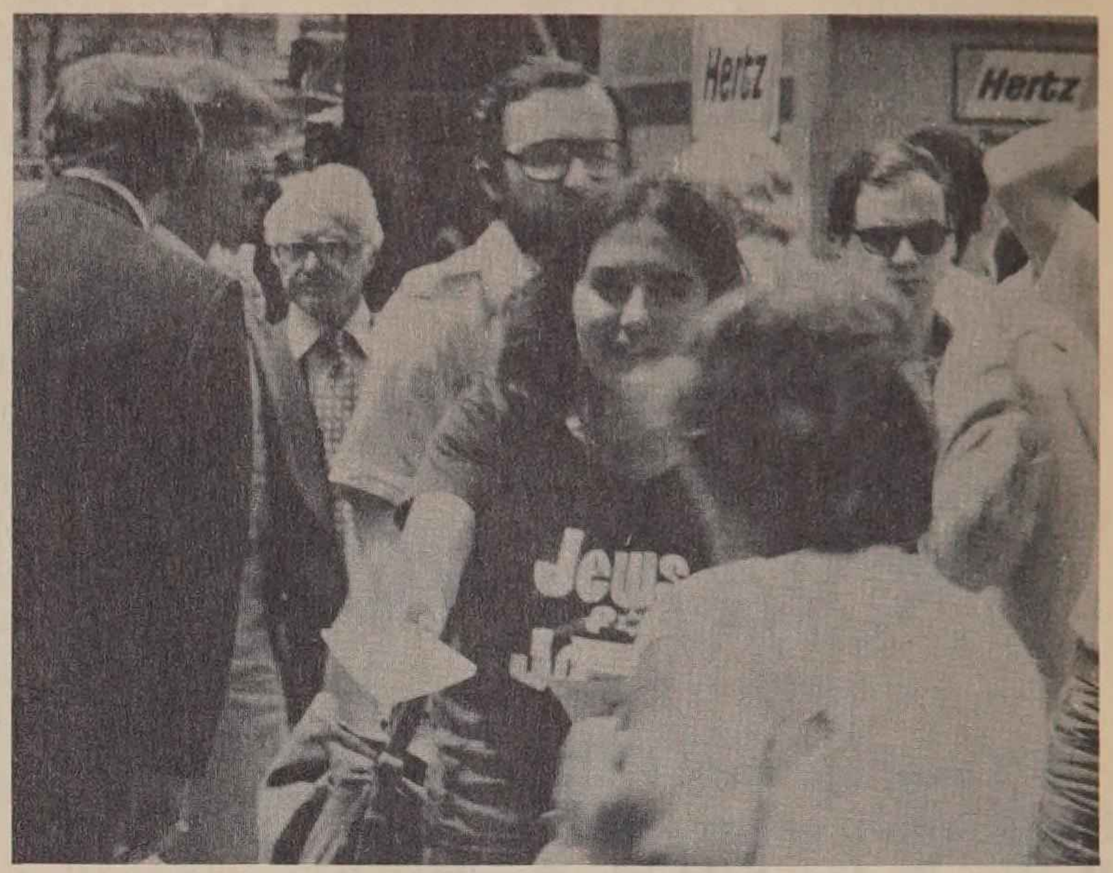
I called the leader of a Jewish organization on campus and met with him that same evening. I was quite upset and wanted someone to show me that these prophecies weren't actually fulfilled in Jesus. He tried to reassure me by saying I was putting too much emphasis on God and the Bible. These, he explained, were not so important in Jewish thought today.

My talk with him only caused more turmoil. His answers didn't satisfy me, and more and more I thought Jesus might actually be the Messiah. *"Of course,"* I'd reply to myself, *"if Jesus is the Messiah, then why don't rabbis believe?"* Who was I, a college student, to say my people had been wrong for 2,000 years? I felt like a traitor even thinking about it.

The school year ended, and I was still confused about Jesus. In many ways I was relieved to get away from my Christian friends, as I thought it would give me an opportunity to think clearly about Jesus. I went to talk to my rabbi, hoping to learn more about God in a strictly Jewish sense. As I told him of my desire to find out more about the Jewish God, he asked, *"Did you meet Christians who were trying to convert you?"* I felt so relieved that he understood the situation without me having to explain it.

"Well, a lot of people were trying to 'save' me," I admitted. *"Does this happen to a lot of Jewish students when they leave home for the first time?"* He said that it was common, and gave me some books that would better explain Judaism.

The books I started with, *Basic Judaism, Where Judaism Differs,* and *This Is My God,* did not clear up any of my confusion. They spoke of God in a personal way and showed me how we, as Jews, can come to God without a mediator. Most of what they taught, however, was not from the Old Testament (which I was continuing to read), and I couldn't figure out how everything fit together. There were things from the Old Testament which the authors either ignored or considered irrelevant.



One day I saw a Christian bookstore. I felt sure they would have books about God. I looked around to make sure that no one who knew me was there, and I went inside. I was astonished at the number of books written about God! I bought several books—a Bible study entitled, *Knowing God,* and *Your God Is Too Small,* just to name two. I still wasn't anxious to read about Jesus, so I decided to read the parts about God and ignore the parts about Jesus. Of course, that was impossible, and as I read more, the claims of Jesus became more and more real.

Eventually, I got up enough nerve to read the New Testament. I was drawn to the truth that Jesus lived and taught. The New Testament seemed like the perfect completion to the Old Testament, but I wanted my mind to be satisfied. I read the book, *Mere Christianity,* and it dealt with all of my questions, plus more. Then, Amado gave me the book, *Messiah in Both Testaments,* which contained all of the Messianic prophecies and their Scriptural fulfillment in Jesus. My "hold out" up until this point had been that Jesus purposely fulfilled the prophecies, but was not actually the Messiah. **When I read more of these prophecies, such as where He was to be born, when He was to come, and how He was to die, I knew it was no prearranged hoax.**

No matter how much evidence God gave me, it still took faith because I *still* wasn't sure. God gave me that faith, and one day I knew it was time to make a decision. **With just a drop of faith, I asked Jesus into my life to be my Lord and Savior, confessing my own fears and doubts, yet in peace, knowing that life did have meaning in Jesus.**

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The following is a reprint of the introduction to our new booklet, *Dialogue '79*. We'd like to send you a free copy of the booklet. Just write and request it.

INTRODUCTION TO PERSONAL EVANGELISTIC DIALOGUE

by MOISHE ROSEN

Something momentous is happening! What many Christians thought impossible only a few years ago is becoming a reality. In the second part of the Twentieth Century, many Jewish people are inquiring about Christ. Barriers are coming down; prejudices that have separated Jews and evangelical Christians are evaporating; and now a kind of communication is possible that wouldn't have happened a generation ago. The by-word is **dialogue.**

Dialogue is a two-way discussion and communication between Jews and Christians. Previously, the Jewish community, because of distrust and ensuing resentment, only sought a relationship of tolerance with the non-Jewish community. Now Jews want to be understood and appreciated as Jews by their Christian neighbors. And because they seek understanding, the Jewish people are willing to try, in turn, to understand the nature of Christianity. Dialogue, properly used, will promote understanding, appreciation and knowledge between both parties.

Unfortunately, there are some who attempt to pervert true dialogue. At times, evangelical leaders have met with Jewish leaders; each party having a hidden agenda. On the one hand, the Jewish leaders hoped to gain political support for the State of Israel, to discredit the work of those preaching the Gospel of love to the Jews, and to secularize communities and institutions. And on the other hand, well-intending evangelical leaders entered into these dialogue situations with their own hidden agenda; namely, to personally convert those Jewish leaders who were taking part in the dialogue discussions.

Certainly, dialogue can be misused to produce a situation where each side tries to manipulate the other. However, as long as both parties to dialogue are open and honest about their aims, no manipulation is involved.

The evangelical can approach dialogue frankly, admitting that he is commited to following the Great Commission of Christ to proclaim the Gospel to every creature. As long as he openly tells the Jewish person of this commitment to witness and gives the Jewish friend an opportunity to choose whether or not he will hear the persuasive arguments for the Messiahship of Christ, the dialogue remains honest and honorable. *But there must be that possibility of choice.*

Likewise, the Jewish party to dialogue can openly build his case and ask for support for Israel. He can state why Jews feel they should not be evangelized. He can explain why he feels that a secularized society is better than one that provides room in its institutions for religious values. But he must be frank about his objectives.

The keys to effective dialogue are honesty and absence of manipulation. Neither side should be verbally coerced into accepting the other's position. Jewish people will generally appreciate the invitation to this kind of personal dialogue, even if evangelism is involved. Hopefully, through these personal one-to-one dialogues, friendships and understanding will grow. When understanding abounds, then a love and appreciation of the Jewish people will develop among Christians. Then, as a result, some Jews might come to love the person of Christ as they see His love reflected in their Christian friends and neighbors.

Dialogue is not a missionary word in the usual sense of the term. Dialogue is simply sharing between people. The main ingredient, of course, must be mutual respect, and good dialogue, which fosters understanding, will result in added mutual respect.

(Brent Davis, in the *Dialogue '79* booklet, has accomplished an important step in setting forth some guidelines to personal evangelistic dialogue. The kind of dialogue discussed in the booklet, when pursued in good will and good faith, should enrich both Christians and Jews in what each has to give to the other.)

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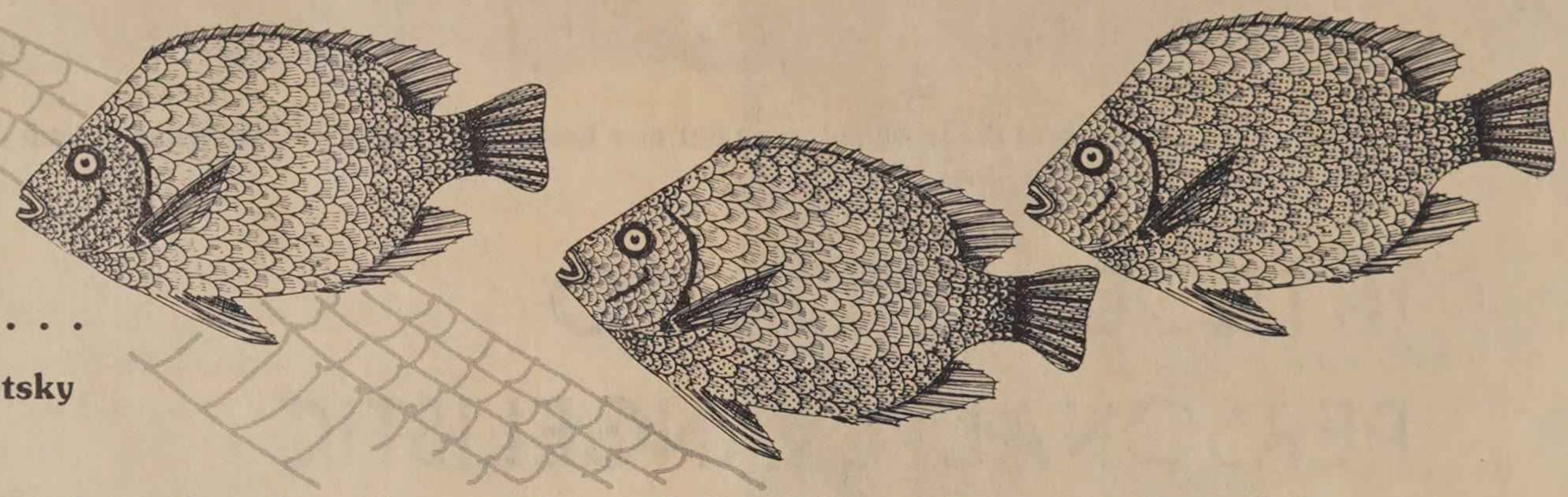


ON FISHING . . .

By Tuvya Zaretsky

I've got to admit that I've always felt uncomfortable with the idea that we were called to be fishers of men. I guess it's because in this day and age we associate fishing with the implement of a line and hook. I did enough angling in my younger years to know that when a fish is taken with a hook, a very bloody tearing of flesh can result. (For that reason, I find myself having a double reaction when I see people wearing a fishing hook lapel emblem to signify that, as born-again Christians, they are now "fishers of men.")

We find few references in the Gospel to the use of barbed hooks in the practice of taking fish. We note again that in the practice of the day, fishermen used nets. I believe that it was this picture that Jesus had in mind when He chose the image and the idiom of fishermen as His disciples.

Fishing takes work. It takes the effort of going out into the water by boat. There is preparation and there is follow-up. But lest I carry the illustration too far, I like to remind myself that whereas a fisherman casts forth his net with skill to trap his prey, the Christian's skill comes in his careful articulation of the Gospel. Our quarry is the world and the "catch" belongs to the Lord. **What a strange illustration we have, where fish come to recognize that the best life is to be found in the net of the Great Fisherman.** Praise God for that net of grace wherein man may be drawn upward to eternity.

As fishers of men we don't fish to consume what the net brings up, but rather to hold it up to God who gives abundant life.

BROADCASTING THE GOOD NEWS

By Steffi Rubin

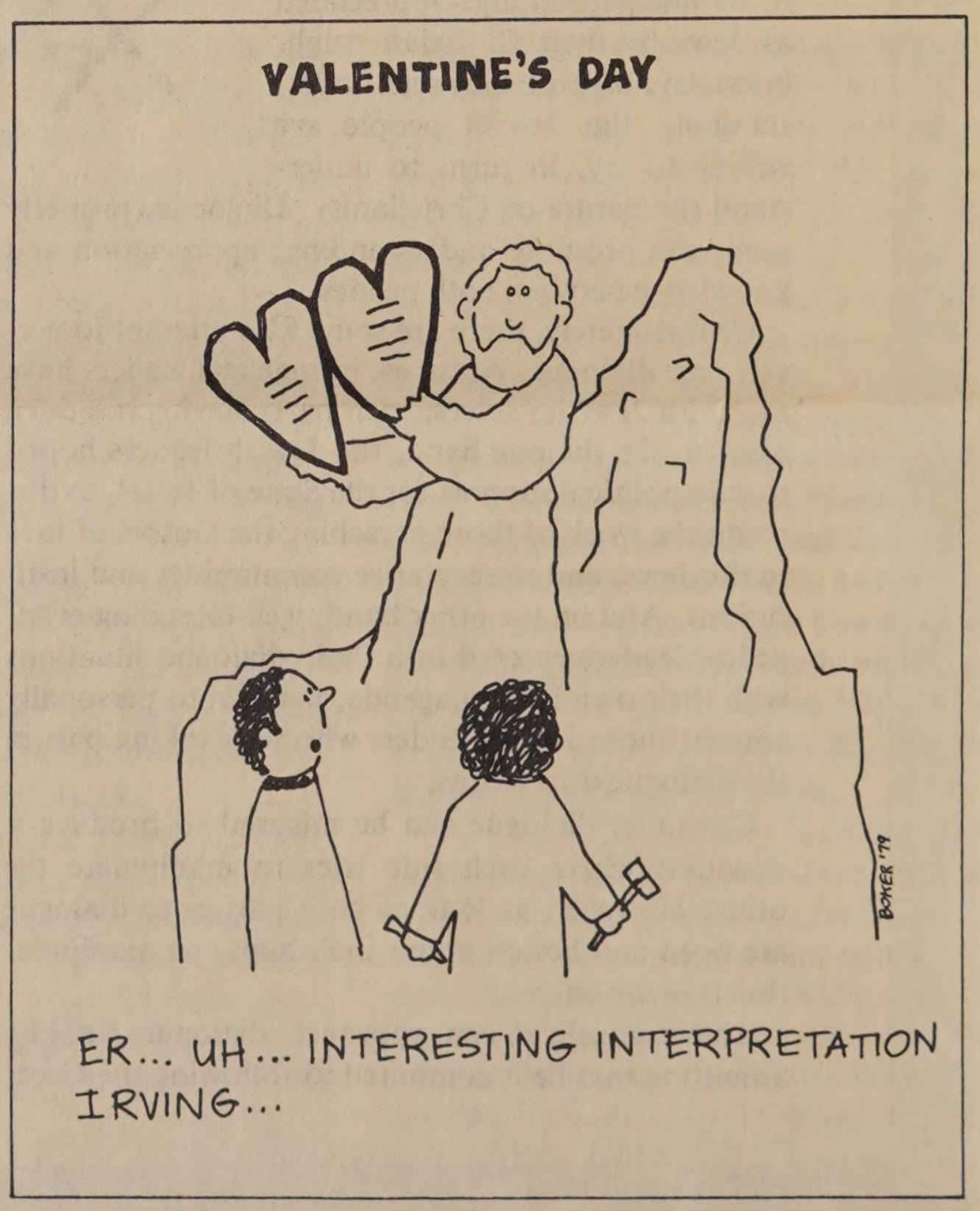
When I first saw Nanci, it was like seeing an old friend; she seemed so familiar. Yet, even though she felt the same way, we had never met. She was a 27-year-old Jewish woman who came into our office to talk.

"I live in Washington, D.C.," she explained, *"and I am just visiting San Francisco. I have been going to a church and thinking about Jesus. Then last week I heard someone from Jews for Jesus on the radio. He gave your address over the air and I felt that I should come to your office when I came out here."*

We immediately went to the Scriptures, for her heart was apparently ready for something solid from the Word of God. Because her doubts centered around how Jesus fit in with Judaism, we decided to look in the "Tenach," the Old Testament, for her answers.

It was certainly a case of a prepared heart, for Nanci drank in the Scripture the way a thirsty person drinks water. It was easy to see that the Living Water was flowing through her and bubbling up into Life Eternal. When I asked if she wanted to receive Christ personally, she was eager. Together, we bowed our heads as she prayed to receive Christ.

Praise God that we have Jews for Jesus workers in the Washington, D.C. area who will be able to follow up and care for our sister in the Lord. And praise God that through a combination of circumstances, we were able to meet. **In fact, Nanci was even more surprised and affirmed in her decision when she found out that it had been my husband, Barry, she heard over the radio the week**



We want to say WE LOVE YOU to:

Our Jewish mothers for teaching us to wear gloves and to button our coats when we go outside, both of which are helpful when we witness during the winter months.

The "opposition" who has tried to harass us, intimidate us, frighten us and who (all in all) have made us realize even more that God is real and able to conquer. Even though they opposed, they helped us grow as Christians and as a ministry by pointing out that ours must be an invincible and relentless love.

Churches, pastors and other Christians who have opened their hearts and homes to us, taught us, accepted us in true Christian spirit and have been examples of the love of Christ.

Christian magazines and radio programs which are a haven of Good News in a world rapidly becoming programmed against the standards of God.

Our Printing/Production Department, which gets blamed for everything that is late, wrong or unattractively printed and is only about one-third of the time really at fault.

All the people who have worked with us and are now in other places of ministry. We love you for what you left of yourselves with us and the role you had, have and shall have in our lives.

The lovely ladies from churches across the country who have mothered us, loved us, fed us and scolded us as we toured the country. (They deserve honorary Jewish mother status.)

A TYPICAL ENCOUNTER

By Ami Adlestein

"Why are you doing this?" a woman asked while I was handing out literature on a busy street corner. Despite the patronizing tone in her question, I appreciated the fact that she had stopped to talk. I had been getting so many "hit and run" comments that afternoon that it was refreshing to meet at least one person, Ann, who waited for a response.

I smiled and asked her, *"If you had the cure for cancer, would you keep it a secret?"*

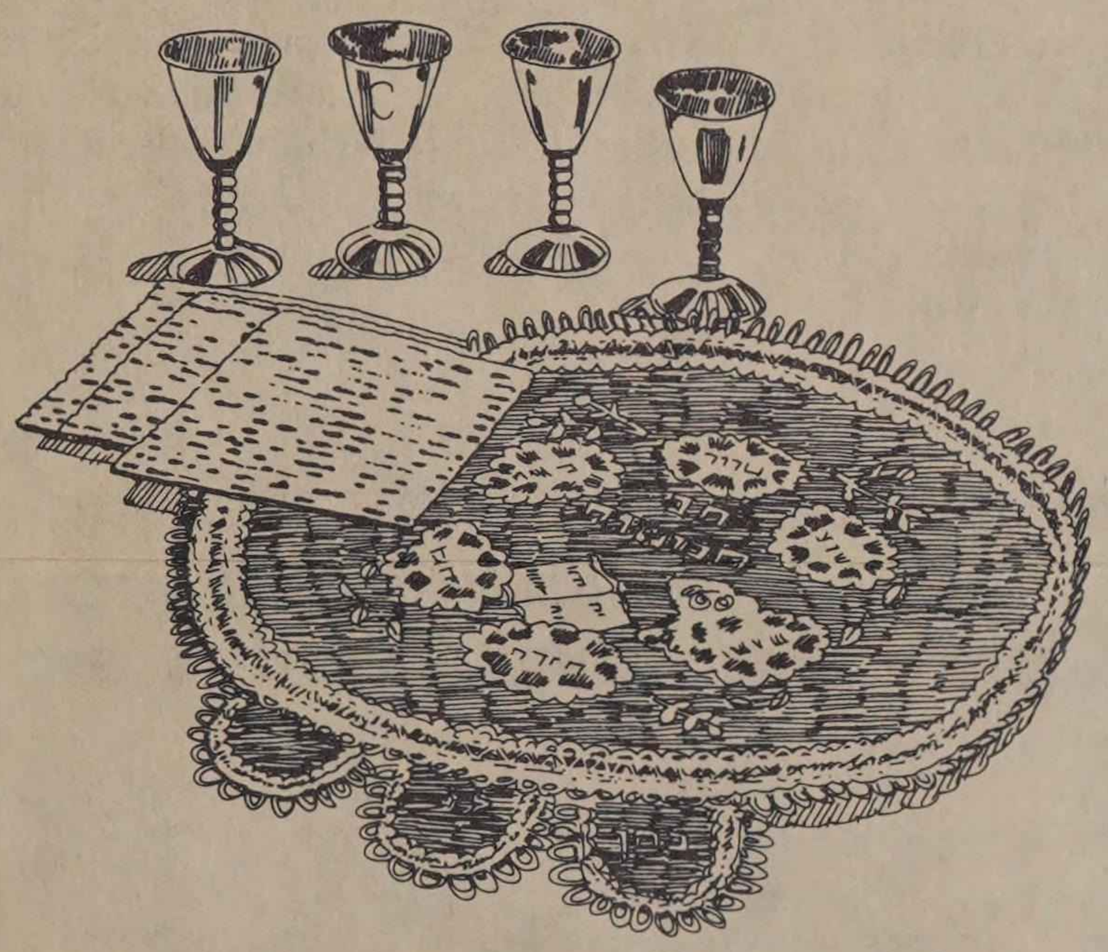
Ann frowned. *"How can you be so sure, so rigid, so simplistic; especially in view of all the apparent evil in the world?"* she asked.

I explained, *"Though God is the ultimate truth, He has in His love granted man free will to choose or reject Him. Without free will, we'd all be robots, but with it, each man has certain responsibilities."*

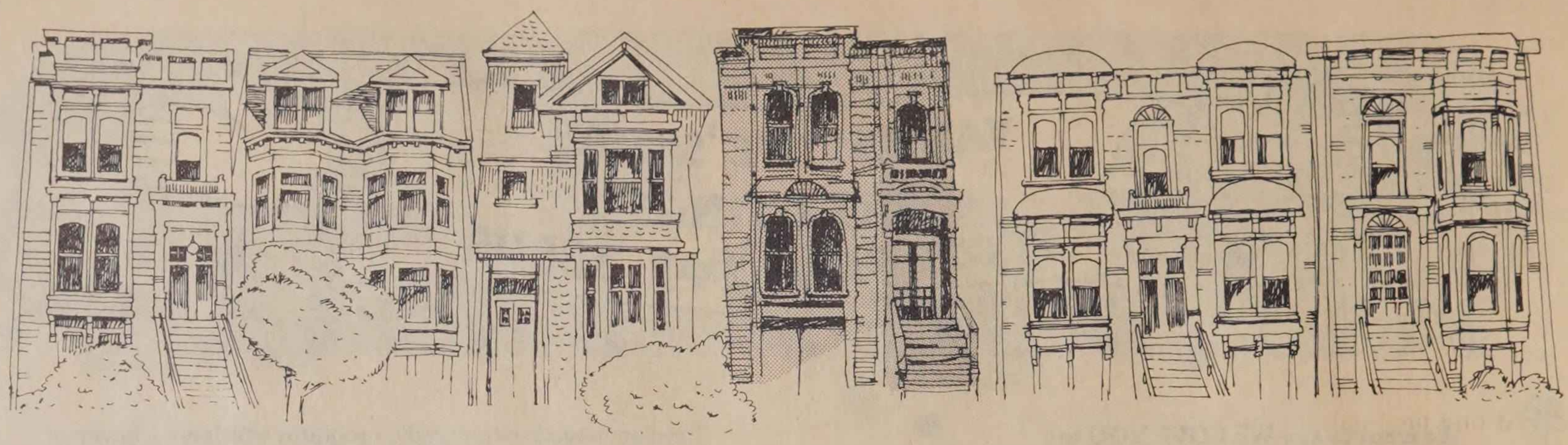
Ann listened thoughtfully as I brought the conversation around to a more personal level. I asked what in her life made it so difficult to trust God. She wavered, then told me that she had a mentally-retarded daughter. *"Why me?"* she demanded. Now, I understood the hurt that was behind Ann's unbelief and I sympathetically explained that her daughter's condition had made her angry at God. She nodded and admitted the likelihood of what I was saying.

I praise God for the opportunity to cause this woman to re-examine her feelings toward God. Scripture tells us that man's heart is deceitful. Certainly man has developed a mechanism of deceit concerning his personal sin. Like Adam before us, who stood naked and ashamed before God, we have created defenses that must seem ridiculous to Him, no matter how sophisticated they seem to us. **Please pray that this woman's heart may be softened to her need for reconciliation with a just and merciful God.**

PASSOVER IS COMING . . .



This year the Jewish holiday of Passover begins on April 11. There will be more about the holiday in forthcoming issues of the newsletter, but now is a good time to order *Christ in the Passover*, by Ceil and Moishe Rosen. The book tells about the Passover celebration both in the past and present, and shows how Jesus was represented in the Passover Lamb. Published by Moody Press, the book is available in your local Christian bookstore or through our office. **To order, send $2.95 plus 44¢ postage and handling per book. (California residents add 19¢ tax per book.)**



JUST ONE OF THOSE...

If you had asked me last week what I liked about my apartment, I would have shown you the back porch with its spacious, closed-in room for storage, the washing machine which is the first one I've ever owned, the built-in hutch that held some antique plates I'd picked up at a country rummage sale. If you had come to my apartment last week, you would have seen that I like plants because my sunny living room was filled with big plants that I'd raised from little cuttings. I've rented an old San Francisco flat, which some thought decrepit, and I've been working on it since a month before I moved in: fixing it; painting it; making it into someplace that would be home.

Well, it's been one of those weeks!!! I fumbled and dropped a gallon of white paint all over my back porch (*and* all over my storage space *and* everything in it). The washer water rose up, overflowed, and soaked everything as high as an inch off the floor. I took down a dish and brought three of my irreplaceable antiques crashing to the floor. My hot water ceased being even warm; my apartment was invaded by ants; and while I was out of town, my plants froze when it turned cold.

As my mother always used to say, *"Sometimes things look good, and sometimes things look not so good."* That helps me remember that when things look bad, I shouldn't despair. It is good that we're told to remember, *"Be anxious for nothing."* Actually, there are many verses in the Bible that can help one overcome despair.

I'm so grateful that eternal things don't change. But then if they did, they wouldn't be eternal. The Bible, unlike this newsletter, doesn't need a rewrite. Eternity isn't an ever-changing scenario. The Life inside of me doesn't depend on circumstances. These assurances help me cope in a world that is caught up in insecurity and anxiety.

Maybe you've had that kind of a day, or week, or lifetime. Who knows? When we really think about it, there are a million things that can look bad, go wrong, fall apart. There are relationships, jobs, homes, cars, and on and on and on. **But even if you've had that kind of time, there's good news. You don't have that kind of God.**

Amy Rabinovitz

WE'RE IN YOUR NEIGHBORHOOD . . .

In the past we were able to personally contact churches to ask about having our speakers and Mobile Evangelistic Teams. BUT we find we can't do this the way we used to because we're trying to keep expenses down and use as many people as possible in direct evangelism. **So, would you help us present the ministry to more churches?** If you are a pastor or even a church member who wants to have Jews for Jesus at your church, please let us know. We'll be traveling all over the country doing evangelism on campuses, streets, and in homes. We would love to come and share with some churches who love the Jews and love the Lord.

If you think your church would be interested in having a Mobile Evangelistic Team or speaker, send us a post card or letter with the following information: your name; the church's name; the address of the church (be sure to include the city and zip code); and your pastor's name. Address the information to:

Department of Mobile Evangelism,
P.O. Box 377,
San Francisco, California, 94101

FOR THE CHRISTIAN WHO WANTS TO KNOW MORE ABOUT JEWS AND EVANGELISM

THE JEWS FOR JESUS NEWSLETTER

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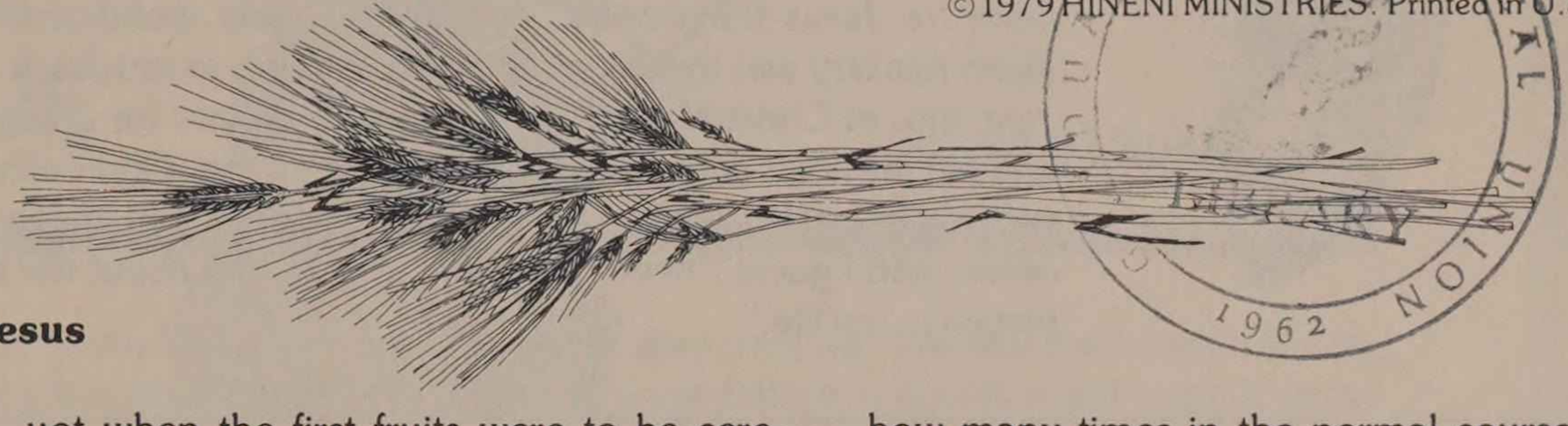


SURPRISE. . . IT'S GOD

By Moishe Rosen, Leader of Jews for Jesus

Acts 2:7 *"And they were all amazed and marvelled. . ."*

Many Jews from many lands came up to Jerusalem for the Pilgrim Festival. The custom was to arrive before Passover and stay until after Shavuot (the Feast of Weeks, or Pentecost). Probably most of these pilgrims had heard about the Crucifixion, the execution of that One Who was purported to have blasphemed and committed treason against His fellow Jews. In mockery, the Romans had put a placard over the executed man that said, "King of the Jews." It was intended not merely to insult the victim, but to humiliate the Jewish populace by displaying a "malefactor" and presenting Him as the ruler in Israel. That Roman joke made the Jews squirm!

BUT, surprise of surprises, the joke backfired! **In mockery of the God of Israel, the Romans had made a most profound statement; and now the King of the Jews had risen from the dead.**

At that, no one was more surprised initially than the very disciples who had followed Jesus—those who had seen His miracles; those who had watched others shake their heads in amazement at the wisdom of their Master. Jesus had told them He would rise from the dead, but when it happened, *the disciples were surprised.*

Those same pilgrims from many lands who heard of the Crucifixion probably also heard rumors of the Resurrection and thought little of it. But on that day of Shavuot when the first fruits were to be ceremonially presented in the temple, an ecstatic band appeared on the streets. They were all talking at the same time, and to some, it seemed that they were mumbling gibberish. But as those who recognized the languages of their native lands drew closer, each person heard the wonderful works of God described in his own tongue.

Through a miraculous means, God circumvented the judgment of the Tower of Babel, so that which sounded like babble to the crowd had an amazing and surprising meaning as the pilgrims found out about Jesus.

GOD IS STILL SURPRISING PEOPLE! Until this past decade, all except a faithful few who studied the Bible thought it was impossible for Jews to become Christians. Surprise—here we are. And we're here, there and everywhere, out on the streets, in public places, telling the wonderful works of God.

We offer ourselves to you, dear reader, as tokens of God's amazing grace. We offer ourselves as evidence that the God of the Bible *IS*, and that He keeps His word.

God has other surprises for you, too. There are the surprises of the Bible. I have read some portion of the Word of God nearly every day since I became a Christian in 1953, and I am still discovering surprises—the wonderful works of God that I didn't notice before.

Then, too, there is always the surprise of answered prayer. I can't tell you how many times in the normal course of events we in Jews for Jesus had every reason to expect a disaster. Yet, God surprised us. He answered prayer, and that which was improbable, impossible, came to pass.

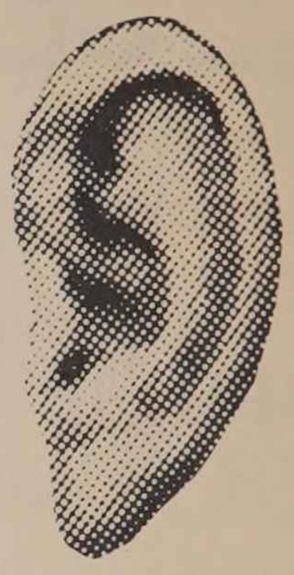
Even the early Apostles were surprised at answered prayer. Acts 12 records how James, the brother of John, was killed and how Peter was arrested at Passover time. Peter was kept very securely in prison, chained between two soldiers, undoubtedly intended to be used by Herod Agrippa for a repeat performance of the Crucifixion. Verse 5 records, *"Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him."* I don't exactly know what it means when we talk about "prayer without ceasing," but I imagine it involves the greatest possible intensity. AND YET, when their prayers were answered according to verse 16, all those who were praying "were astonished."

I am continually surprised by the amazing grace of God. How great is His forgiveness. We, His children, let Him down time and again and never fail to offend; yet, our Heavenly Father surprises us by not only forgiving us, but by welcoming us back into His fellowship with a feast and a celebration to show His love. I do hope, dear reader, that your walk with God is like my walk. **It's always an adventure, not because of the peril, but because of the surprises as we continue in His way.**

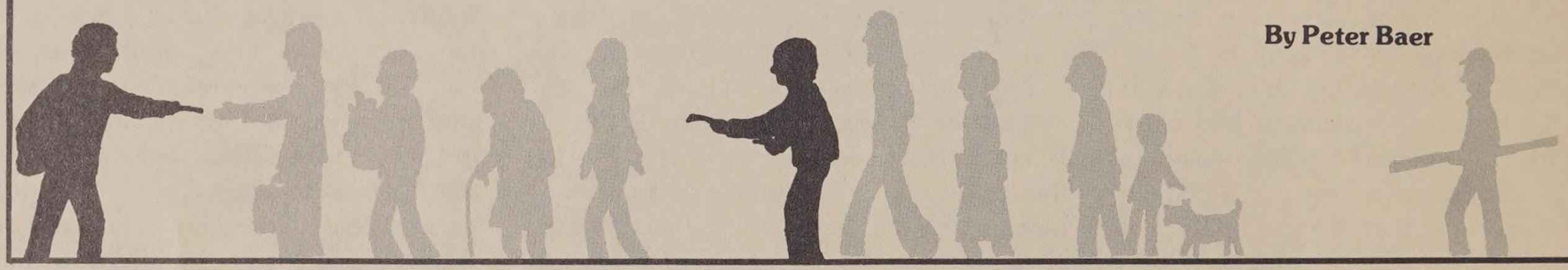
PASSOVER, OR IT SHOULDN'T EVEN HAPPEN TO AN EGYPTIAN is enclosed this month. This year Passover starts on April 11, so you can send the broadside to a friend or hand it to a co-worker. One of our favorite stories about this broadside is the one we heard from a Bible student who had just returned from Egypt. On the streets of Cairo, she glanced down and lying there face up was a copy of this tract.

IT'S ALWAYS GOOD TO HEAR

Nikki Hevesy, in her search for a Christian roommate, called a San Francisco church to see if they might know someone who would like to share an apartment. When she told the church secretary that she was with Jews for Jesus the woman exclaimed, "How wonderful! The Jews for Jesus ministry was instrumental in my decision to turn back to the Lord. A year ago, at Christmastime, I was handed a Jews for Jesus tract. I read it and the message made a deep impression on me. God really began to deal with my heart. It was after reading that pamphlet that I gave my life back to Jesus, and I guess I never really told any of you about the major part you played in my life."



COINCIDENCE? OR GOD-INCIDENCE?



By Peter Baer

It was Saturday afternoon in downtown San Francisco. Standing half a block from Macy's Department Store, with all the shoppers hurrying by, I felt like I was back in New York City amidst the millions of people. **As I handed out my Jews for Jesus Gospel broadsides, I noticed I was not alone.** A young man about 20 years old was also handing out pamphlets. There was a large difference in our literature, though. Mine was designed in hopes that it would move people closer to knowing Jesus in a personal way; his was designed to get people moving, too, but in the direction of a local jewelry store.

My first thought when I saw that young man was, *"Hey, this is my turf. Go find some other corner."* Knowing this attitude was not of God, I stopped and prayed that I would be able to be an effective witness to him. After all, everyone else would only see me for a fleeting second, but it looked like this fellow and I were going to be together for quite a while.

I tried to see that he had enough room to pass out his advertisements and still not prevent me from my goal of reaching as many people as possible. In between streams of pedestrians crossing the street, I talked to him. His name was Tim. We quickly became friends.

Soon both he and I realized that most of the people who walked by thought he, too, was a Jew for Jesus. Because we had handed out our literature at that same corner so many times before, most pedestrians thought Tim was handing out our Gospel tracts, too. People were coming up and cursing or spitting at him, using a variety of obscene gestures and unrepeatable comments. Tim was being persecuted for Christ's sake without even knowing Him!

I felt sorry for Tim. I had the joy of the Lord within me, but I could see he was just getting more and more depressed. He couldn't understand why so many people were angry with him. I continued passing out my tracts, and then I saw what seemed like an angel sent from God. A middle-aged woman, radiating Christ's love, came up to Tim with a big smile. *"I just want to encourage you,"* she told him. *"I think what you're doing is absolutely terrific."* He was at a loss for words as he sheepishly showed the woman his advertisements. *"Uh. . .I don't think you've seen these,"* he stammered.

The woman then realized the mistake she had made. She turned to me. *"You're the one I mean, aren't you?"* By this time I was grinning broadly. I thanked her for her great compassion and asked her to pray for Tim.

Tim not only received abuse and criticism for something he didn't believe, but he also saw the love of Jesus in that woman.

I think he compared the two because after that he really opened up to me. **Surprise of surprises!** He told me he was Jewish, and at one time he had even attended some meetings sponsored by Young Life (an evangelical outreach to young people). Tim then volunteered to go to a different corner to pass out his literature so we'd no longer confuse the passersby. But before he left, he asked me for a tract. He also gave me his address and asked if we could get together and talk about God some more.

As I shook Tim's hand, I smiled, knowing full well that our being on the same corner was no coincidence, but rather a "God-incidence."

HOW NOT TO HAVE DIALOGUE

by STEFFI RUBIN

Recently, upon arriving at the home of some special friends of the ministry, my husband Barry and I discovered that we had just happened to invite ourselves for the very evening a Jewish friend of theirs was coming to dinner. Our friends had been anxious for us to meet Mort, and here was a perfect opportunity to do so. But very shortly, it proved to be "one of those evenings."

In talking to Mort, we soon found that he arbitrarily set standards according to his own convenience. He decided on the qualifications of "good" and "right" according to his own way of life. For example, it was right that his own family had put a Christmas tree in their home, even though they were Jewish. It was good, by his definition, if the Jews for Jesus wanted to exist and put that slogan on vans and pamphlets. But it was *not* good that we believed Jesus died for Mort, and it was *not* good that Jesus expected something from Mort himself.

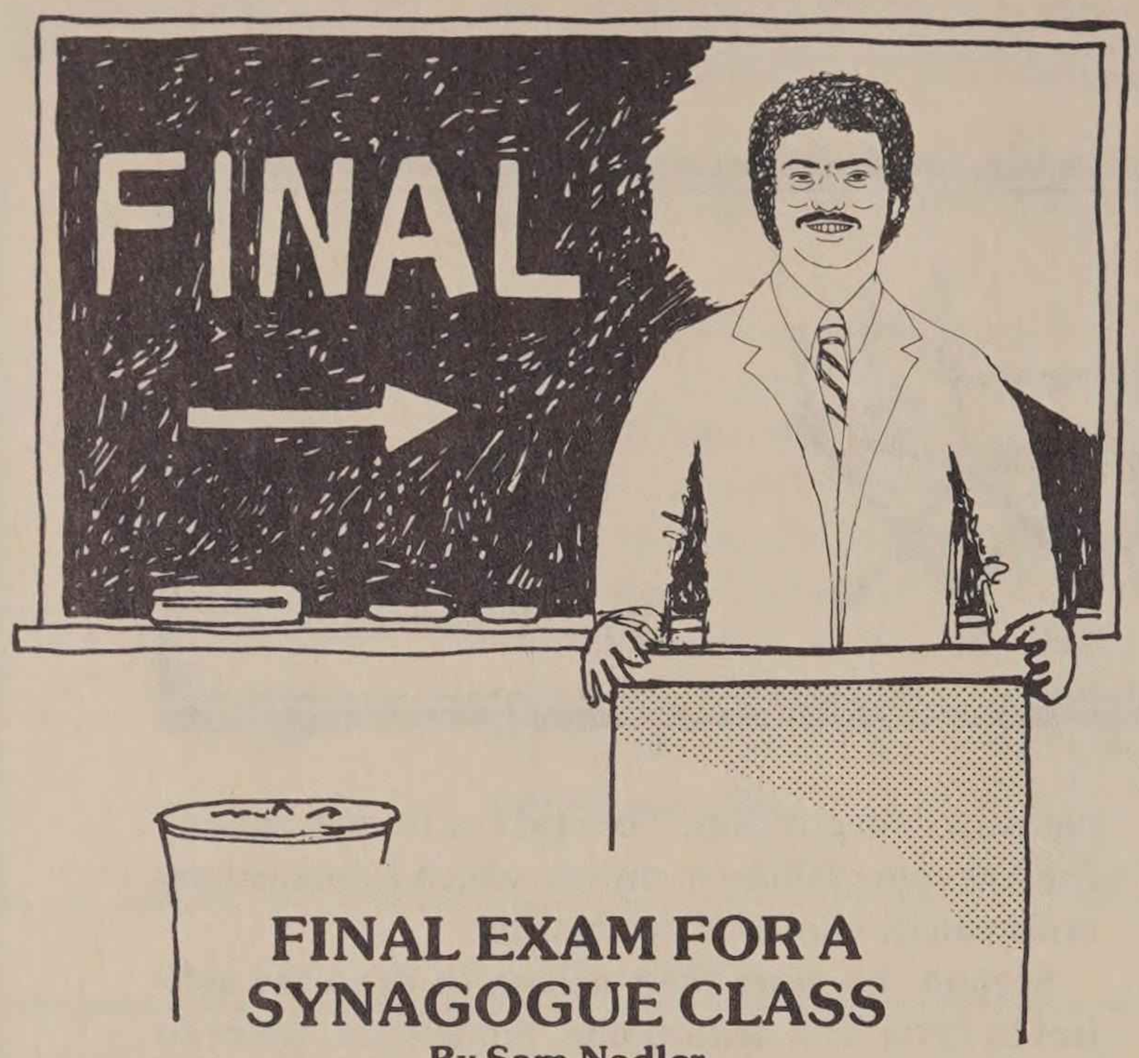
As you can imagine, talking to Mort was difficult, since we as Christians have certain standards already set and certain boundaries of belief that are determined by the Bible. Mort, on the other hand, was a free-wheeler. He was not a person to be bothered with rules, written or otherwise, and not one to live with absolutes. Right and wrong were flexible standards to him, and they changed, depending on the situation. Religion, according to Mort, was what he wanted it to be, and *he did not want it to be restrictive.* God, in Mort's religion, was "probably out there," but one couldn't be sure. Still, Mort considered himself a very religious person in his *own* way. By entering into an evangelistic dialogue with him, I learned certain valuable lessons on when not to witness.

First of all, no matter how anxious you might be to share Christ, or to make a statement, always be careful not to volunteer unrequested information. "How did you get involved in this work?" is not always a cue for your entire testimony. In Mort's case when he asked this, he was, at best, making pleasant conversation. The real cue he was looking for was some failure in my life which explained my unfortunate choice of occupation.

Second, be more than willing to drop the subject in favor of a neutral one. Sometimes, we're so afraid of being accused of being a timid witness that we go full guns ahead when a little pause would have been more appropriate. If the person's interest is genuine, he will see that the subject is reintroduced. Don't be afraid to let the bait lie in the water; sometimes it's just not lunchtime for the fish.

Third, if your friend makes a rude remark concerning your Christian lifestyle or faith, gently let him know that he has made you uncomfortable. Don't come at him like a ton of bricks because you may put yourself on too high a pedestal. On the other hand, don't allow your friend to think some remark is okay with you when you know it might not be okay with God. We're too often concerned with being a nice guy, and we succumb to the world's pressures to sin "just a little, like everyone else." You don't have to be rude to let it be known where you stand and why you stand there.

Fourth, and last, don't be disappointed if your friend doesn't go by the same rules that you do. Non-believers don't have the same motivation or the same imperatives to which believers are bound. This doesn't have anything to do with the person being Jewish or Gentile, but rather the imperative of allowing God to live through him, something no non-Christian can do. When a guy like Mort slips and slides by changing his opinion, his sides, his philosophies, you can't say to him, "It's not fair." But you can let him know you see through his veil of excuses and avoidance patterns, and that you'd be happy to help him be honest with himself and with God if he ever decided to try that. When Christ cried from the cross, *"Forgive them,"* rather than *"It's not fair,"* He showed us an example of such loving perseverance. We who serve Him should do the same.



FINAL EXAM FOR A SYNAGOGUE CLASS

By Sam Nadler

When the rabbi called and invited me to speak to the high school department at Long Island Synagogue, he frankly told me, *"We've been training them for several weeks on how to answer missionaries and deal with Jews for Jesus. We'd like you to come and be their final exam."* I graciously accepted.

When I arrived, the rabbi asked, *"Are you ready to be thrown to the wolves?"* I smiled. What he didn't know was that I had asked several people to be praying for me that evening, and I felt assured and confident in God's promise, "Greater is He who is in you, than he that is in the world." (I John 4:4.)

I opened up the class by asking some questions. Then I allowed them to ask me anything they wanted. I found that though all of them had questions they felt I couldn't answer, for the most part they had little knowledge of the Bible and the true teachings of Christ. These Jewish young people mostly knew rabbinic commentaries and traditional teachings on various passages. As I answered their questions, the students and their parents (who had been invited to observe) began to shift uncomfortably in their seats. It was apparent that they had never before been confronted with the actual claims of Christ and Biblical evidence.

The more I spoke, the more I realized these people were listening closely to what I was saying. By the end of the allotted two hours, several people had become very absorbed in what I shared.

The rabbi must have felt I was making too much of a good impression, because at the end he stood up and resolutely announced to me, *"You're no longer a Jew; you've gone over the line."*

"If you had made me a Jew, then you could take it away," I replied. *"But it's the God of Israel who made me a Jew, and He also sent the Messiah."*

"No. All Jews declare that you are over the line and no longer Jewish," the rabbi retorted.

"All Jews?" I asked. *"The Lubavitcher rabbi in Boston says we're not ex-Jews. So does the Encyclopedia Judaica. How can you say all Jews?"*

The rabbi looked stunned. *"Perhaps I'm wrong,"* he admitted in front of the 100 people from his congregation. Quite a few of the people in the class applauded!

Afterward, several young people and some of their parents came up to ask me questions about Jesus. One young lady came to me with tears in her eyes and a radiant smile. All she could say was, *"Thank you, thank you,"* over and over again. I couldn't help but wonder what had been going on between her and God before that session.

I praise God for this open door, but most of all for the victory He gives in Jesus, who makes us more than conquerors.

NEITHER RHYME NOR REASON **By Avi Snyder**

While I was broadsiding at a football game in Lincoln, Nebraska, a young Gentile woman named Cynthia came up to me and asked if she might have one of my tracts. She had a smile on her face that seemed to combine a touch of curiosity with the delight of discovery. I handed her a "Jews for Jesus" broadside, and her smile broadened as she took it from my hand.

"Are you Jewish?" she asked. Her tone was sincere.

"Yes, I am."

"And you believe in Jesus?"

"Um-hm."

"Do you believe in the Trinity and the virgin birth?"

"Sure do," I told her. I mistakenly assumed that she was a Gentile Christian who hadn't ever heard of us before.

"You know," she said, *"I've been thinking of converting to Judaism."*

Her statement caught me by surprise, but I trust that my reaction didn't register. *"Mind telling me why?"* I asked.

"Well, I just want something rational to believe in."

We spoke for several more minutes about faith and science and rationality, but she soon went on her way, and I forgot her for a week or so. Then one day, I heard a radio broadcast about a rabbi who was advocating Gentile conversion to Judaism to meet the spiritual hunger in the world today. According to him, many people "have a great hunger for religious values."

I found it significant that he implied the solution to the problem lay in "values" and not in God. Cynthia, too, felt her spiritual needs could be satisfied by a mere system of rational thought.

It's sad to think that, for many, our Hebrew Scriptures have become nothing more than source material for a "rational" scheme of faith or an "ethical" code of conduct, both of which are focused upon man. As for me, I'm encouraged when I remember that my salvation did not come from my values or my logic, but by God's gift in Jesus Christ.

WHAT IS PURIM?

A typical Purim *spiel* gets everyone in on the act. Here Mordecai is flanked by two servants. The costumes were put together from available wardrobes. People who couldn't act or at least go out on stage led the audience in 'boos' or 'hoorahs.'

Purim is a happy Jewish holiday. It celebrates an averted disaster recorded in the Book of Esther. Haman, a high official in the Land of Persia, held a grudge against the Jewish people because of the defeat suffered by his ancestor, Agag. (I Samuel 15:8, 32, 33.) If you've ever read the Book of Esther, you know the whole story. Haman found himself in a position where he could reap revenge against *all* the Jewish people. Esther, a historical book of Scripture, doesn't actually record the name of God; but as in all of history, God's unseen hand was guiding men to serve His purpose.

Purim means "lots"—a way of gambling, making a determination by chance, such as casting sticks, pulling a short or long straw, or extracting a certain colored ball from an opaque sack. Haman believed that his gods would show him through casting lots what was the right day for him to make his move against the Jewish people. But there is *no* right day to move against Israel whom God has designated as the "apple of His eye." Haman wasn't gambling at all. He could have known from history that he was a sure loser. And from the time of his defeat until this present day, Jewish people all over the world celebrate Purim to commemorate God's deliverance of His people in Persia.

Yes, Purim will be celebrated again this year on the 14th of Adar in the Jewish calendar, which falls on March 13. There will be great mirth and festivity. But with all the current upheaval in modern Persia (Iran), a new Haman has arisen. His name is Ruhollah Khomeini. He is called "the Ayatollah" (a Muslim holy man). Khomeini has said publicly that he will never make peace with Israel. Maybe he would do well to read the Book of Esther!

WHY ARE WE TELLING YOU ABOUT PURIM?

Purim, like all major Jewish holidays, is recorded in Scripture. That means there's a relevant lesson in it for all believers. The Purim story teaches that anti-Semitism is a dangerous road to follow. It emphasizes God's love and faithfulness to Israel. He keeps His promise to Abraham:

". . . I will bless them that bless thee, and curse him that curseth thee . . ." —Genesis 12:3

The Purim story also emphasizes the soverignty of God. He works through the affairs of men to accomplish His will. It also illustrates the principle set forth in Psalm 9:16:

"The wicked is snared in the work of his own hands."

Haman was hung in the very noose he intended for his victim. God's Word is true!

There's another reason why Purim is important to Christians. It provides a common ground for initiating a discussion about God. Because Purim is such a popular holiday, every Jewish person knows the story and would probably enjoy talking about it with a Gentile friend.

HOW JEWISH PEOPLE CELEBRATE PURIM

On the Sabbath preceding Purim (called SHABBAT ZAKHOR), one of the prescribed Scripture readings in the synagogue includes Deuteronomy 25:19. This passage commands Israel to blot out the name of Amalek, the first enemy of the Jews after they left Egypt. Haman, the Purim villain, is said to be descended from Amalek.

On Purim itself the MEGILLAH is read aloud in the synagogue. Pronounced meh-GIL-ah, the word means a scroll containing one complete narrative or book of the Bible. Esther, Ruth, Song of Songs, Ecclesiastes and Lamentations are each a *Megillah*, but the term is used most often to designate the Book of Esther read at Purim.

During the reading of the Megillah, the congregation stomps its feet and makes noise to boo Haman every time his name is mentioned. The children enter into this with special enthusiasm and liberal use of a raspy tin noise-maker called a GROGGER (graw-grr).

Pastries called HAMANTASCHEN (Hoh-mon-tash-en) are a favorite dessert on Purim. These three-cornered cookies or sweet rolls contain either a prune or poppy seed and honey filling. They are supposed to represent Haman's three-cornered hat. You can buy them at a Jewish bakery or make your own if you're ambitious. They definitely get the David Lipkowitz Seal of Approval. The calories in these goodies definitely do *not* get the David Lipkowitz Seal of Approval. But it's a holiday, so enjoy!

Jews for Jesus, P.O. Box 377 San Francisco, CA 94101

Purim also involves the sending of food gifts to friends and money gifts to the poor. The Hebrew name for this custom is SHALACH MONES (SHA-lach MON-es) which literally means "sending portions." It is derived from the mention of sending a portion in Esther 9:22. The food traditionally consists of fruit, hamantaschen, chick peas and large black-eyed beans.

IF YOU WOULD LIKE TO JOIN US IN CELEBRATING . . .

Why not have a Purim party? What could be more festive than a party, and what better way to teach a Sunday school class about Esther, a little known and often overlooked book in the Bible?

SOME IDEAS FOR YOUR PURIM PARTY

1. Put on your very own PURIM SPIEL. A Purim Spiel is a play or re-enactment of the Book of Esther. This Jewish custom dates back to the mid-16th century. You can get scripts already written at your local Jewish community center or synagogue. You can get a musical version published by Word Music in Waco, Texas (ask at your local Christian bookstore). Better yet, read the Book of Esther and WRITE YOUR OWN.

2. Don't forget to encourage everyone to make noise with his grogger every time Haman is mentioned or walks on stage. You can get them at any Jewish bookstore, find some leftover noisemakers from New Year's, or make a homemade version by putting some hard dry beans into an empty tin can and sealing it shut.

3. Try baking your own hamantaschen. It's not so hard. Recipes are available from most good Jewish cookbooks, or here is one you can try:

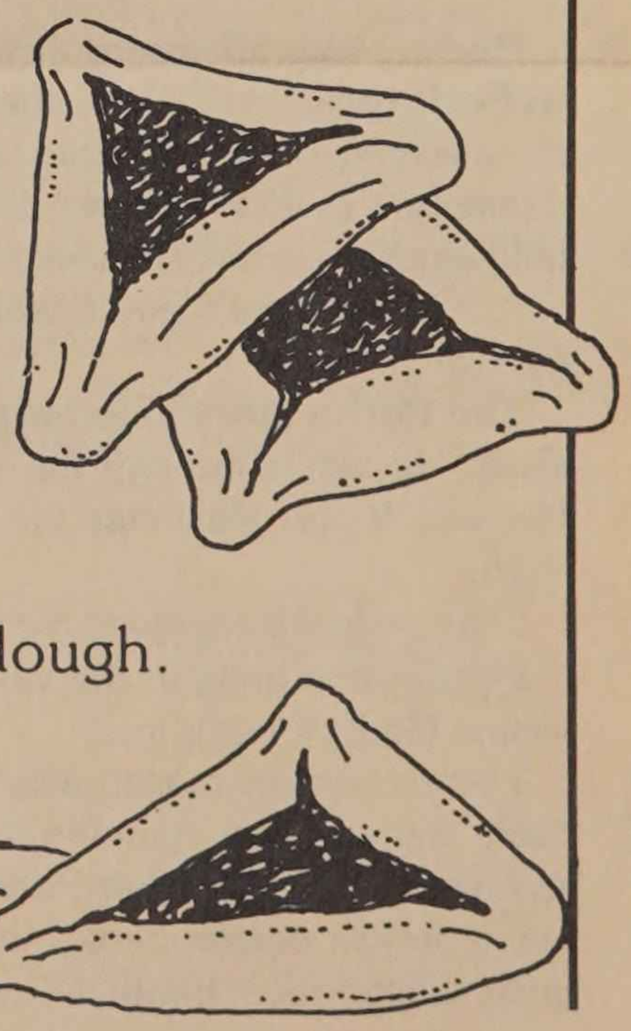
Hamantaschen Dough

2 c. flour
¼ lb. margarine
2 eggs, beaten
2 tsp. baking powder
½ c. sugar
1 tsp. vanilla

Mix dry ingredients. Cut in margarine. Add eggs and vanilla (and a little water if necessary). Form into dough. Roll thin on floured surface. Cut circles with top of floured drinking glass. Place a heaping teaspoon of prune filling on each round and fold dough up into a triangle. Pinch edges and bake on greased pan at 350 degrees for 25 minutes or until brown.

Prune Filling

2 c. lekvar (prune butter)
(or prepared prune pastry filling)
½ c. ground almonds
1 Tbsp. grated orange rind
Mix together and spoon into dough.



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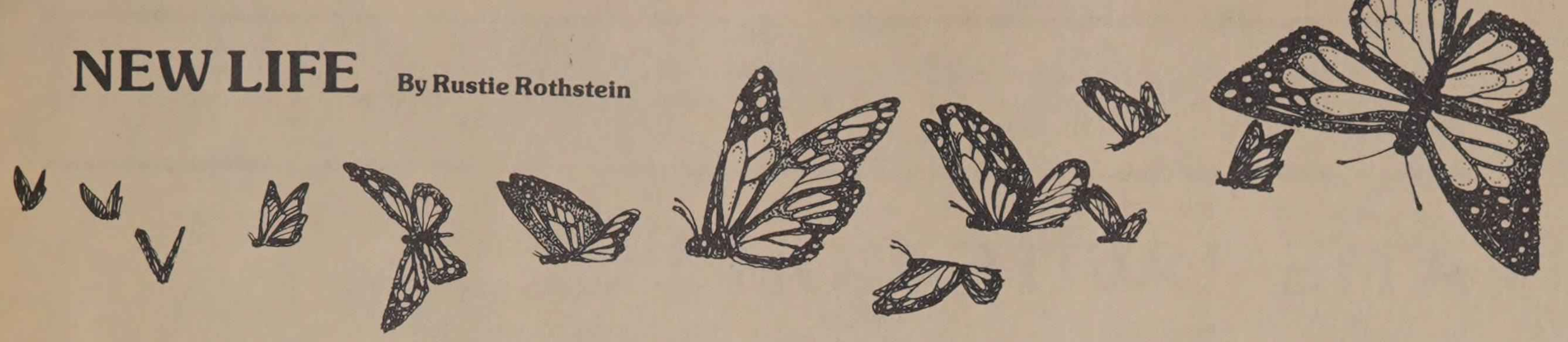
NEW LIFE

By Rustie Rothstein



I was busy putting up posters and getting out publicity for our "Experience of Messianic Joy," a special outreach the Liberated Wailing Wall was going to have in Portland. God, it seemed, was also busy preparing the heart of one person in particular for her own personal experience.

Linda, 20, was raised in an Orthodox Jewish home. She had traveled around the world and had lived in many countries. Now she was in Portland receiving specialized medical treatment. Linda had leukemia and was preparing to die.

As an outpatient at the University Medical Center, Linda was allowed to take classes at the local community college. It was at one such class that a teacher's passing comment about God prompted Linda to ask about her beliefs. The teacher, Heidi, shared with her for some time and invited her to come along with her to hear the Jews for Jesus presentation at the Masonic Auditorium.

When the concert ended, Linda had many questions to ask. I just "happened" to be at the right place at the right time and began talking with her. At first, Heidi verbalized the questions for Linda. Occasionally she would reword some of my answers, too. I learned that although Linda was fluent in several languages, she didn't feel completely comfortable with English. But as the conversation proceeded, she felt more at ease and began to ask the questions herself.

She wanted to know what we believed and why we believed it. I tried to answer as the auditorium was emptying out. Soon it was time to leave but I sensed that we hadn't even begun to scratch the surface of Linda's inquiries. I suggested that we go somewhere else to continue, and we did, but all too soon it was 1:00 a.m., and still there was more to say. As we parted, she asked if I would pray for her.

The following day Linda and I spent several more hours together reading through Scripture. She had only known a wrathful, fearsome God; I spoke of a God who loved. Linda had only known the Law of the Lord; I introduced her to the grace of God and His merciful provision. We talked of man's free will and the poor choices he has made in rebellion to his Creator. We discussed God's method of sacrifice for atonement, and the foreshadowing of the ultimate sacrifice He made in the giving of the Messiah.

As the conversation continued, Linda's breathing became labored. She had promised Heidi and me that she would let us know when the time had come to take her home; yet, she kept on insisting, "One more question."

All at once she stopped breathing. Several times Heidi and I revived her. The prayer ran through my head as it must have run through Heidi's as well: *"God, keep her alive until she can pray and receive Jesus!"*

Linda asked, *"Will Jesus let me die?"* I prayed that it wouldn't be quite yet. She seemed to believe. A little while later she mumbled, *"Yeshua Ha'Mashiach"* (Jesus the Messiah). She still hadn't prayed to receive Him! Praise God, soon her condition improved, and we were able to take her home.

I told her I would be in Portland for one more day and I wanted to see her again. She explained that the following day she would be in the hospital attached to a machine to keep her alive. I prayed I would be allowed to see her there. Late that night, Linda was rushed to the hospital in need of immediate treatment. The change in schedule allowed me the opportunity to meet with her again for several more hours.

As we talked, I struggled with Linda's questions. Bits and pieces of Hebrew came back to me, helping clarify ideas that were difficult for her to comprehend in English. I prayed that a solid commitment would come. **That afternoon, as we spoke, she prayed a simple prayer of faith, enlarging the family of God by a brand new member.**

I've spoken with Linda since my return to San Francisco. She mentioned that she hoped to get a chance to share Christ, as I had done with her. I pray she does.

I also pray if it's God's will, He will heal her of the disease that will otherwise soon take her life. Yet, regardless of the circumstances, Linda and I can both rejoice, for we know, like the Apostle Paul, "to live is Christ, to die is gain."

Editor's Note: Rustie Rothstein has just finished two terms of missionary service with us. She is a graduate of U.C.L.A. and now is enrolled as a full-time student at San Francisco State University. However, Rustie is still very much involved in Jews for Jesus work.

SINCE NOVEMBER 28th. . .

By Barbara Kepp

"Since November 28th, when I joined the Jews for Jesus staff, I've been learning a lot! Besides musical parts, time schedules and how to eat *fast*, for the last several months I've been learning a new witnessing technique, too. I've been learning about "broadsiding" (handing out broadside Gospel tracts to crowds of people). I've certainly had some interesting responses.

One Jewish man who seemed very interested took a broadside from me as I stood in front of the Chassidic Music Festival. He then proceeded to tear it up into tiny, little pieces. I realize this is not an uncommon response to the Gospel, but it was the way the man did it that really intrigued me. He tore it *slowly* and *deliberately*, apparently deriving great satisfaction from each rip. It was is if he was saying, *"This tear is for the Nazis; this one is for all the humiliation I've been through; and* this *tear is for you stupid people who tell others about your Jesus."*

I knew how he felt because I, too, am a Jew, and those feelings were once mine. **But now my feelings are different.** I long to tell him and others like him that I truly know the Messiah, and He's come to give life and comfort.

This incident gave me a small glimpse into the awesomeness of the ministry of reaching my people for Christ and how much I have to learn. I hope you'll pray with all of us in Jews for Jesus as we learn more about ways to be faithful witnesses for God to our people."

Editor's Note: Often we share the grief and problems we have with our families because of our belief in Jesus. All is not heartbreak, of course, and many of our parents still treat us like, well, like children. The following is the lighter side of a visit to the parents' home of one of our staff workers.

A MEAL WITH MOM

By Ammi Adlestein and Ruth Rosen

Eating has always been a favorite pastime of the Jews for Jesus, and because we travel so much, some of our teams have actually mapped out every decent restaurant between Cucamonga, California, and Nyack, New York. But no matter how highly recommended a restaurant might be, there's always *one* place where the cook will outdo herself every time, and that's Momma's. No, "Momma's" is not the name of a new nationwide franchise, but the kitchen of that dear old lady we all revere: the Jewish Mother. Rarely do we actually find ourselves in such an ideal position since our families have not yet learned to situate themselves conveniently across the country. However, not too long ago, the Lion's Lambs (our Los Angeles-based drama team) happened to be a mere 50 miles away from the home of a team member's family. **The following is a TRUE ACCOUNT of what happened that afternoon.**

We were greeted at the door with hugs and kisses. No one was left out. (Jewish mothers always have love to spare.) Then Momma asked the $10,000 question: *"Have you kids eaten?"* which being translated means, *"You've been here for five minutes already, so when can I feed you?"* We had come prepared. Her delight when we told her that we were starved made skipping breakfast seem worthwhile.

As we walked toward the dining room, we caught the aroma of, you guessed it, chicken soup. Then when we were all seated, Momma ladled the soup into everyone's bowl but her own. (The Jewish mother always fixes her undivided attention on "the kids," be they hers or someone else's.)

"I'm dieting," she explained mournfully. *"I hope the soup is all right,"* she continued. *"It wasn't allowed on the diet so I couldn't taste it. I know it needs salt."* One by one, we assured her the soup was delicious. She sighed and said ruefully, *"Well, I know I've made better before."* She paused, waiting for reassurance.

"No, really, the soup is great."

"Well," she conceded, *"it's passable."*

After the soup was gone, we were confronted with platters full of chicken, spaghetti, eggplant casserole and vegetables. After the platters had been passed all around, Momma gasped. Looking at her son, she exclaimed, *"You don't have enough food on your plate! TAKE!!!"*

Then, looking at the remaining food, she queried, *"How can you let that spaghetti just lie there? I could never do it. It would cry out to me to be eaten. But,"* she hastened to add, *"I'm on a diet."*

For dessert there was a choice of either fudge brownies or fruit cake. These delicacies, of course, were not allowed on The Diet. So, Momma anxiously waited for the results of the taste test. Turning to her husband, she asked encouragingly, *"So, Al, how is the cake?"*

"MMM," he answered, his mouth still full. Then, swallowing, *"The cake is delicious!"*

Happily, Momma turned her attention to us. *"Did you like the brownies? Here, have some more. Don't be shy."* Having satisfied herself that "the kids" hadn't been neglected, she turned her attention once more to her husband and repeated, *"So, Al, the cake?"*

"It's good. The cake is good."

"Just good? It wasn't better than good, huh?"

Then came the tour through the mobile home. Momma explained to us that one of her hobbies was putting together photograph albums. Because there wasn't much time remaining before we'd have to leave, we quaked as we saw a stack of at least a dozen albums sitting on a shelf. But Momma had one special album in mind. She zeroed in on a volume entitled, "Our Son's Bar Mitzvah." Along with the traditional snapshots of the ceremony and reception, there on its own special page, preserved for all time, was the Bar Mitzvah Speech with Momma's editorial written lovingly across the top: "Delivered Beautifully!"

We had to get to a meeting at a church, so it was time to say goodbye. Just as we were nearly out the door, we heard the command to wait. Momma smiled.

"I have to take a picture."

Click, click went the camera.

"There, that wasn't so bad now, was it?" she asked triumphantly! As we clambered into the car, Momma made sure we didn't leave empty-handed. Presenting us with a large paper sack, she pleaded, *"Please, don't let these grapefruits go to waste."*

The lighter side of that day also had a brighter side. We were thankful they treated us like loving parents, even though they didn't agree with our beliefs. And with all the love they had showered on us, we got to share the love of the Messiah with them. We showed them some of our evangelistic drama and their son brought them a Bible, which they accepted graciously.

Please pray with us for many of our parents, whom we long to see come to know Jesus as their Messiah, too.

FOR THE CHRISTIAN WHO WANTS TO KNOW MORE ABOUT JEWS AND EVANGELISM

THE JEWS FOR JESUS NEWSLETTER

JEWS FOR JESUS, PO BOX 377 SAN FRANCISCO, CA 94101 VOLUME 1:5740 EDITOR: MELISSA MOSKOWITZ ARTIST: BOKER

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Harvesting By Moishe Rosen, Executive Director of Jews for Jesus

". . . Behold, a sower went forth to sow; And when he sowed, some of the seeds fell by the wayside, and the fowls came and devoured them. Some fell upon stony places, where they had not much earth; and forthwith they sprang up, because they had no deepness of earth. And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprang up, and choked them. But other seeds fell into good ground, and brought forth fruit . . ." (Matt. 13:3-8)

A poor grain farmer was distressed because his farm failed to provide adequate prosperity for him and his family. If only he could gain more profit from his crops! He decided on a plan. He would get his harvest to market well in advance of his fellow farmers. That way he would not only have the buyers all to himself, but he also would have more leisure time after he sold it all.

The farmer planted the seed and watched his field very carefully. As soon as the seed sprouted and the green shoots appeared above the ground, he clipped off the sprouts and gathered them into bags. He drove them to market. He congratulated himself on the ease of hauling this early crop compared to the chore of hauling many more and heavier sacks the old way. When he arrived at the market place, no one wanted the few bags of clipped sprouts, not even for bird feed! Disappointed, the farmer headed for home, consoling himself with one thought: at least he had brought in his harvest before anyone else!

Now you're probably shaking your head in amusement as you read this account, and you certainly don't think very highly of that farmer's wisdom. You're probably thinking that anyone who has ever grown anything at all knows better than that foolish farmer. You know that bringing any seed to maturity and harvest, whether it's a house plant or a grain crop, requires time and care. It takes several essential steps, and these steps must follow a precise order at precise intervals.

If this story about the foolish farmer was true, it would be very sad, indeed. But then, the foolishness of man is always sad. Some who labor in God's field are like the foolish farmer. They commit the same kind of error as they seek to harvest souls for God's kingdom.

These people eagerly sow the Gospel seed. But as soon as they sow it, they become impatient. They want to finish the work immediately. Satisfied with nothing less than an instant harvest, they look for shortcuts. The results of such impatient labor are at best a stunted crop, and worse yet, often no harvest at all.

Jesus taught His followers many truths about the Gospel harvest by parables regarding field and seed. The applications are easy to see. The field is the world; the seed to be scattered into the field is the basic kernel of truth, the Bible statement that Christ died for our sins according to the Scriptures, and that He was buried and rose again the third day according to the Scriptures (I Cor. 15:3 and 4).

Then that Gospel seed planted in the world must be watered, for no seed will flourish without water. Again that water is the Bible statement. After the watering of the Word and the resultant sprouting, the young shoots must be cultivated, weeded and nourished, once more by application of the Bible statement. In order to grow to maturity, the plants also need light—again, the Bible statement, the light of God's Word. In due season, when the crop has received enough water, light and nourishment, the harvest WILL BE READY! And even the reaping is done by the Bible statement. The sword of God's Word becomes the sickle whereby the crop is harvested. Thus, the sowing, the watering, the cultivating, the nourishing and the reaping are all accomplished by the Word of God.

There is a harvest to be reaped for God. But what of the farmer who is afraid to plant because wild birds might steal the seed, or the wind might blow it away? What of the farmer who won't water the newly planted seed because the sun will just dry out the ground anyway? Or what shall we think of the one who refuses to cultivate or nourish the new sprouts because weeds get in his way? Or what shall we say of that farmer who won't go to the harvest field because the work is difficult and the laborers are few?

Those of us who want to reap a harvest for God must be diligent farmers. First, we must possess plenty of seed. We must have stored within us that seed of the Word that we hope to plant in others. Then we must patiently follow the prescribed procedures of watering, nourishing and providing light. We must trust that God has prepared enough good ground, that He will remove the weeds from the precious crop, and that He will provide a bounteous harvest if we are faithful to the task He has set before us.

As the apostle Paul said, *"And let us not be weary in well doing; for in due season we shall reap, if we faint not."* (Galatians 6:9).

Two farmers were discussing their businesses. "I have a new cow," boasted one of the farmers. "It's such a rare breed, I'm sure you've never seen anything like it." "Where did you get it?" asked the other farmer. "From a Jewish farmer in New Jersey. It's a cross between a Guernsey and a Holstein," replied the proud owner. "Does it have a name?" asked his friend. "Sure . . . it's a Goldstein."

JEWS F✡R JESUS IN CANADA!

This past summer, several Jews for Jesus evangelists—Tuvya Zaretsky, Baruch Goldstein, and the Liberated Wailing Wall—ministered in Canada. All returned with encouraging reports of the witnessing encounters they had in Toronto and Winnipeg. They met with open curiosity as they showed themselves to be Jews for Jesus. The literature they passed out made the passers-by even more curious.

There wasn't enough room in this newsletter to print *all* of the uplifting reports we received, but here are the names of some of the Canadian Jews we're praying for—and hope you will, too!

Baruch Goldstein met DOV on a busy street corner in Winnipeg. Dov attended Baruch's church presentation later on that evening, and afterwards the two sat down for coffee and conversation about the Messiahship of Jesus. Dov had objections to the Gospel, yet was open to having some seeds of faith planted in his life.

Then there was MR. ROSENBLUM, with whom Isaac Stoll chatted in a sunny park in Toronto. Mr. Rosenblum is an Orthodox Jew who was *very* nice to Isaac, until he found out Isaac believed in Jesus! Their conversation took an encouraging turn when Mr. Rosenblum realized it wasn't fair to judge Isaac for what he believed, and even said he would investigate the Messianic prophecies that Isaac shared with him.

Steve Silverstein encountered EUGENE in downtown Toronto. God brought along a dear little Christian woman to "help" Steve as he witnessed to Eugene. Steve says the scenario went something like this: Steve raised a point about the Messiahship of Jesus, Eugene raised his objection to why it couldn't be true, and the dear little Christian woman raised a scriptural evidence for why Steve was right and Eugene was wrong. Steve will be corresponding with Eugene, and we're certain that God used this incident to prompt Eugene to search for Him. (P.S. We're still looking for the dear little lady to thank her.)

DAVID accused Zhava Glaser of not knowing her "Jewish roots," because if she did, she "would not be participating in this flagrant proselytizing!" Zhava witnessed to David, who in turn brought his friend ELI to hear the Liberated Wailing Wall's outdoor concert in Toronto. Eli was actually more interested in spiritual things than was David. He seemed truly intrigued by the possibility that Jesus is the Messiah. Zhava challenged him to read the New Testament, and Eli left saying he would. He had never thought of it as being a Jewish book before he met Zhava.

Through outdoor concerts, church presentations, and distributing Gospel broadsides on busy Canadian street corners, the Jews for Jesus were able to meet many Jewish people who were hungry for the Gospel. We're seeking God's direction and timing for when He would have us return to those Canadian cities. We're excited about the possibilities that lie ahead of us in areas where we have not gone before to preach the Gospel.

Harold??? Harry???

By Ellen Covett

"Pssst," she whispered to me as I stood behind a table displaying our Jews for Jesus literature. *"See that man over there? He came to the church specifically to talk with Moishe Rosen."*

So, I walked over to the gentleman, knowing nothing about him except he seemed to want to talk with Moishe Rosen. I introduced myself. *"Hi, I'm Ellen Covett, Moishe Rosen's secretary. I understand you came here this morning specifically to talk with him. He should be coming up to the literature table shortly, and I'll make sure you get to see him."*

No response . . . *"What's your name?"* I asked.

Response . . . *"Harold Simone"* (pronounced see-mone). Then Mr. Simone proceeded to ignore me and continue with his project of collecting one of every piece of literature we had sitting on the table. Deciding that Mr. Simone definitely came to talk specifically with Moishe Rosen and Moishe Rosen only, I casually returned to the other end of the literature table.

A few minutes later Mr. Simone approached me. *"I have something to tell you. My name really isn't Harold Simone; it's Harry Simon and I'm Jewish and I came here this morning to find out why you believe Jesus to be the Messiah of Israel."* (Yes, that was said in one long breath.) *"What made you personally believe in this? Did people convince you or did God convince you? How long have you believed? How did your parents react and what do they think now? Are you married? How is it possible to be a Jew and believe in Jesus?"*

Whew! The untalkative "Harold Simone" had become *very* talkative as he fired question after question at me! I was then able to share with him how I, a Jew, came to believe in Jesus. He listened as I answered his questions. Then he told me his niece had just become a believer in Jesus and he was "really trying to understand it."

"God will reveal Himself to you if you seek after the Truth," I told him. *"Something you could pray is: 'God give me the courage to believe these things about Yourself and about Jesus as Messiah if, indeed, they are true. Give me courage to step out in faith and follow You.' "* Harry nodded and said he would pray this.

At that point, Moishe Rosen came up to the literature table. "Talkative Harry" again became "untalkative Harold Simone."

"I can't believe that," he said defensively. *"Nothing will make me change my mind."* Period. *"I'm leaving."*

As I stood there astounded, he marched off, even before he could be introduced to Mr. Rosen. But I know that Harry left with much to think about, much on his mind. As I watched him walk out, I saw the bundle of Jews for Jesus literature he clutched securely, and I remembered that he said he would pray for the courage to believe. Please pray that "untalkative Harold Simone" once again becomes "talkative Harry" and talks to God, asking for the courage to believe in Messiah Jesus!

A REAL NOTICE

NOTICE **NOTICE** **NOTICE**

If you are one of the hundreds of families that housed our Jews for Jesus evangelists this summer when they were ministering in your area, this notice IS FOR YOU.

Perhaps you have found an unfamiliar pair of shoes under a bed (although it's more likely that our evangelists only left one shoe behind). Or maybe you discovered some laundry that you know isn't yours. It could be that there are a few bundles of Jews for Jesus tracts in your house that you know *you* didn't put there. Worse yet, you've come upon an unpaid phone bill (well, their mothers would kill them if they didn't call at least once a week!).

Perhaps you were wondering what to do with any of the above.

IF YOU FOUND A PAIR OF SHOES, OR EVEN ONE SHOE, that you know isn't yours, please send it to Jews for Jesus headquarters and we'll see that it ends up on the right feet (or foot).

DITTO ON THE LAUNDRY. Send it to our office and we'll try to match it to its owner, unless he or she is too embarrassed to claim it.

IF YOU DON'T WANT TO HAND OUT THE TRACTS YOURSELF, just send them back to us.

AND AS FOR THE PHONE BILL, well, it really was an accident and we'll try to pay it as soon as we can. *Please let us know.*

Here in San Francisco it's hard to remember that in other parts of the country, people are now enjoying the **changing** colors of Autumn. San Francisco trees are GREEN, GREEN, GREEN all year 'round. Though we're not complaining, some do miss the glorious landscapes that God is painting around the United States right now.

But - trees, at any time of the year can speak to us about God's glory and the ways of His Kingdom. Christ often used the fig tree in His lessons to the disciples, and today He is still speaking to us through the trees.

peck peck

The Littlest Tree

(A Story for Children of God--Of All Ages)

by Janie-Sue Wertheim

A long time ago, a King had his Royal Forester plant a forest in the northeast province of his country. The trees would constantly chatter about the great and noble purposes that the King must certainly have for them. After all, they were planted by the Royal Forester, weren't they?

There were three trees in the very center of the woods. One was a majestic Oak with bright leaves that would shine in the sunlight. The second was a tall Cedar whose limbs stretched high into the sky. But the last tree was so little, it was almost not worth mentioning at all. It was just a plain Birch tree, and the others would constantly make fun of it, not only for its size, but also for its small dreams.

Cont...

FOR YOUR EVANGELISTIC OUTREACH

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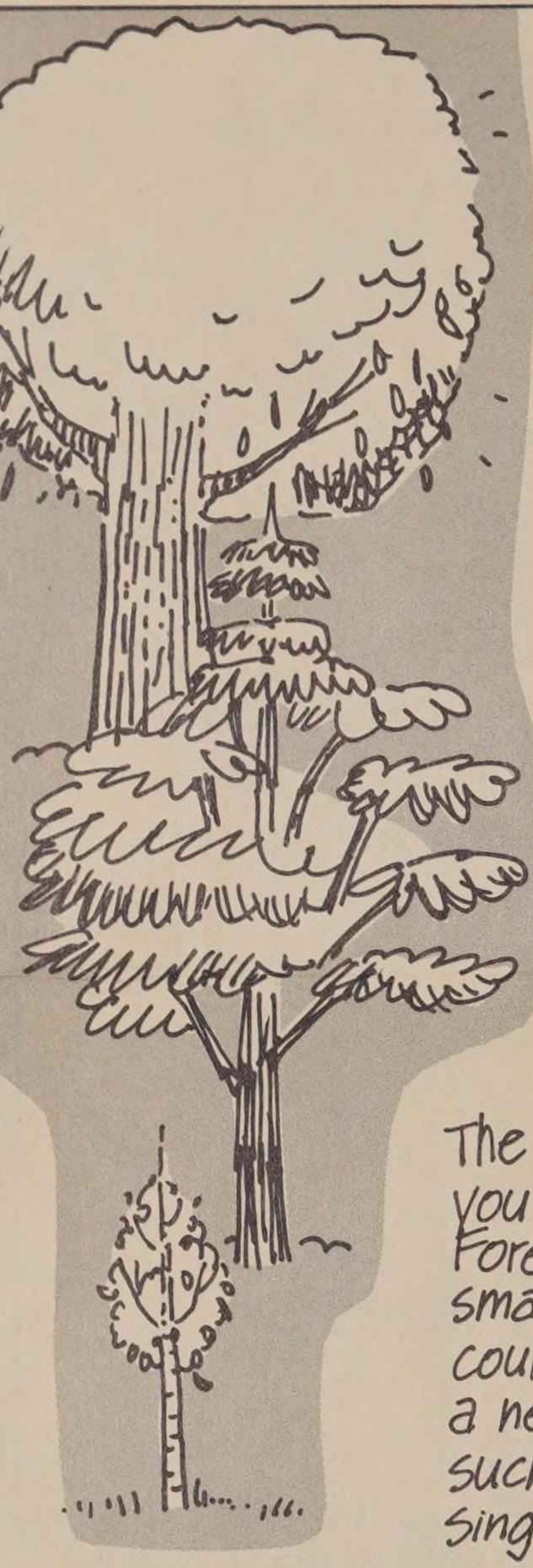


The Oak would often boast, "Just look at me! My trunk is so straight and strong, and my wood is of such high quality that I'm positive the King will choose ME to be something special. I could be the proud mast of a royal sailing vessel and travel around the world, or even a carved table for the King's personal use. When you've got such wonderful roots as I do, there's no limit to your possibilities!"

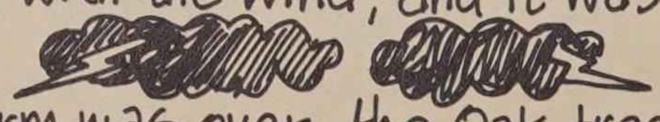
"**Humph!!!**" sniffed the Cedar. "Some trees think that they're the living end! I have news for you, my friend; when the King chooses the finest lumber to furnish the Royal Palace, my wood, not yours, will be used. You may be strong, but I'm fragrant. Why, I bet I'll be made into something especially for the Princess Penelope. She's the delight of her father's heart. Of course, she'll need a royal wardrobe lined with cedarwood for all her fine dresses. And my family has quite a royal history! So, what could be more fitting for one with my stature?"

"Well, at any rate," the Oak said, "we can be sure we're special... But look at that pathetic little Birch tree over there. It's too small for anything at all. Why, it's barely a twig!"

The little Birch tree smiled sadly at its companions. "You both talk as if you planted yourselves here. You really shouldn't boast, for the King's Forester was very kind to choose us for the royal forest. I'm just a small Birch tree and I have no idea why he chose me. But if I ever could dare to hope to be anything special, I'd like my wood used for a new harp for the Princess. She loves to play, and it gives the King such joy to hear her sweet songs. That's what I'd like to do -- sing with the Princess for the King!"

Of course, the two other trees thought this idea was very silly compared to their grand plans. They laughed at the poor Birch tree until its leaves drooped down in embarrassment. The trees would torment it with their laughter until the little Birch tree wanted to pull up its roots and run away.

Then one day the sky suddenly grew dark. Large, rain-filled clouds gathered threateningly over the forest. It began to pour and the wind stabbed between the trees and hammered at them. Lightning flashed through the sky, and in a moment both the Oak tree and the Cedar tree were struck violently and fell crashing to the ground. The small Birch tree was supple enough to sway with the wind, and it was so short that the lightning didn't come near it.



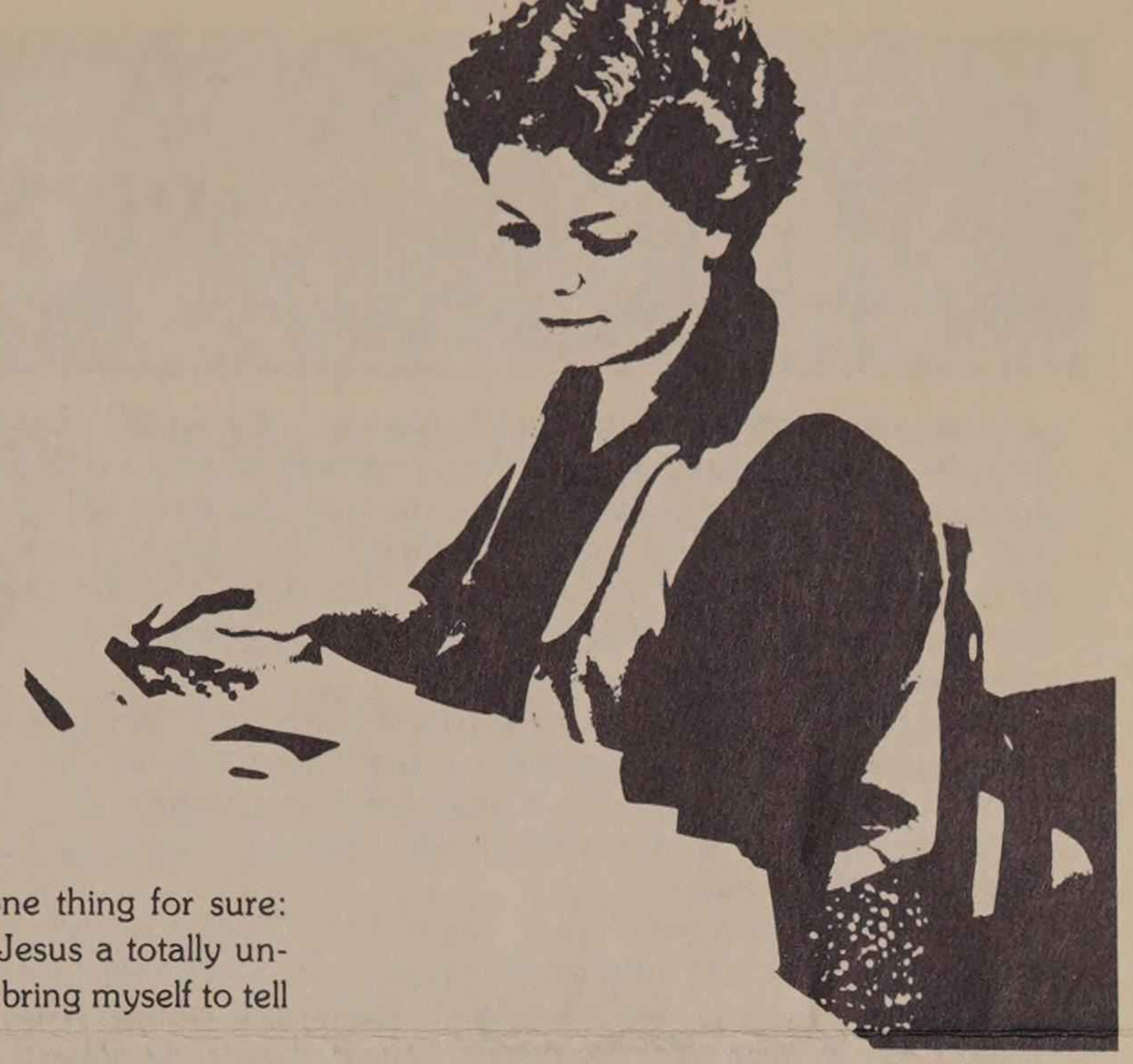
After the storm was over, the Oak tree and the Cedar tree were in splinters, good for nothing but firewood. The Forester had them carted away to the village where the peasants could take whatever they wished. And what of the little Birch tree? Its heart's desire was fulfilled when the Royal Carpenter tenderly and lovingly seasoned the wood to become a harp sounding-board. The Royal Instrument Maker fashioned the board into a lovely harp. The Royal Furniture Polisher rubbed the harp's surface until it gleamed like sparkling gems. And the Royal Princess played lovely songs on the harp for her father. The little tree really did get a chance to sing for the King, although it didn't feel worthy of the honor.

Jesus said, *"He who exalts himself shall be humbled."* But, he who is humble, like the Birch tree, shall be exalted and have a place of honor in the King's home.

The End ✡

JEWS FOR JESUS · 60 HAIGHT ST · SAN FRANCISCO, CA 94102

Sandy Cohen: A Testimony



A way that people might have described me as a child was "the good little Jewish girl who wouldn't hurt anyone." I was my father's favorite, and he took me almost everywhere he went. He liked to have me along when he went to see the relatives, and when he went to the synagogue. In this way I met many people, but none of them would have guessed then that God was preparing my heart to accept Jesus, and that one day Jesus would become the center of my life.

While I was growing up, Jesus, the "Gentile God," was never mentioned at home or in any of my Hebrew school classes. Even the "Jewish God" seemed so far away that by the time I reached high school, I was already feeling unsure that He was real. I was more concerned with worldly pleasures than with spiritual truths. I had only a few friends, and like other adolescents my age, being popular was a very great need. But, more than just lacking friends, I knew that something else was missing from my life, something I couldn't quite describe. I didn't know then that if I had really searched, I would have found that the something I needed was Someone.

My friend Kathy was the first person who told me about Jesus. The Gospel was so new and frightening to me that I had to ask her to stop. Jewish people just didn't believe in Jesus! Still, she kept telling me that Jesus loved me, and that I needed to be forgiven of my sins. She spoke of a personal relationship with God, but the whole thing didn't make any sense to me at all.

As I drove along in my car one day, I suddenly felt that I wanted to see Kathy's friend, Mike. When I arrived where he worked, I still didn't understand why it was so important for me to talk to him—until he started talking about Jesus. For the next two months I struggled in my mind with the question, "Could Jesus really be the promised Messiah of Israel?" I didn't bother to ask my family because I already knew what they would say. I had to find the answer for myself.

After I heard more about Jesus I knew that He could provide me with the peace and love that had been missing from my life. In September of 1976 I asked Him to come into my life. Unsure of how my family would react to all of this, I knew one thing for sure: they considered believing in Jesus a totally un-Jewish thing to do! I couldn't bring myself to tell them.

Soon I started attending church with Kathy, and her pastor arranged for me to meet Steffi Rubin, another Jewish believer, who was a staff member with Jews for Jesus. I was really happy to meet her because I thought I was the only Jew in Chicago who believed in Jesus. Steffi began meeting with me to teach me the Bible, and soon I met other Jews for Jesus at the weekly Bible study in Skokie, Illinois. After a few months I was out on the streets with them, handing out Gospel tracts and telling others about my new-found faith in Messiah Jesus. This was the beginning of my work for the Lord.

"... the 'Jewish God' seemed so far away... I was ... unsure that He was real."

During all this time my family still didn't know about my decision to follow Jesus. I was so afraid to tell them. But, with encouragement from Steffi and her husband, Barry, I knew that I had to tell my family what was happening in my life. Their reaction was worse than I had expected. They were so angry that before long I had to move out of their house. I wasn't sure of where I was going to live, but Steffi and Barry invited me to live with them until I knew where the Lord wanted me.

I had been working for a dentist and volunteering part-time in the Jews for Jesus Chicago branch office, doing some clerical work, handing out tracts and witnessing to people. It was always encouraging to hear what was happening in the other Jews for Jesus branches around the country and at headquarters in San Francisco. I knew that I wanted to serve God, and I knew that He could use me in a secular job just as well as in a Christian one. Still, I didn't want to be in a place where I wouldn't be able to do evangelism, or hear about what was happening in the lives of other Jewish believers.

I prayed that God would show me where He wanted me. I knew that He had placed me in different jobs and situations for His purpose, and I was blessed by the things that were happening. I also felt that the Lord had something even greater for me, but that He had His time and His way of doing things. I just had to be patient and trust Him.

In time, He opened up a position for me at Jews for Jesus headquarters in San Francisco. I think I have found the best of two worlds here—that of being in a Christian ministry, surrounded by the support and love of a good Christian atmosphere and the fellowship of other Jewish believers, and at the same time, being able to go out on the streets to talk to people about Jesus. I'm learning that wherever God puts you, whether in a situation such as mine, or in a nine-to-five job on Wall Street, He can use you to tell others about Jesus.

In some ways it's been a difficult road for me since I've come to believe in Jesus. My family ties became badly strained because of my faith. But one Scripture that comforts me, because it has really proven true in my life, is Mark 10:29-30: *"Jesus said, 'Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life.' "* In the meantime, I have not given up hope for my family's salvation. I remain in contact with them over the miles that separate us. They know I care for them, and I know that God is able to work in their lives.

Editor's note: Sandy works in our Word and Data Processing Department here at Jews for Jesus headquarters. The staff has unanimously voted her "The Shortest, Sweetest Worker-Who-Would-Never-Hurt-Anyone."

NO VACATION FROM WITNESSING

by Al Brickner

Take your vacation in a van boldly marked "JEWS FOR JESUS," and you will have plenty of witnessing opportunities. At the end of our cross-country summer preaching tour, my wife Lois and I, still driving the big Jews for Jesus van, headed south for a few days of camping in Grand Tetons National Park. After setting up camp at Jackson Lake, we headed eight miles further south to Colter Bay where we could buy groceries, wood and ice.

As we returned to the parked van after shopping, a thirty-ish looking man approached us and demanded answers to questions: *"Are you Jewish or Christian?" "Do you attend church or synagogue?"*

I responded and sensed that he was sincere. *"Have you many Jewish friends?"* I asked.

"Yes, many. I'm Jewish myself," he replied. *"But I'm not religious; I'm a cultural Jew."* He introduced himself as Dr. Cohen from Bergen County, New Jersey. The Cohen family had just arrived at the campground. While waiting for their cabin to be prepared, he noticed our van and decided to ask us a few questions. His wife, Barbara, joined us as we talked.

"Have you any literature you could give me?" he asked. I gave him our last piece of Gospel literature, a copy of ISSUES (a magazine especially written for Jewish people).

"Would you be interested in receiving this and some other things through the mail?" I asked. He indicated he would, and gave us his address.

As we said goodbye, we wished the Cohens a joyful vacation. We drove away, pleased that the Lord had given us this opportunity. We prayed that the Holy Spirit would further the witness in his heart.

Yet in God's plan, we were not finished with the Cohens. The next day was very hot, and Lois and I decided that a cool swim in the lake would refresh us. The beach at our campground was so rocky and the water so cold that we decided to go to Colter Bay where we hoped the swimming was better. As soon as we drove into the parking lot, who should drive up beside the van but Dr. Cohen and his family. *"This is fate!"* he exclaimed with a smile. *"We'll meet you down at the beach."* Lois and I prayed that God would give us an opportunity for further witness. He did.

We conversed with the Cohens about Israel, abortion, the ethical and idealistic struggles within the medical profession, and listened to Dr. Cohen's proud explanation of his wife's Ph.D. candidacy and instructorship in English Literature at Columbia University. But when Lois tried several times to introduce a spiritual trend to the conversation, Dr. Cohen seemed less inclined to talk about spiritual matters than he did the day before. After a while, he turned on his side with his back to me to sunbathe. This body language spelled out avoidance to me, but I felt that we had not said anything to offend him. I also sensed that this man was suffering from some kind of discomfort— whether physical or psychological, I didn't know.

After about an hour and a half on the beach, Dr. Cohen announced that his family had been exposed to enough sun and that they should leave. We chatted amiably as they called their two girls out of the water and began to gather their belongings.

Suddenly, as if he had let go of something that was building inside of him, he blurted out, *"I'm a desperate man!"* Then he told us about his recent back surgery. The operation was successful, but complications had led to a chronic bladder problem. This condition, although not fatal, caused intense pain. One of his friends, a top urologist, had despaired and diagnosed the condition as medically incurable. Dr. Cohen said, *"My prospects are pretty grim: a life-long struggle with pain. I would give anything for a faith like yours, but I just can't bring myself to believe."*

I encouraged him to call upon God to reveal Himself and make His way known if he really wanted to know. *"How will God show him?"* sneered his wife sarcastically.

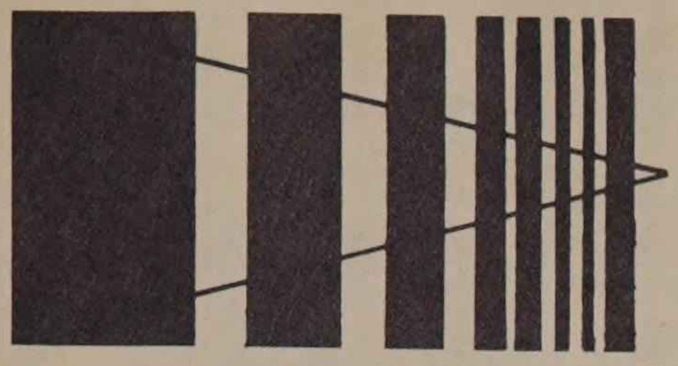
"God is a big God," I responded. *"He will find a way suitable to Robert's condition and experience."*

Dr. Cohen gestured us to come aside. *"My wife is very skeptical,"* he confided. *"I can't discuss these matters with her. Give me your address and phone number and I'll call you when we return."* We gave him our San Francisco address and phone number. When Lois asked if he would also be willing to have someone with a faith like ours visit him, he assured us he would. He told us before we left, *"I came up to your van yesterday only because I am so desperate and I'm looking for something."* I told him that I trusted we are for him a sign pointing in the direction he will choose in his desperate search.

We fully expect that God will water the seed sown in this man's needy and desperate heart. And we are rejoicing that God granted us the privilege of sharing this Gospel witness with Dr. Cohen, because we were marked out for his attention by twelve-inch lettering on our Jews for Jesus van.

PRESSING ONWARD

by Terrie Bialostok



Now that I've settled into working at Jews for Jesus headquarters here in San Francisco, I've been able to reflect on the path along which God has brought me since I began work with this ministry a year ago. In September of 1978 I came to our New York branch office to be the office manager and one of the missionary staff. However, just as the Apostle Paul did many times, I had to move on to minister in a different area towards the end of that year.

At first, it was exciting to anticipate a new and different ministry. But I found that as the days before I was to leave New York grew fewer, the impact of my departure began to hit home.

Our New York Jews for Jesus office was far from exotic, especially in comparison to the plush executive business offices in midtown Manhattan. Our desks had either been given to us or were bought in secondhand stores. Our "hand-me-down" typewriter looked like it had been dropped during one of its ownership changes. Ours was not the kind of office I had ever anticipated becoming attached to, but a wave of sentimentality struck me as I remembered all the blessings God had brought us there. Many Jews and Gentiles had visited us at that office, and had prayed there to receive the Lord. New believers had been nourished there in the Word of God. But, most of all, I remembered the love of Christ working in our midst, knitting together the hearts of the missionary staff with all those volunteers who gave their time and energy to help in evangelism and office work. As I reflected on this unity, the thought of leaving saddened me even more.

The day arrived that I was scheduled to leave, and as I hugged each individual good-bye, I felt my eyes filling with tears. There was a knot in the pit of my stomach. My prayer to God had always been that I desired to serve Him in whatever way He willed, to do what He willed, and to go where He wanted me. However, I had never experienced such a clash between "Thy will" and "my will" since I had become a believer. Still, I trusted in a God whose ways were above my ways, and whose thoughts were about my thoughts, and whose love for the people of New York City went far beyond mine.

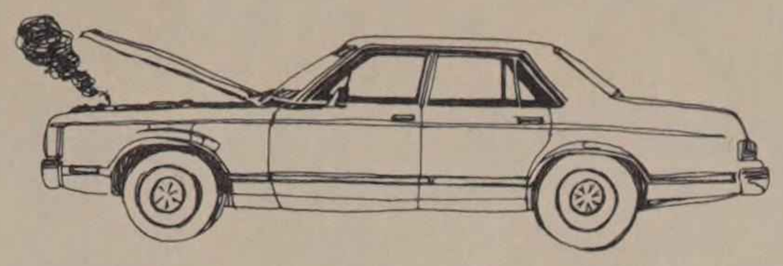
I remembered the missionary journeys of the Apostle Paul, and knew that he must have grown close to many people throughout his ministry, also. The people of Ephesus were brokenhearted when Paul had to leave them. I'm certain that it was difficult, too, for the Apostle to leave those people he loved, as he showed his concern for them in other parts of Scripture, speaking of his desire to see them again. But Paul knew that God had plans to use him in other places, to minister to other needy people, and he went forth in that confidence. I knew that God had plans for me, too.

As evangelists with Jews for Jesus our service is often itinerant, and though we may stay in an area for days, months, or years, we know that God is constantly calling us to reach out for Jesus throughout His world. Philip was always moving on to new places so that more might hear the Word: "But Philip found himself at Azotus; and as he passed through he kept preaching the Gospel to all the cities." (Acts 8:40)

It was a comfort and encouragement for me during that time to look towards the example of the apostles and evangelists in the New Testament, remembering that they had the same human frailties as I. As I left New York I knew that I would miss more than just the Statue of Liberty and the Staten Island ferry, but that I could also look forward to what lay ahead. I knew that I must *"press on toward the goal for the prize of the upward call of God in Christ Jesus."* (Phil. 3:14) **Though I'll be here in San Francisco for as long as Jews for Jesus needs me to be, I know I always have to be ready to move on for Jesus.**

NEVER OFF DUTY

by Tuvya Zaretsky



After 5,000 miles of driving in seven weeks, I was looking forward to sitting still in one place for seven days. I had been on an extended evangelistic tour and was preparing to take a vacation with some friends from seminary. What I didn't know was that God was preparing me to learn a very important spiritual lesson before my vacation even began.

I had repacked my bags and loaded them in the back of my car. I headed in the direction of the nearest bagel shop so that I might purchase some bagels for my friends. The car, which had run just fine for my entire tour, suddenly began giving me signs that something was quickly deteriorating under the hood. I headed out for the Interstate Highway, but as I did so, the car refused to go any further and just stopped running.

"Why NOW?" I asked myself. *"Why, after so many miles of faithful service does the car have to konk out NOW, on the* ***first*** *hour of my vacation?"*

I stuck my head under the hood, and got my hands greasy. However, the mechanical know-how I had was not enough to fix whatever was wrong with my car. I knew that I had to get it to a gas station, and fortunately I was able to drive it to a nearby shopping center. It gasped its last breath and made its final stop by the automotive department.

My vacation was delayed, and that was a disappointment of life I just had to accept.

I went to find a bite to eat in order to console myself. Now, I'm not one to blame misfortunes on God, but I do believe that He allows "bad events" to enable us to appreciate His power. I just had to trust Him to bring good out of this situation. As I entered the snack shop, I was pleasantly surprised to see a friend of mine from seminary. Together we ate a quick meal, had some prayer, and spent a while sharing about the activities of the last few weeks. He offered to drive me to my home after he got off from work, so I transferred my bags into his car. I put on my Jews for Jesus jacket and decided to wait for him in the snack shop until he was through with work.

I hadn't been back inside the restaurant for more than three minutes when a young man asked if I had a moment to speak with him. Garig was from Highland Park, Illinois. He was a Jew who was looking for "spiritual truth." He had read the New Testament, but admitted that he had gone into it with a certain amount of bias, thereby gaining confirmation for his own view of theology. He said he believed in Buddha, Jesus and a pantheistic type of God.

We spoke for awhile, then I decided it was time to give Garig a chance to think over what had been said. It didn't seem as if he wanted, to allow the conversation to take his thinking any further. So I told him that I was going to wait for my friend outside at his car. A few minutes passed, and Garig came by the car to find me. Almost urgently, he said, *"I don't know what I should be looking for. How* ***do*** *I find God?"*

I urged Garig to ask God to make Himself known. I told him my testimony, and explained that God is a personal God who loves us and desires a relationship with us. What he was hearing seemed to delight and excite him. He left that night with the challenge to pursue God in a serious and purposeful way, and somehow I believe he will.

As my friend drove me home later on that evening, I couldn't help but feel a sense of joy for this experience and time to be used by God. What a wonderful way to begin my vacation! Having the car break down and seeing my friend because I was delayed turned out to be a beautiful blessing. God had certainly brought good out of a "bad" situation.

I realized that Christians can never retire from service, go off duty, take a vacation from their testimony, or take a lunch break from the work of serving God. We might take time to temporarily step away from regular duties and functions, but in God's heart we're always on duty. We should always be ready to share the testimony of His grace in Christ, and to *"always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have."* (I Peter 3:15)

And now, a word from our (new) editor

I have started this article five or six times already, trying to sound bright and witty so that you'll think I know what I'm doing. This is the first time I've ever written a piece introducing myself to our entire newsletter readership. My good friend Amy Rabinovitz was editor of this publication for the last seven years. Since she will be spending the next year in Israel, we were badly in need of an editor, and guess who didn't volunteer? ME!! I was minding my own business, traveling in our Jews for Jesus van through the endless corn country of Iowa. My husband and I were in the eighth week of our evangelistic tour. The day was hot and muggy, and it was our third wedding anniversary. Then came the phone call.

It was Moishe Rosen saying that he wanted to assign me as editor of this newsletter. At first, I wanted to tell him it was the dumbest idea he ever had. Aside from writing a few articles, and corresponding with my mother every now and then, I've never done any writing. Oh, in the back of my mind I've pictured myself hunched over a typewriter, pushing up the glasses that keep slipping down my nose, pounding out words that ring with intellectual clarity, inspiring to the soul. But, I never quite got that far (I don't even wear glasses). My initial reaction to Moishe's assignment was far from noble or courageous; in fact, I was scared to death! And still am! The only thing that kept me from telling him I didn't have what it takes to be editor is that I was afraid he'd believe me and give the job to someone else.

So, now that I *am* the editor let me tell you how I view my new position. Since I'm somewhat melodramatic, I first had visions of being a great heroine, rushing in to save the newsletter from extinction. Then I realized that if *I* didn't assume the editorship, someone else would, and I knew I really wanted to do it.

In preparation, I sat down to read the stacks of correspondence from you, our readers, who have written to us about the newsletter. You have told us how great it has been, how much God has used it to bless your lives, and the vision it has given you of what He is doing among the Jewish people. My job is to make this great newsletter even greater, and I'm going to need some help from you, our readers.

Are you reading still?

So, dear reader (and believe me, anybody who's reading this article is very, very dear to me), I NEED TO KNOW HOW TO MAKE THIS NEWSLETTER SPEAK TO YOUR HEART. We at Jews for Jesus want you to love what we love and feel the sense of adventure we feel in this ministry. I'd like to hear from you so much about this, that if you'll write me a letter saying *anything* about the newsletter, I'll send you one of my favorite recipes. I would have printed it right on this page, but Moishe Rosen said the newsletter is mainly read by men who wouldn't have much use for a chicken-soup-like-my-mother-never-made-it recipe.

In case you're wondering about my qualifications to send you such culinary advice, here is a short summary of my credentials. I was born in a Jewish home in 1951, in a section of New York City called the Bronx. I came to believe in Jesus in 1972, and was married in 1976 to Jh'an Moskowitz (who is a handsome, dedicated Jewish believer, but who isn't much help when it comes to spelling or grammar). Jh'an and I toured for 2½ years with the New Jerusalem Players, one of our Jews for Jesus Mobile Evangelistic Teams that ministers through Gospel drama. I'm interested in art, Israeli folk dancing, homemaking, preaching the Gospel, and unicorns.

I need you to bear with me in the months to come. I promise to try to make this newsletter a continued blessing (and I could use your prayers for some things that would make you smile). The truth of the matter is, everybody's been so encouraging around here that I'm *sure* God wants me to have this job. In fact, Moishe is even thinking of giving me a raise in my living allowance for taking on the responsibility of editorship. The only problem is—knowing Moishe, he'll probably forget to sign the check.

I know you'll be praying for me in this new venture.

With much joy and perseverance in the Gospel,

Melissa Moskowitz

Melissa Moskowitz

"LET'S TALK TURKEY ABOUT THANKSGIVING" is the broadside we've enclosed this month. We're sending it to you *before* Thanksgiving so that you'll have plenty of time to order extras. The cost for a package of 100 is $2.00 plus .25 for postage.

FOR THE CHRISTIAN WHO WANTS TO KNOW MORE ABOUT JEWS AND EVANGELISM

THE JEWS FOR JESUS NEWSLETTER

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CHRISTMAS COMPLAINTS By Moishe (Ebenezer Scrooge) Rosen, leader of Jews for Jesus

Bah, humbug! I don't like it.

"What?" you may ask. *"Is Moishe Rosen going to put a damper on Christmas?"*

Don't worry. I'm not talking about the buoyant joy of Christmas celebrations that have to do with Christ. I'm talking about the "season's greetings" and "holiday wishes" that are usually extended by those who want the festivities, yet neglect the One whose birth we celebrate.

The purpose of any celebration is to remember and reinforce meaning in our lives. Israel was given a calendar of holy days for this purpose. The procedures and practices were designed to speak of and demonstrate the eternal God, Creator, Upholder and Redeemer.

Like modern men, some of our ancestors could not look beyond the celebrations to see what was behind them. Some came to venerate the Law more than the Lawgiver; the creation more than the Creator; the holidays more than the Holy One. I suppose it's only human to be able to imitate the customs of a celebration before one grasps the meaning of that celebration.

The problem is that when events do have meaning and people who don't comprehend that meaning celebrate the events, then the meaningless is given a false significance. It also distracts those who might be able to celebrate *with* comprehension. **Too often, in an effort to be part of the celebration, the very event itself is violated.** Let me give you an example.

Several years ago, a Bible-believing, Gospel-preaching church wanted to impress the Jewish community. They decided to celebrate a Jewish holiday. Jewish holidays begin at sundown and it just so happened that year Yom Kippur (the Day of Atonement) began on a Sunday evening. This seemed like a fine opportunity to relate to the Jewish community, so in their lack of wisdom, the church members planned a "Day of Atonement Banquet." What they did not realize was that the celebration was an affront because the Day of Atonement is a most solemn fast day.

I'm sure the people of the church thought they were doing something very Jewish with which their friends could identify. Of course, they were not. Had the Jewish people accepted this good-natured gesture, they would have accepted something that ran counter to the very nature of the observance.

Likewise, at Christmas, too many people tolerate the notions of the world, accommodate themselves to those notions, and accept those values. The celebration of Christmas has become a cultural practice and part of the pattern of life. **The meaning of Christmas has become so diluted that most people don't recognize its correspondence with the ultimate nature of reality.**

Such things as greeting cards that don't mention Christ pierce my soul and cause me much anguish because they are a testimony of unbelief. It hasn't *yet* gotten to the point where, when I see such Christmas cards coming to the Rosen house, I reseal the envelope and write across the front, "REFUSED, RETURN TO SENDER." Nevertheless, I am offended by such insensitivity. Even more, I'm grieved because other Christians are not indignant over the same thing.

I hereby declare war on a Christless Christmas! Any store, establishment, or organization that wants to make any kind of statement about Christmas and deletes Christ will get a salvo from me. My weapons will be 100 postcards, especially bought for the purpose of sending to those who keep Christ out of Christmas.

It hasn't always been this way for me. **Before I became a Christian, I could celebrate Christmas and ignore Christ.** At most places where I worked, I got a Christmas bonus. I even took part in the Christmas party. The season brought on a festive atmosphere but it didn't mean any more than "Have a good time" and "Be nice to people you like." I didn't mind if Christians told other Christians about Christ — as long as they were "sensitive" to my Jewishness and ignored the mention of Jesus in their dealings with me. I was never disappointed. I just wanted them to let me alone, and they always did.

These are no longer my feelings. I find myself offended by the behavior of others, especially by:

1) Christmas songs that don't mention Christ;
2) Christmas cards that don't mention Christ;
3) Christmas celebrations that don't mention Christ;
4) and even worse, Christmas celebrations where people get drunk and misbehave.

What in all this points to Christ? To some, Christmas has come to mean frivolity, presents, and other carnal indulgences. We have wrongly accepted this and allowed our own sensibilities to be dulled.

On the other hand, there are those to whom Christmas is meaningful. I don't know that December 25 was the day on which Christ was born, because the only thing I know of Christ is what I read in the Bible. I realize that December 25 was a pagan holiday, but I don't think it's wrong to celebrate the birth of Christ. There are some special things in the celebration that I love:

1) Christmas programs at church;
2) being able to give a little extra to Christian organizations;
3) old-fashioned Christmas carols;
4) receiving those mimeographed family letters from friends who only send them out once a year;
5) Christmas cards with Scripture on them;
6) handing out hundreds of thousands of "Christmas is a Jewish Holiday" tracts;
7) and anything that reminds me more about Jesus.

Perhaps that is the key. Reminding me more and more about Jesus. God has His VERSION of the birth of the Savior and its meaning. That VERSION is found in the Bible. On the other hand, Satan has a PERVERSION of the meaning of the birth of Christ. At this present time, that PERVERSION is found throughout the world and has become more acceptable, more palatable, more well-known than God's VERSION.

If you would like to have a real, happy, joyous, Christmas celebration, make more room for Jesus in your life, home, and expression to others.

And, if you do that, you can celebrate Christmas everyday and any day.

Say "Bah, humbug" to a Christless Christmas.

ENCLOSED THIS MONTH

Read about the struggles and joys of one Jewish woman as Ceil Rosen shares how she met the Messiah. Our newsletter is written so you can pray for us, but this special tract is enclosed to pass on to a Jewish friend.

VANdalism in Miami

Some people have strange ways of doing favors for God. That is what some of those who oppose us think they are doing when they try to frighten us or harass us into silence. Shown here is a recent example of some "counter-evangelism" our Miami branch has encountered. Broken windows on our Jews for Jesus vehicles, spray paint hiding our messages, and late night threatening phone calls are only a portion of what Baruch and Marcia Goldstein have had to live with. Of course, the other side to our work is the many interested Jewish people who are now open to the Word of God. We think we are being opposed because some see this increasing openness as a threat. **We don't like violence, but to tell the truth, we prefer to see violence as a result of interest than to see no interest at all.** Pray for Baruch and Marcia Goldstein (and their one-year-old daughter, Rachel).

UPDATE On Ken & Christine Levitt...

Many of you have been praying for Ken and Christine Levitt. Perhaps you read their story in *Kidnapped for My Faith*, which tells how Ken was kidnapped by those who wanted him to renounce Christ. Finally his father confessed to arranging the abduction.

Now Ken and Christine have started setting up a household of their own. Both of them will be working and they are looking to God for the beginning of a reconciliation with Ken's family.

WATCH IT — AVOIDING GOD CAN MAKE YOU A MESS

Fred Goldstein reports the following: "While distributing tracts outside the National Art Gallery in Washington, D.C., I noticed one woman in particular. I probably wouldn't have, but she went so far out of her way to avoid accepting a tract, she became conspicuous. In fact, she was so preoccupied showing her disdain at our literature that she marched into a mud puddle. Splattered with water and mud, she became angry with — you guessed it — me.

So Who Needs A Christmas Tree?

By Sue Perlman

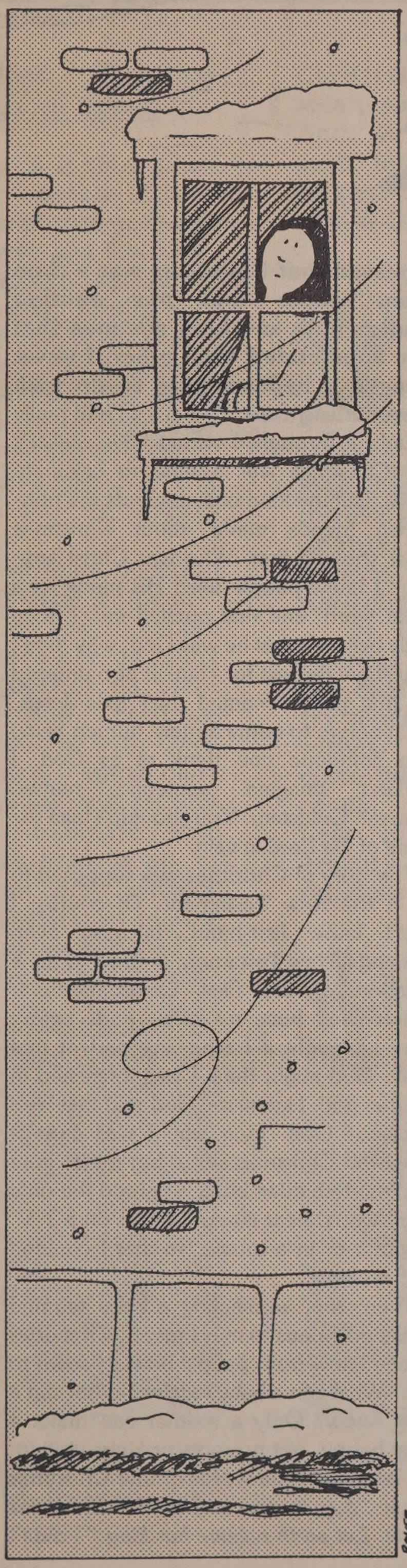
I looked out on the stark, whiteness that covered the gray cement-filled street on this chilly December afternoon and longed to be back in the warm comfort of my own neighborhood in Brooklyn instead of here in Manhattan. Actually, I didn't like the winter any better in Brooklyn. The feeling of cold, bitter air taking tiny bites out of my face, the once pretty white flakes of snow that would turn to murky gray slush . . . and I was especially uncomfortable about that holiday, the one they celebrate during this dismal season. To me, Santa Claus made about as much sense as a Tooth Fairy. The only good thing about that holiday to me was that it was a vacation from school. Of course, I'm talking about Christmas, but in a different way than you've ever experienced it. You see, I'm a Jew.

. . . To me, Santa Claus made about as much sense as a Tooth Fairy . . .

When I try to think what Christmas meant to me, my mind immediately jumps to a movie that is shown every year, "Miracle on 34th Street." From the time I was a small child, I remember agonizing with Margaret O'Brien over whether or not Santa Claus was real. I always thought it had a happy ending — that there was a Santa Claus. But then again, I knew it was a movie.

Christmas also meant beautiful lights to look at in the evening. We'd all pack into the car to see houses and apartments glowing with colored lights and adorned with wreaths on the doors. Christmas meant hearing carols in department stores, or on the radio. They sounded joyful, but I was always struck by the fact that the people didn't sound like they really meant what they were singing about Jesus.

I remember the first time I saw a nativity scene. It was in the front yard of a house in a neighborhood not far from my own. I didn't know that it was called a nativity scene at the time; I did know it represented the birth of Jesus Christ, the god of the Gentiles. I wondered if people bowed down to nativity scenes the same way I had heard they bowed down to statues in churches.



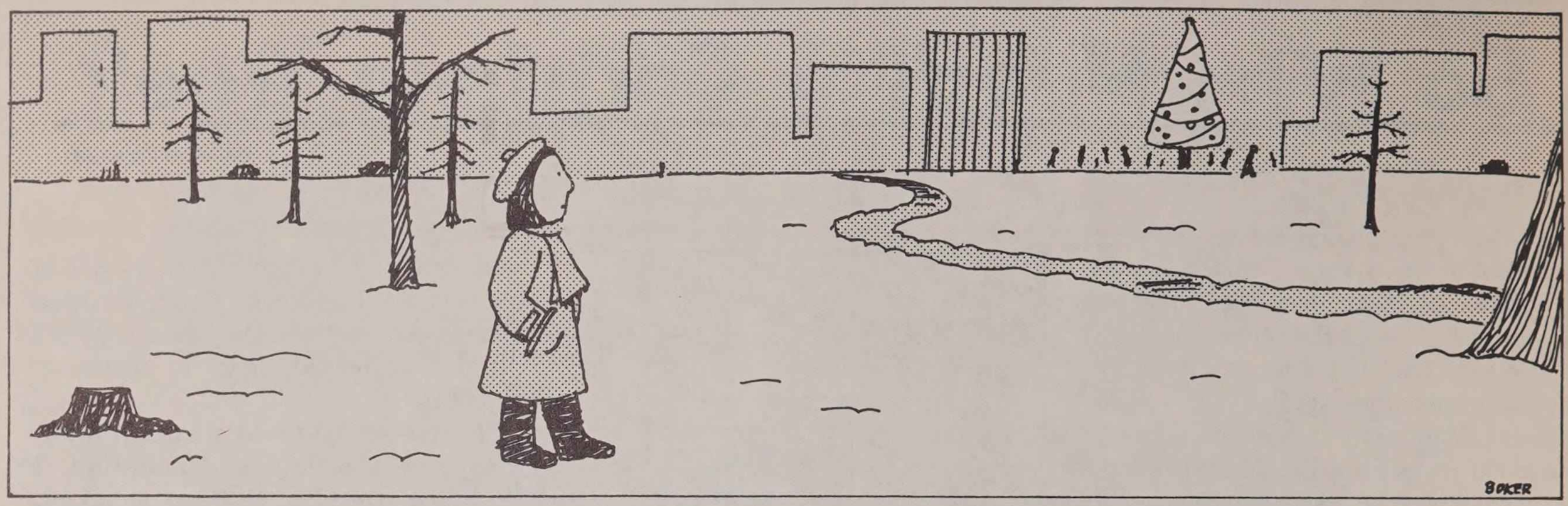
If someone had told me that Christmas was a religious celebration, I probably would have been shocked. But no one told me. I knew the word "Christmas" had the name Christ in it, but to me that was just an afterthought.

I had a friend named Billy. He had a beautiful home, and he invited me there to help decorate the Christmas tree. I thought it would be fun, and I guess it was. The tree was mammoth and the family had boxes of decorations. As they decorated the tree, it seemed to me almost a ritual. There was a definite order as to what they put on first. Then they'd stand back and look at it; something else would be hung, and they'd step back for another look. When the tree was finally decorated and the star placed on top, I almost expected everybody to say "Amen." But they didn't. Instead, they joked and laughed and sipped hot chocolate. I thought I finally knew what a Christmas celebration was all about.

. . . I didn't think God looked at frilly, silly things as a way of showing Him respect . . .

It never occurred to me to ask my mother why we didn't have a Christmas tree. I knew it was for them (non-Jews) to do such things, but not for us. Our holiday that came at the same time, Hanukkah, was not quite as frivolous, and I didn't think God looked at frilly, silly things as a way of showing Him respect. I much preferred the Hanukkah story of Judas Maccabee and his band of guerilla fighters. That was a real adventure story. Angels and wise men sounded too much to me like something from Hans Christian Andersen's fairy tales. Hanukkah was about real people.

Continued . . .



The display windows at Sak's Fifth Avenue, Altman's and all the other stores were quite beautiful. I liked all the greenery, the tinsel and the vibrancy of the different decorations that reflected the mood. I liked peering up at the huge Christmas tree in the middle of the ice skating rink at Rockefeller Center.

. . . It never occurred to me that the God I talked to could be the same god that the Christians said they believed in . . .

Sometimes though, I was struck with feelings of resentment. **This Gentile holiday seemed so trivial compared to what we as Jews had.** Yet I had come to the conclusion that they (the non-Jews) made up most of the world's population, and therefore I would just have to accept that being Jewish meant being part of a minority. In some ways, it made me feel special because I thought that God was always for the underdog. Actually, I really didn't think about God all that much. Oh sure, I prayed to Him; I asked Him to help me get through a tough exam or to help me not feel so alone. I asked Him to help me be popular with the other kids at school and not seem like such an oddball. And in a way, I believed He heard me. It never occurred to me that the God I talked to could be the same god that the Christians said they believed in. I didn't think that they could really believe in God, not the way I did. God, the real God, was always *our* property. Moses and King David and the others were *our* people.

Then there were the Christmas presents. **I guessed that Christmas was a time when people told one another through gifts and kind gestures that they appreciated each other. I never thought it had anything to do with appreciating God.** Perhaps if I had really thought it through, I would have realized that Christmas was a time to celebrate Christ. But the kind of statements my non-Jewish friends made about Christmas never showed that. Who was Christ anyway? I knew people used His name as a swear word, and that puzzled me. If they really believed that he was God, why didn't they show respect for Him? It also amazed me that people named their kids Jesus. What nerve, to name a mere human being after someone you think of as God. I couldn't imagine someone named Jehovah Goldstein. You shouldn't take the name of the Lord in vain.

The story of Christmas was supposed to be in the New Testament. Of course, I didn't know first-hand, because even opening a New Testament seemed to me a violation of the First Commandment: *"Thou shalt have no other gods before me."* I thought if I read any part of that book, God might think I was interested in another god. I knew my God said that He's a jealous God. In a way I was curious about the Christmas story, but rather than read the forbidden book, I figured the only way I would hear it was if it was on a T.V. program or in a movie, so that I couldn't help seeing it.

Then, too, worshiping a baby seemed totally ridiculous to me. I mean, what does a baby know from people bowing down to him? What can a baby receive? What can a baby know? Only a mother can make a baby happy, not presents or kings visiting.

I listened to the words of one Christmas carol: *"Joy to the world, the Lord has come. Let earth receive her king."* I didn't mind that Christians wanted Jesus to be their king, but giving him that title for the whole earth? He wasn't my king! Didn't they know that?

I guess Christmas did have a profound effect on me as an adolescent, even though I only thought about it during the last week of December each year. It brought to mind my own identity as a Jew and gave me cause to assess what it really meant to be Jewish. **Jewish meant not believing in Christmas or Jesus Christ.**

Sixteen years have now passed, and I'm seeing things somewhat differently. You see, one day, not at Christmastime, I met someone on the streets of Manhattan who had a very Christian thing to say. He wore a button which said, "Smile, God Loves You." He challenged me to read about the carpenter from Nazareth myself. I did. **I found that the New Testament was about Jewish people and that Jesus was very Jewish Himself.**

I read that a baby would be born in Bethlehem as foretold by the Jewish prophets. What I read about Jesus in the Bible seemed more real than my impressions about Christmas. It's funny how all the "things" about Christmas can keep us from seeing the "truth" about Christmas. Jesus is that truth. I found that out, but I found out something else, too. Most people don't know the One whose birth they're celebrating. Jesus has become my own and I can now celebrate Christmas, not with any jingling bells or by decorating trees or getting lots of presents. Only one present is needed at Christmastime — the Christmas present that God sent — Jesus!

This article first appeared in the Nov./Dec.1978 issue of REFLECTIONS magazine.

Questions we're most frequently asked about Christmas and the Jewish people

Jews for Jesus, P.O. Box 377 San Francisco, CA 94101

1. What does Christmas mean to my Jewish friends?

Christmas is a time when most Jewish people come face-to-face with the cultural differences between Jews and Gentiles. Few can ignore the holiday season as they are bombarded with media and advertising, and their children come home and ask, "Why don't we celebrate Christmas?" Decisions must be made by all Jewish families as to how they will deal with the "Christmas problem." Will they choose to participate, or will they disassociate from what is happening around them?

In most cases, the primary question is not, "What does Christmas mean?" The real issue is, "Who do Jewish people think Jesus is?" and there are as many answers to the first question as there are to the second. To some, Christmas is strictly a Gentile holiday with Gentile rites and ceremonies. Many can't see past the merchandising and secular aspects most people associate with Christmas. Still others hold to an "if you can't lick 'em, join 'em" attitude and participate in the festivities as long as they don't touch on personal belief.

Jewish people often feel threatened by Christmas for two basic reasons: one is the emphasis on Christ, and the other is what they regard as a confrontation. Some Jewish people feel that emphasis on Christ breeds anti-Semitism (due to persecution in His name by so-called Christians). Apart from the threat of latent anti-Semitism, many Jewish people feel threatened by the confrontation of their own disbelief in Christ. They'd rather not think about it because they're afraid it might be true. Still, for some, this confrontation has led to investigation and acceptance of the Christian message.

Gentile Christians who are sensitive to these Jewish feelings about Christmas can help their Jewish friends relate to the holiday more comfortably. And, we hope, some will begin to see past the tinsel and revelry to the deeper, true meaning of Christmas--the gift of God's love and salvation.

2. Should I send Christmas cards to my Jewish friends?

Probably not. Since Jewish people don't consider Christmas to be their holiday, they couldn't relate meaningfully to a Christmas greeting, although quite often they themselves send Christmas greetings to Gentile friends for business and social reasons. Even in doing this, they choose non-religious motifs for their greetings.

If you think your Jewish friend or business associate would feel "left out" if you didn't send a greeting of some kind, try sending a card expressing New Year's wishes. Most Jewish people don't associate New Year's with religious significance. They celebrate the Jewish New Year in early autumn but consider January 1st equally important in a non-religious way.

3. Should I give Christmas gifts to my Jewish friends?

Yes, if you like. Very few people are offended by such a gesture of good will. The giving of a gift at Christmas time could be a means of witnessing if you let your Jewish friend know that you are sending gifts as an expression of joy over what God has done. You might say something like, "I know you don't celebrate Christmas, so consider this a (late/early) Chanukah present if you'd rather. I just wanted to relate to you in this way by sharing my feelings of joy over God's Christmas gift to me--the Messiah."

Continued . . .

Questions continued...

4. Should I invite my Jewish friends to our church's Christmas Cantata?

It never hurts to ask! The worst that can happen is that you will get a polite refusal. On the other hand, your Jewish friend might be curious to see the inside of a church and to find out how Gentiles worship. The contents of the Christmas program might well have a positive spiritual impact on your friend. In any case, such an invitation, whether accepted or not, opens the doors for spiritual interaction and possible future evangelistic dialogue between you.

5. Should I invite my children's playmates to a Christmas party?

Here again, what could it hurt? Jewish people, children in particular, often feel "left out" at Christmas time. No matter how festive or gift-laden the Chanukah celebration is, it doesn't really compensate sociologically or spiritually for the Christmas joys. Today's American Jew is tied to his cultural environment and it's impossible to disassociate from a large segment of this culture without feeling out of step and somewhat lonely. Most Jewish children and adults, too, would welcome an invitation to a Christmas party. The exception might be a party centered around singing Christmas carols. While most Jewish people don't mind singing secular songs like "Jingle Bells" and "White Christmas," many would be uncomfortable with songs of worship or adoration of the Christ Child. The thoughtful thing to do is to check with the parents so as to avoid putting them in the position of having to say no to their child. Be sure to tell them what you'll be doing, saying, etc.

6. Is Chanukah the Jewish Christmas?

No. In ancient times, Chanukah was a minor Jewish national holiday commemorating the brave deeds of the Maccabees when they recaptured the Temple for a time before its final destruction. In modern times, Chanukah has become the Jewish community's substitute for Christmas. As previously mentioned, most Jewish people are distressed to some degree by the holiday, so they try to compensate by having a completely Jewish celebration to fill the Christmas Gap. Chanukah fills this gap rather neatly because it entails both the lighting of festival lights and the exchanging of gifts.

Chanukah bears no Messianic connotation, while Christmas commemorates the coming of the Messiah. Therefore, the two holidays have nothing more in common than that they both occur in December and both have become an occasion for gift-giving.

7. What is a "Chanukah bush?"

A Chanukah bush is that "rose by any other name." That is, it's a Christmas tree with a Jewish title. A few Jewish people, in seeking to fill the Christmas Gap, succumb to the pressures of the secular cultural glitter of Christmas to the point of having a tree "for the children." Still, feeling slightly guilty about using a Gentile holiday symbol, they ease these twinges of conscience by adapting the tree as a "Jewish" decoration.

8. How do I tell my Jewish friend simply what Christmas means to me?

Tell your Jewish friend that you consider Christmas to be a Jewish holiday because it commemorates the birth of Jesus, the Jewish Messiah; that you rejoice over His coming to earth because He brings love, inner peace, and a personal relationship with God to all who believe, whether they are Jews or Gentiles.

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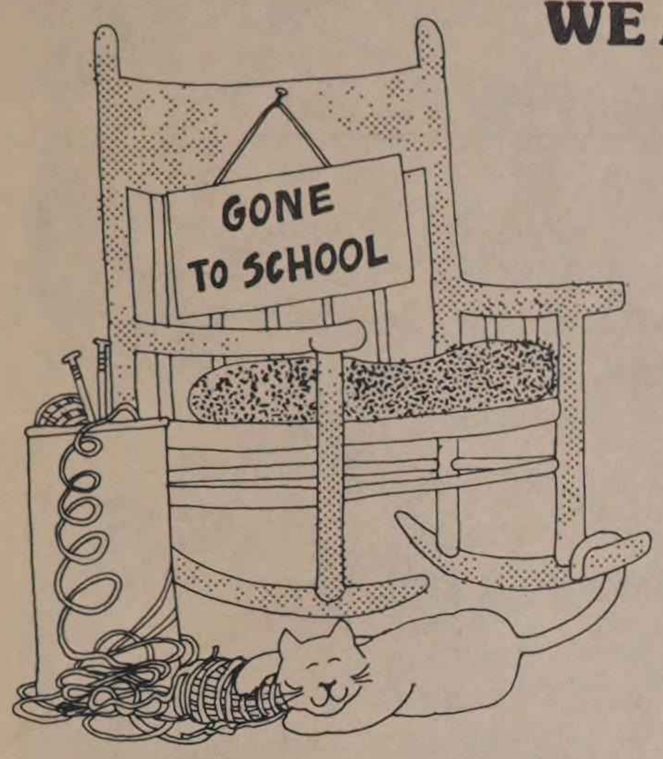


WE ARE NOT JUST A YOUTH MOVEMENT By Zhava Glaser

Rose and Sid Becker are long time friends of our Jews for Jesus ministry. They are senior citizens who have moved into a retirement center. Recently, while visiting them, I met the Activities Director of the center. **When she found out I was with Jews for Jesus, she asked me to lead a Bible study.** Rose, Sid and I made up a few posters and arranged a time for our first class. To my surprise, 13 people came out, seven of them unsaved Jewish people. I taught on "Faith — You Can't Please God Without It."

After class, I asked what topics they'd like to study in the future. Rose promptly raised her hand and shared how Messianic prophecy had dramatically changed her life. She asked if we could do a study of such Old Testament prophecies. Again to my surprise, many others joined in asking that we examine Messianic prophecies. Who was I to argue?

Pray for many more opportunities like this, and please pray in particular for this group. After all, you're never too old to be born again!

MAZEL TOV!*

*Congratulations!

By Mitch Glaser

One afternoon I received a call from a young Gentile woman named Stacy. She seemed quite anxious as she began to unfold her problem. She wanted to marry a Jewish man named Lorin, but they couldn't find a rabbi who would perform the ceremony. The only rabbi who was willing to do it seemed very uncaring, and Stacy and Lorin were disturbed by his liberal views on God. They both wanted God to be involved in their wedding and in their lives.

I agreed to meet with them in order to discuss the possibility of marrying them, though I didn't promise to perform the ceremony. **They showed a keen interest in knowing God, yet neither was born again.** I agreed to marry them, on the condition that they would agree to four counseling sessions with me.

At our first session, I gave them some books on Christian marriage. They responded well to the literature. They even looked up the Scripture references. I prayed that God would move their hearts before our third session, because I planned to ask them that night if they would receive Christ.

I had given them a series of questions to answer and the last question was, *"How will you incorporate a personal relationship with God into your marriage?"* As I met with each of them individually at our third session, we discussed the question in depth. Their vague but sincere answers provided an opportunity to share the Gospel with them very clearly.

I met first with Stacy who told me that she had at one point in her life asked Jesus to forgive her sins. She had since been influenced by bad teaching and now thought that being born again only happened when a person died. When we looked at Scripture she was assured that she had new life already. But Stacy's salvation presented a problem: I told her to pray, because since she was a Christian, I couldn't marry them unless Lorin also came to faith in Christ.

Lorin came in and we discussed all of the questions but the last one. When he spoke about his personal relationship with God in reference to his marriage, it seemed that he was convinced by his own ambiguity or inability to deal with the matter. I turned with him to Isaiah 53 and John 3, explaining that we can only be personal with God when our sins are forgiven through the Messiah. He seemed overjoyed to hear it and he prayed to receive Jesus!

I asked Stacy to come back into the room so Lorin could tell her himself. Then we all prayed together, asking God through the Lord Jesus to bless and guide their upcoming marriage.

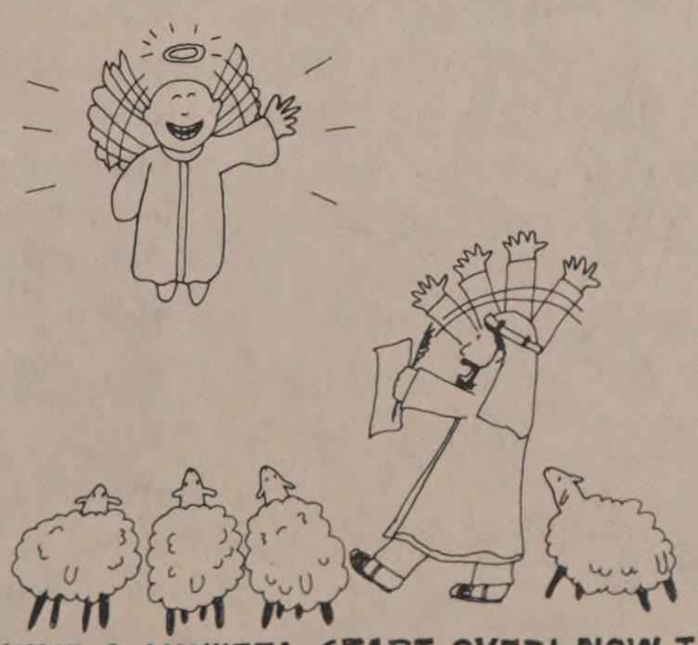
Editor's Note: Lorin began witnessing to his brother, Robert. A few weeks after Lorin's profession of faith, Robert accepted Christ at one of the Jews for Jesus Bible studies!

HAPPY CHANUKAH

A good way to witness to your Jewish friends is to send them "Happy Chanukah" cards, obtainable at most stationery stores. Celebrated this year December 25 through January 1, Chanukah (also spelled Hanukkah) commemorates the victorious Jewish uprising (168 B.C.) against the armies of Antiochus IV. Antiochus was a Syrian king who attacked Israel and desecrated the Holy Temple. When the Jews went to rededicate the Temple, they discovered that there was only enough purified oil to burn one day.

According to legend, this small amount of oil burned for eight days and nights until a new supply was brought to Jerusalem. Hence, for eight days we commemorate the might of God, His watchcare, protection and light. Also called the Feast of Dedication or the Festival of Lights, Chanukah has its only Biblical reference in the New Testament (John 12:22). Pray that this year, many Jewish people recognize the Light of the World and the Temple which cannot be destroyed — Jesus the Messiah.

MERRY MESSIAHMAS



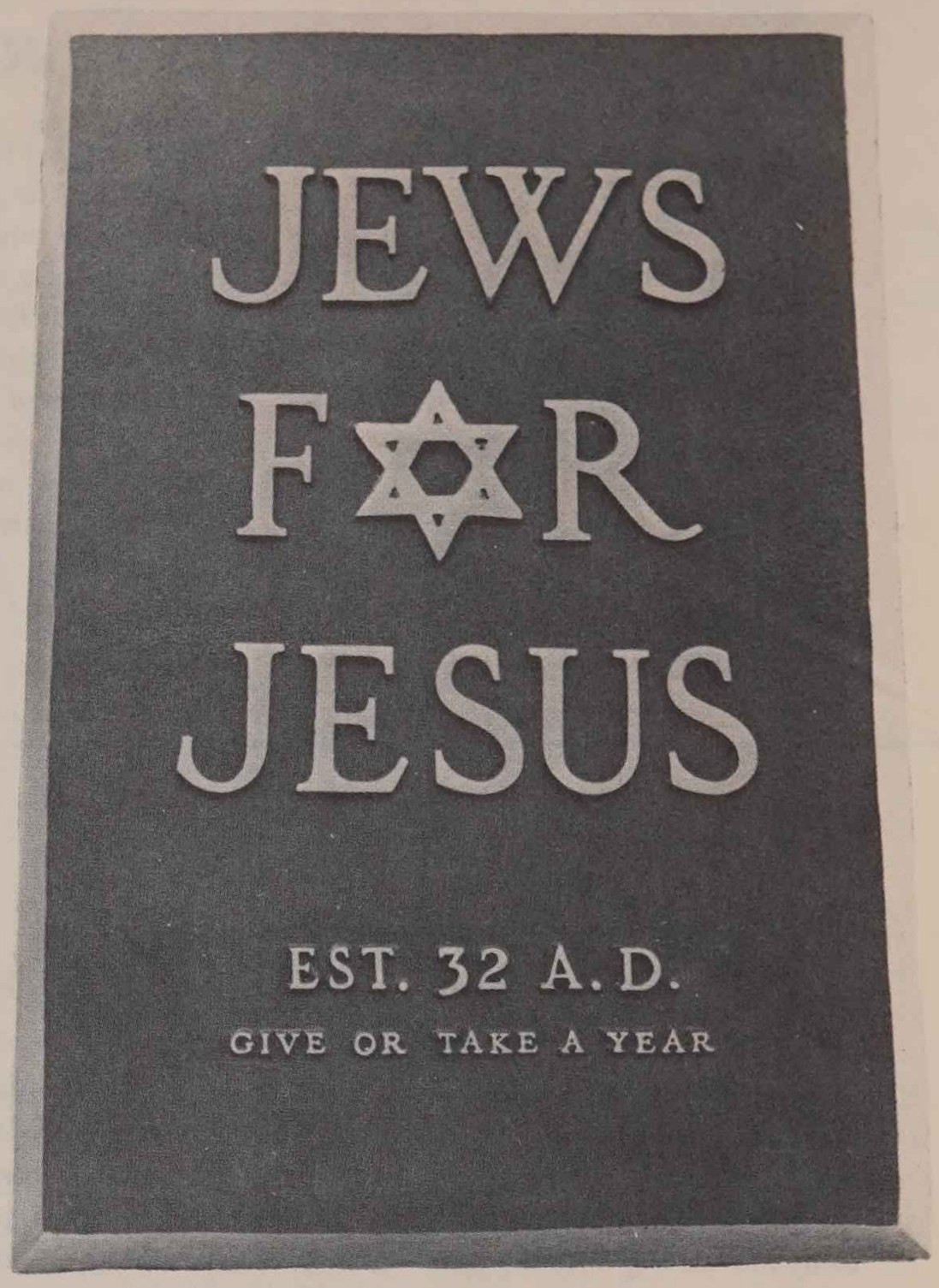
FROM AMY—

Instead of writing personally this month, I thought I'd show you one of the reasons *why* — no matter what others say about it — we in Jews for Jesus like Christmas.

Even with all the tinsel and glitter, many people's minds are turned to spiritual matters. Arthur Kaplan is a Jewish Christian whom some of us in Jews for Jesus know. Here is a portion of a letter he wrote telling us how he found Christ through the Christmas celebration:

"The Lord knows how much I appreciate opera and classical music. I am an opera singer myself. Therefore, He used this way of reaching me. Of course, people had witnessed to me about Christ before I saw Handel's *Messiah* on December 28, 1971. During the summer of 1971, I read the Gospels for the first time and could not understand why the same four short stories were written about Jesus. Christmas, 1971 was the first time I had ever seen the complete *Messiah,* and as a singer, I read the program and followed the words that were being sung. During the concert I had the strangest feeling that the performance was just for me. The next morning I accepted Jesus and felt as if a wind blew upon me. At that moment I felt the presence of God. It was such a joy to have Him in my life at last. I had always believed that there was a God and wanted to be close to Him. In the oratorio, 'Elijah,' there is a song entitled, 'If with all your hearts you truly seek me, you shall surely find me.'

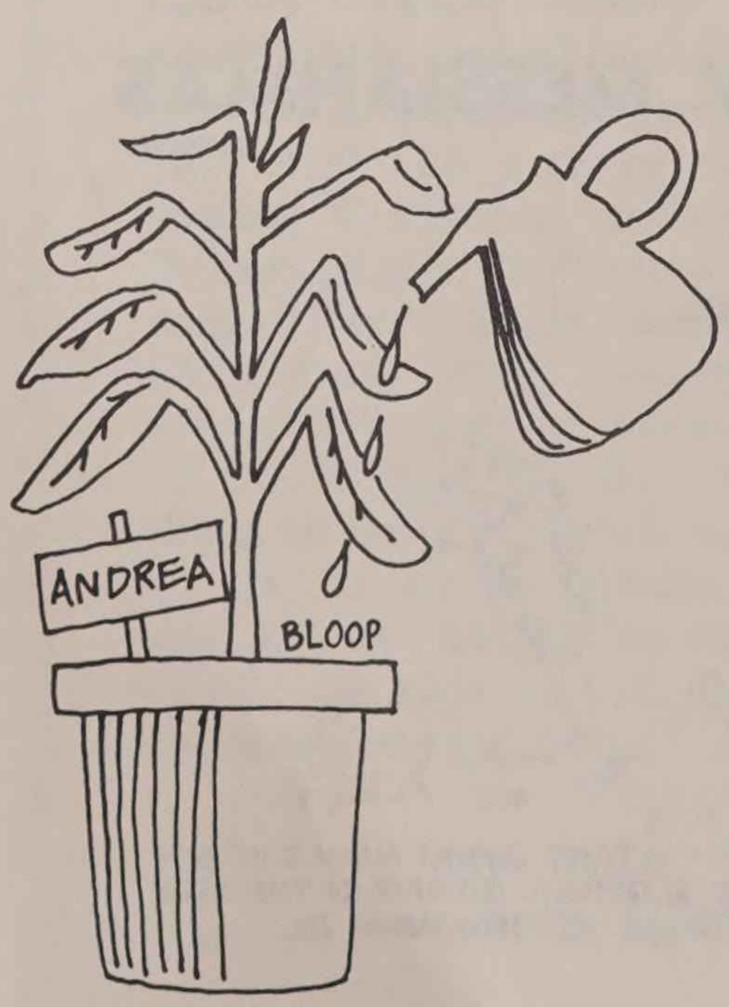
In the words of the famous chorus, 'Hallelujah!' "



As long as we were in rented facilities, we didn't put up signs on the building front. It seemed to invite vandalism and made landlords a bit uneasy. Now that we're in our own building, however, we encourage people who have questions to drop in. We even decided to put up a sign, like other organizations. The only thing is, we're not exactly like your typical "business establishment" and our 17" x 11" plaque isn't either.

WATERING GOD'S SEED THROUGH PRAYER

By Eileen Hotchner



Six years ago, I met a woman who was married to an unsaved Jewish man. She asked me to pray for either him or one of his daughters by a previous marriage. Since one of the daughters, Andrea, was the same age as I was then (15), I chose her. All I knew about Andrea was that she, like myself, was Jewish, and unlike me, she didn't believe that Jesus was the Messiah.

I realized that telling someone I would pray was a commitment not to be taken lightly. **As a constant reminder to pray for Andrea's salvation, I named one of my plants after her.** Why a plant? Well, this particular plant needed watering twice a week. Each time I watered it, I remembered to pray for Andrea. My commitment to water that small plant helped me keep my commitment to pray.

When I finished high school and went to college, I took that plant with me. As I watered it twice a week, the plant continued to grow. I could only hope and pray that Andrea, too, would grow closer to acknowledging Jesus as her Messiah.

All through College I tended my plant and prayed for Andrea's salvation. After graduating from college, I joined the missionary staff of Jews for Jesus, working full-time in our San Francisco headquarters. That same plant was still with me in my apartment, receiving its twice weekly waterings and reminding me of my commitment to pray.

One day, while having lunch with Andrea Kramer, who was then the receptionist at the Jews for Jesus office, I found out that my plant watering prayers had been answered. **Andrea was the same one for whom I'd been praying, and she had accepted Christ as her Savior seven months earlier!**

My "prayer plant" still needs watering twice a week to grow, and Andrea still needs prayer as she grows in her new-found faith in the Messiah. It means a lot to me to have a part in her commitment to Christ, and the incident has given me joy in this verse:

> *"So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."*
>
> — I Corinthians 3:7

FOR THE CHRISTIAN WHO WANTS TO KNOW MORE ABOUT JEWS AND EVANGELISM

THE JEWS FOR JESUS NEWSLETTER

JEWS FOR JESUS PO BOX 377 SAN FRANCISCO, CA 94101 volume 2:5739

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THANKLESSNESS: A DIMMING LIGHT, By Moishe Rosen, Leader of Jews for Jesus

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened."

—Romans 1:21

Knowing God, and all He has done for us, should lead us to be thankful for His bounteous provision, but it doesn't always happen that way! Man resists the act of thanksgiving because it puts him in a subordinate position. For the proud man, it's humiliating to have to say "thanks." It's an admission that he didn't do it all himself. Rebellion begins with thanklessness.

Thanksgiving is the acknowledgement of dependence upon another and it's very hard for us to acknowledge that dependence when we want so much to assert our independence.

One of the things we frequently hear when we place ourselves in the position to tell people about God is: *"Why should I believe in God? What did He ever do for me?"*

These are not real questions at all. Instead, they are declarations that say, *"Anything I have, anything I am, anything I can* ***depends on me;*** *me and the power I have; me and the work I will do; me and what I can wrest with my own strength from those around me."* In other words, man is saying, *"God never did anything for me."* It is a thankless spirit which is the first step to rebelling against God.

We expect thanklessness from those who don't believe and don't want to believe. Yet, on a smaller scale, there are many Christians who live lives which make similar statements. They have schemes and ambitions to be more, gain more, have more, count for more, without consulting the Maker and Ruler of the Universe.

Yet, if thanklessness is the beginning of rebellion, then conversely, thanksgiving is the path back.

There is only one time a sermon made me cry, and that was a couple of months after I became a believer in Jesus. The pastor was preaching on Romans 8. Listening to his message, it was as though I had walked through a door into a room, and I saw all that God had been doing for me before that time.

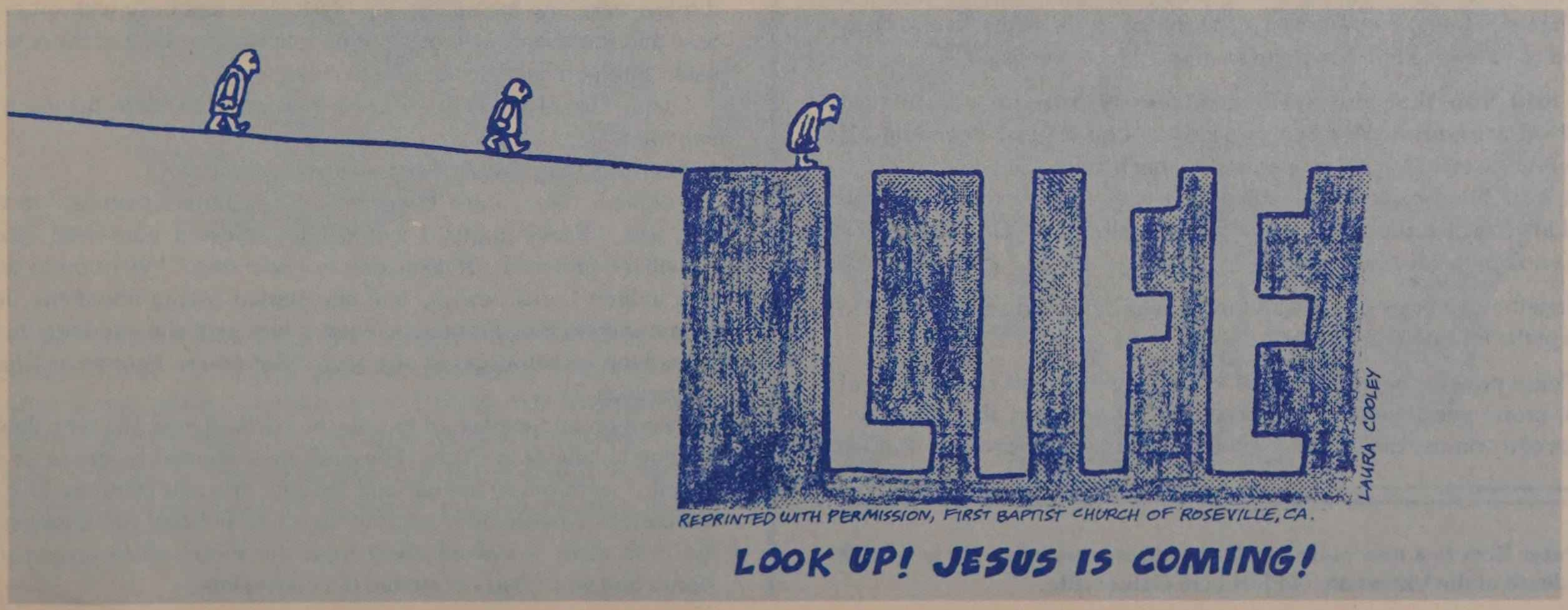
I was overwhelmed with the realization of how good God had been to me. I was filled with grief over my thanklessness, my insensitivity. **It was then and there, that out of thankfulness, I told the Lord I would go anywhere He wanted, do anything He wanted, simply because I had caught a glimpse of the bounty and abundant life and what it cost God to provide it for me.**

Shortly thereafter, God called me to the ministry I'm now performing, and I'm the happiest man I know. Maybe that's why Thanksgiving is my favorite holiday. I don't like Christmas or Easter as much because there are so many commercial trappings that it's difficult to see the person of Christ. On the other hand, except for the food of the feast, Thanksgiving doesn't have all the trappings. Somehow, for me, it serves to encourage a contemplative frame of mind.

To the believer, Thanksgiving should be more than just an autumn holiday. It should be a daily, hour-by-hour, moment-by-moment practice. Thankfulness of the heart and thanksgiving as an act of worship help us to defeat despair and comprehend that God does guide in our daily lives.

How sad that many don't take the time for thanksgiving to God. In my own life, when I could see what God did for me, I was overwhelmed with thankfulness. **That thankfulness has led me to a commitment which has given me great joy — a joy both unspeakable and filled with glory.**

Won't you, from the bottom of your heart, say *"Thank you Jesus"*?



. . . AND SOME PHARISEES FOUND HIM

By Stuart Dauermann

Perhaps it's only a trick of the mind, but frequently I've found that street encounters tend to complement one another. For instance, sometimes a hostile person will curse at me as I hand out literature, but soon after, some Christians will come by with a smile and a word of encouragement. A similar, yet different contrast, was the experience I had on a busy New York street corner.

First a girl came up to me and inquired as to our response among Jewish people. She guessed that it might be hostile. I assured her that though some are indeed hostile, others are curious, and that either way, we succeed in provoking thought about Christ. She looked Spanish, and I said to her, *"You're not Jewish, are you?"* It was more of a statement than a question and I was surprised when she answered, *"Yes, I am. My name is Sarah."*

What followed was a long, friendly discussion in which Sarah tried to find out the extent of my Jewish background. Then she tried to demonstrate that it was so shallow that I had, in fact, never "really tasted the Jewish experience." I could see that she was leading up to the premise that I didn't have enough Jewish background to make a decision about Judaism, and sure enough, as the conversation continued, she sincerely and persistently invited me to share a Sabbath meal with her religious friends.

I appreciated her friendliness and gentle spirit. **I only regret that no answer I gave her seemed to quicken her interest in Christ.** I realized my answers were ineffective because she had not come to ask questions, but to convince me of "the error of my ways."

Shortly thereafter, another Orthodox young person, a man this time, approached me with a short list (yes, an actual list he held in his hand) of questions about Old Testament passages which to him seemed to disprove the Christian position. Here was a person who had studied and was willing to find out more. I was able to answer his objections briefly and take his name and address for future follow-up. I left him with another question to ponder, which would reveal the deity of the Messiah in the Old Testament. (I pointed out that in Isaiah 9:6, the Messiah is called Mighty God, a term clearly used in Isaiah 10:21 for Jehovah.)

He, too, like Sarah, was sincere, but unlike her, he came with questions that held answers he'd have to face for himself. May God grant that as he ponders the Scriptures, he'll be quickened to more than curiosity — that is, to faith.

GOD'S COMPLETE FORGIVENESS

By Peter Baer

It could have been New York, Miami, Chicago or any one of a half dozen large cities. But it was San Francisco, the place that most appropriately bears the title, "Gay Capital of the United States."

I was handing out tracts in a busy tourist area when I first noticed Sam. He was standing, leaning against a building just five feet away, staring quizzically at me. **I had prayed that day for God to use me to really reach the depths of someone's heart with the Gospel. I wondered, while looking at this lonely stranger, if God might be dealing with him.**

After five minutes, he came up to me and asked if he could have a pamphlet. His eyes were sullen; he cracked a smile as I offered the broadside, the kind of smile that might at any moment break into tears. He took the tract and went back to his stance. There he stood for some time, reading, staring, leaning on the wall.

Finally, about ten minutes and three trolley cars later, he approached me. His eyes welled up with tears as he said, *"I want to know more."* We talked. **I shared some of my testimony, explained to him how Jesus loved him, how He died for him and wanted to forgive his sins.** He was very open and asked sincere questions. I could see God had really touched his heart.

Then suddenly, he cast his eyes to the concrete sidewalk and said, *"God can't forgive me; I've done so many terrible things."*

I told him that the atonement Jesus offered was an unlimited atonement for everyone. It is capable of covering all sins. As we talked, it became apparent that he was filled with so much guilt over his lifestyle and involvement with homosexuality that he couldn't imagine anyone's love. He didn't think even God could love him enough to cover all his sin.

Together we prayed that with God's help he would soon be able to accept the love of Messiah Jesus.

Please pray for Sam. Satan has led him by the hand to the point of such moral decadence that even though he wants to shed the trappings of a homosexual lifestyle, it seems an impossible dream.

Peter Baer is a new member of our missionary staff. He is a 1978 graduate of the University of Florida in Gainesville.

SPECIAL THINGS FOR WHICH JEWS F✡R JESUS ARE THANKFUL THIS THANKSGIVING

1. **Thanksgiving dinners only inflate our waistlines once a year.**
2. None of the people who told us to "drop dead" this year were prophets.
3. **God, who has the only perfect memory, chooses not to remember our sins.**
4. Stuart Dauermann has been traveling all during 1978, thus sparing everyone (except the Liberated Wailing Wall) his jokes.
5. **So many of our supporters have shown their kinship with our heavenly Father by reflecting His faithfulness in their giving.**
6. We have people like you, dear reader, who care to hear what we have to say.

EVEN WHEN I'M NOT READY

By Moishe Rosen

I went to a conference down in San Diego. I had checked in early, and at about 10:30 p.m., I returned and went to the desk to see if there were any messages. The desk clerk was busy with other matters, and there were two or three people waiting. One of those waiting said, *"Are you here for the Elks Convention?"*

I said, *"No, I didn't even know that the Elks were having a convention."*

Then she said, *"Well, then you are on vacation."*

I replied, *"No, I have come for a Christian conference,"* to which she said, *"That's funny, I would have guessed you were Jewish."*

I smiled and said, *"It takes one to know one."* I went on to tell her that indeed I was Jewish, and she started asking about the Jewish community in San Francisco. Then it was as if she suddenly realized something was unusual as she said, *"But you're here for a Christian conference."*

I went on and explained to a curious person how and why Jews are coming to believe in Christ. The desk clerk seemed to ignore us as we talked. I went out to the car and brought in some literature to give to the curious Jewish lady, who by then had finished her business with the desk clerk. I walked away from the motel office feeling guilty, wondering why I had not started the conversation.

In The Little Shtetl Øf Vaysechvøøs

One of the regular features of our evangelistic publication "Issues" is the feature, "In the Little Shtetl of Vaysechvoos." These are stories about a fictitious Jewish village in Czarist Russia. The following is one of the imaginary episodes of Vaysechvoos, written by Sue Perlman especially for the Jews for Jesus newsletter:

Yosef the Batlon (Lazy Man) was resting, as usual, under a tree on a hill on the outskirts of Vaysechvoos, when a group of children started playing nearby. Their laughter interrupted Yosef's idle thoughts. In order to get them to depart, he said, "Did you know that at the other end of town there is a group of one hundred Jews who claim to be Christians and they intend to settle in Vaysechvoos?"

"How can a Jew be a Christian?" the children wondered. Their curiosity was so aroused that they ran toward the other end of town to see for themselves. All those they met on the way asked them why they were running. "To see the hundred Jews who say they are Christians," replied the children. Soon, almost all of Vaysechvoos was searching for the band of meshummadim (traitors). They ended up running to and fro, going in circles and finally arriving at the place where Yosef was resting. Startled by the large crowd, he inquired, "What is happening?"

"There's a group of almost a thousand Jews who say they are Christians, and they're somewhere here in Vaysechvoos," the crowd shouted. Yosef got up and joined the agitated group searching for the Jewish Christians. After a few minutes, Yosef stopped, and thought to himself, "Why am I searching? I made up that story myself!" Then, to his own surprise, he resumed his running. "After all," he reasoned, "if the whole town is looking for the Jews for Jesus, maybe the story is true."

NACHAS* COMETH IN THE MORNING *Joy

A year ago, I had the privilege of leading my father to the Lord Jesus as his Messiah. Of course, I was pleased and excited, but I'd have to wait a while before I saw some fruit in his life. For the next year, I hoped that my father would grow in leaps and bounds. That was not the case. **In our long distance conversations, I'd find out he was reading the Bible from time to time, but he was reluctant to begin any sort of Bible study or attend a church.** I believed he had the desire to do the right thing in God's sight but lacked the courage to do so.

Last summer, during the 1978 Jews for Jesus Witnessing Campaign, I spent my days off with my parents. On one of those days, my father and I listened to some tapes from Pastor John MacArthur of Grace Community Church in California. He enjoyed that, so we sent off an order for him to receive their tapes regularly. I knew that God's Word would minister to my father, and I felt that he had made a real step in acknowledging Christ as part of his life.

Later in the week, I was to preach at a nearby church, so I asked my father if he'd like to come with me. He agreed, somewhat hesitantly because he wasn't sure what to expect when he arrived at a church. He thought that there were certain procedures inside a church with which he would be unfamiliar.

But when he got there, he saw there weren't lots of candles, statues and crucifixes. Though he didn't say it, I know he expected to have to bow and say certain prayers when he went to a church, but all he found was one tasteful stained-glass window and a wooden cross. During the service, though, he also saw something important.

There was an unsaved Jewish woman who attended that morning. Towards the end of my sermon she made some loud outbursts and objections. Rather than intimidating my father, these seemed to strengthen him because he could understand some of the hostility she had for Jesus, and he understood the conviction of the Holy Spirit.

The other important thing he saw was the warmth of the church members who (much to his surprise) turned out to be friendly, cordial people who were interested in much the same things he was.

My dad's willingness to take yet another step forward for Christ came as a real surprise to me. The Liberated Wailing Wall was giving an evangelistic concert and, along with many of the other Jews for Jesus' parents, my mom and dad came to hear them. When Barry Rubin (leader of the LWW) asked, *"How many Hebrew Christians are here tonight?"* my dad raised his hand with the many others! It was the first time he had made any sort of public profession of Jesus. I knew my year of hopes and prayers was not in vain, and that's nachas!

Just before I left New York, Dad came with me to Calvary Baptist Church in Manhattan. Again, he was surprised with the in-depth preaching from the Bible and with the warmth of both pastor and congregation. I think he might even go back — next time without my encouraging arm to lead him there.

So, you see, growth has been slow for my father, Henry Silverman. But so often, the story of our parents here in Jews for Jesus is one of such disapproval and discouragement that it is a special blessing to remember God can and does work in the lives of those who seem hardest to reach. **Please pray, not only for my father, but for my mother, Dorothy Silverman, who does not know Christ.** And pray for all of the parents of the Jews for Jesus, that we might each share the *nachas* of seeing them know the greatest joy possible — Jesus.

Rachmiel Silverman

FREE – FROM PRISON AND SIN

By Nikki Hevesy

I had been handing out my tracts for about two hours, and the rush hour crowd seemed to be thinning out. I was about to return to the Jews for Jesus office, when a man came running up to me. I braced myself for almost anything, but as he stopped right in front of me, he said, *"Here you are! I've been looking for a Jew for Jesus all day!"*

It turned out that Dennis was a Jewish man who had just been released from San Quentin prison the week before. He found one of our broadsides on the streets, and realized it was time he got some help in straightening out his life. He thought maybe we could help.

I have to admit that I was shocked at his apparent receptiveness to the Gospel. As I shared Jesus' love with him, he seemed to absorb it with an open heart. I told him about God's plan of redemption for us and suggested he think over these things. I wasn't sure if he realized the importance of making a decision to follow Christ, but I believe he wanted to know more about the life God offers. I invited him to come to our Tuesday night Bible study that evening.

Dennis was so eager to learn more that he showed up an hour and a half early for the study. While waiting for it to start, Dennis, another girl and I sat on the steps outside and went over Scripture.

He said he wanted to become a child of God, and when I asked if he was willing to personally receive Christ, his reply was a wholehearted YES.

Dennis has now begun to study the Bible regularly and is meeting with one of the Jews for Jesus who is discipling him. As with many new believers, Dennis has a great many obstacles to overcome and tremendous pressure to go back to the more familiar, comfortable way of life he previously knew. **Please pray for him, and praise God for this new brother in the faith.**

ANONYMOUS WITNESS

By Judi Ellegant

Many of you mail literature to your Jewish friends and put our return address on it. That's fine with us, but the problem is that you often don't get to hear about the results of such a witness. Judi Ellegant wrote about some opportunities that she's had because of this type of ministry, and we thought you'd like to know about them, too.

When he called our Chicago office, Mr. X explained that he only received copies of our literature in the mail. There was only our return address on the envelope to identify the material, and while I knew that none of the Jews for Jesus would have mailed it like that, I was happy to answer his questions.

The literature made him curious, and after telling me a little about himself and his family, he said he wanted to ask me some questions about Jesus. He expressed a sentiment I've heard any number of times. *"You're still Jewish, but you're on the wrong track."* The source of Mr. X's opinion was not Scripture, nor Jewish literature, but his own life. He knew very little about the person of Jesus. What he did know was that in the neighborhood where he grew up, he was often picked on and persecuted in the name of Christ. He was a peaceful, loving man, and yet over and over he had met people who, though they said they were Christians, disliked him because he was a Jew. I spoke to him of the Jewish Messiah who wishes each person to have a personal relationship with Himself. I asked Mr. X if he would believe in Jesus if He really was the Messiah. He honestly admitted that he just didn't know. I'm thankful I could give him some answers to consider.

Editor's note: We include broadsides frequently in the newsletter, hoping you'll give them to Jewish friends. Feel free to use our return address if you mail a broadside. However, don't send our newsletter as evangelistic literature, because it is designed primarily to edify you and help you pray for our work.

RICH ROBINSON: A Testimony

Like most other Jewish people my age, I was raised in a home where Jewishness was primarily cultural and not especially religious. We celebrated holidays like Passover and Chanuka at home, and I attended Hebrew school each weekday afternoon. Through all this, I learned something of what it meant to be Jewish. Yet, the most important aspect — a knowledge of God Himself — was missing in my life, and I knew I lacked something.

. . . the most important aspect — a knowledge of God Himself — was missing in my life . . .

Jewish identity and culture were also prominent in the Zionist youth camp I attended in upper New York State. Here, I acquired a measure of pride in my background as I participated in Kibbutz-style work projects and studied Israeli Hebrew. My awareness of what it meant to be Jewish was considerably broadened when I saw a camp production of the play, "The Persecution and Assassination of Marat as Performed by the Inmates of the Asylum of Charenton Under the Direction of the Marquis de Sade." I began to realize that Jewishness could often pass beyond the bounds of what was considered "traditional." But though my understanding of Jewishness widened, there was a missing link in my life, one which left me rather restless.

It was in this state that I entered a high school in Manhattan, one of the leading "radicalized" high schools in the nation in that era of moratoriums and peace marches. My early Jewish training became less relevant. I became involved in all the popular causes. Joining all kinds of rallies and marches, I would follow along with everyone else to Earth Day or anti-war rallies. **But in fact, I was tagging along less as a participant with any convictions and more as an observer merely caught up in the electricity of the times.** Deep inside, I knew that after these rallies, when thousands of people filed out of Central Park and down into the subways, there was nothing left but an emptiness inside to match the emptiness of the park. In me, this emptiness was caused by the realization that 50,000 people had all gone their separate ways, with no binding relationship between them.

In college, this emptiness intensified as I went through my first year. Listening to music by popular mystics and advocates of eastern religions, **I was for perhaps the first time, sensitized to spiritual things, to the area that was left untouched in my early upbringing.** Often going to the campus chapel, which was decorated in a combination of neo-Zen, sensuous Hindu and Swiss chalet, I would think on spiritual things, vaguely desiring what God could give me.

When summer came, I began to study the writings of clairvoyant Edgar Cayce. I had read how he had correctly diagnosed people's diseases when doctors couldn't. I figured since he was right about that, he must be right about whatever else he said. And he had plenty else to say! Books full of psychic readings on reincarnation, health foods and Atlantis totally intrigued me. I even believed what he said about Jesus. Now normally I wouldn't have thought twice about Jesus, being taught as a child that He was *not* for us Jews. **Of course, Cayce's brand of Jesus was not typical, but rather a Hindu, cosmic Christ. This kind I could accept!** And so I began to devour all that Cayce had said on the topic. I became convinced that his cosmic Christ was indeed the way to God. But I sank deeper and deeper into myself, and I found nothing changing in my life.

. . . Books full of psychic readings on reincarnation, health foods and Atlantis totally intrigued me . . .

That fall, I was on a new campus, Syracuse University, with a new major, architecture. Soon the old emptiness returned. **I became frightened of living, knowing answers to my questions lay somewhere, but uncertain of how they could be found.** So in the local natural book store, I bought a book en-

. . . Continued

titled, *A Catalog of Five Hundred Ways People Can Grow*. Lying on the campus lawn, I began to thumb my way through it, beginning with Aikido and ending up in Zoroastrianism. I had nervously settled on going to a Yoga ashram when somebody walked up to me and began to share the Gospel. Since I already believed in a Hindu Christ, I was prepared to accept the true Jesus in the same manner — believing and accepting without a real sense of sin and without a scriptural understanding of who Jesus really was.

. . . I also checked out Marvel comics, Hare Krishna, Guru Majaraji and Eckankar and came away from all of these disappointed . . .

This being the case, things did not suddenly get better for me overnight. As a matter of fact, I was still deeply involved with Edgar Cayce, claiming his authority to be greater than that of the Bible. When confronted with the fact that Cayce made predictions that had never come true, such as Atlantis would rise in 1968, I simply decided that it really *did* rise, only no one knew about it yet. But Cayce was not giving me peace or purpose in life. His best advice seemed to be that eating almonds prevents cancer. So I bought a do-it-yourself instruction manual and learned yoga. In rapid succession, I also checked out Marvel comics, Hare Krishna, Guru Maharaji and Eckankar and came away from all of them disappointed.

. . . Now I saw how being Jewish could fit into the total picture of God's plan, being part of a covenant people through whom the Messiah came . . .

But God works in His own way and His own time. And so, one night at the end of that school year, as I argued with the person who had walked up to me on the lawn to share the Gospel, I realized I was fighting God, resisting Him and looking everywhere for the answers to life but in Him. In the words of the Preacher, ". . . *I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit . . .*" (Ecclesiastes 2:11) But as the Preacher later goes on to say, "*Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man.*" (Ecclesiastes 12:13) So, that night six years ago, I put my trust in Jesus as the Divine Messiah, the God-Man, and in the Bible as His authoritative Word. **From that point, not only did I have an assurance of a direction and purpose to life, but I became increasingly re-aware of my Jewishness.** Now I saw how being Jewish could fit into the total picture of God's plan, being part of a covenant people through whom the Messiah came.

I thank God He brought me out of Eastern thought and the occult to a place where I accepted what He offers in Jesus Christ. "*And you will seek Me, and find Me, when you shall seek for Me with all your heart.*" (Jeremiah 29:13) ✡

Rich Robinson graduated from Trinity Evangelical Divinity School last June and is now serving with the Liberated Wailing Wall.

I WONDER IF THE APOSTLES EVER HAD DAYS LIKE THIS

By Brent Davis

I always admired the way the Apostles were able to stand bold in the face of opposition when they preached the Gospel. It encouraged me to know that God gave them words, even in the midst of angry mobs of people, to calmly present His message. It encouraged me, but I can't say that I ever looked forward to it happening to me.

While witnessing in New York City, however, it seemed that I was about to have such an opportunity. I was handing out tracts on 34th and Broadway, when I noticed a lanky teenager in a brown yarmulke (skull cap) who seemed to be strolling by too many times. Then he was joined by another teenager. Then, along came a man in a white hat and sunglasses. I began to hold my literature tighter, but continued to hand it out. Sure enough, they came over to me after a few minutes and began picking up discarded tracts that were in the area. They set fire to these and stood in front of me, burning what literature they could get their hands on. Soon they were joined by two other young men in the garb of Chassidic Jews (an ultra-orthodox sect).

For the next 20 minutes, they continued to shout, curse, grab at my literature, threaten, surround me, take pictures and do whatever they could to prevent the Gospel from getting out. Off to one side, others were handing out their own anti-Christian literature.

To my own amazement, I was able to stand there, smiling and praying. The smiling enraged them even more. **Soon, crowds of pedestrians had gathered and I WAS ABLE TO HAND OUT broadsides and answer scores of questions, even while menaced by the intruders.** As a matter of fact, the stir created by my "opponents" opened up more doors to preach and proclaim Christ!!

Finally they tired of giving me a platform to explain my beliefs and left the site. When they left, I realized that I was exhausted, but jubilant. I remembered the first time I ever handed out tracts in San Francisco and how frightened and self-conscious I had been. **I praise God for making more real to me His strength and peace that we receive from Him when we need it most!**

Brent Davis, a 1977 graduate of Stanford University, is the author of our soon-to-be released booklet, "Dialogue '79."

TELLING THE RABBI ABOUT GOD

By Jeff Fritz

Mark met me one afternoon as I was handing out tracts. He was amazed to see someone calling himself a Jew for Jesus but I was more amazed to learn about him.

Mark was born into an Orthodox family in New York. When he was still an infant, his parents emigrated to Israel. Mark grew up there and learned fluent Hebrew, but not a word of English. **When he was about 18, Mark returned to the United States, took courses in English and received ordination a few years later as a rabbi.**

Then a strange event occurred in Mark's life. He decided that God was not relevant or real, gave up his course of life as a rabbi and became an atheist. It was at this point that Mark and I met.

We spoke for a few minutes. After I had learned his name and some of his background, I felt a real burden on my heart to share with Mark how God became real in my life. Unlike Mark, I was raised in a Reform Jewish home and rejected God after my Bar Mitzvah. In a way, I had become an atheist, also. However, God had since become very relevant and real to me through my Messiah, Jesus.

Mark and I spoke for a few more minutes, and I began to find witnessing to him more and more difficult. For one thing, I did not have the Orthodox religious training that Mark did, and it was difficult to talk about various Jewish writings that I had not yet read. My faith is very real to me, but Mark was not convinced. **It looked as if Mark and I would part company without my being able to touch his life with the reality of God and the Bible.**

Then a most amazing event occurred. Out of the corner of my eye, I saw a young man with a blue yarmulke cross the street and come over to my corner. Inwardly, I found myself tensing up. Young men like him had often come up to me while I was sharing Christ. Usually they would listen for a while and then try to disrupt my conversation. Their purpose was to make sure that God's message was not heard.

The young man walked up to Mark and me. I could tell that he was intently listening to what we were saying. He heard Mark express his doubts as to the existence of God or the reality of the Old Testament. He heard me tell Mark how he could know that God is real and the Bible is true. I knew that it was only a matter of minutes before the young man would break into our conversation.

And, in fact, that is exactly what happened, but not at all in the way I had expected. The young man spoke softly to Mark, *"You know, what this fellow is telling you about God and the Bible is true."* I looked at him with surprise and then with joy as the young man, who might have opposed me, stood side by side with me trying to show Mark how he could realize the truth of God in his life. **To be sure, our new friend did not accept Jesus' claim to be the Messiah, but he did accept much of what I believe to be true.** Not only that, but he had a good working knowledge of many of the Jewish writings that Mark had brought up to me.

At the end of our conversation, Mark left with some real questions in his mind. From my friend, he had received Orthodox rabbinical information to help him know that God is real. From me, he had received the witness of the fact that the only real way to know God is through His Son, Jesus.

Pray for Mark. His years of rabbinical training have not helped him to know God and have, in fact, hindered him. He knows the facts, but he needs to know the meaning of simple, child-like faith. My encounter with him that afternoon helped put a little "Sonshine" into my heart. Praise God, that He is indeed prepared to use anyone or anything to bring back His lost children to Him.

LOVING THE UNLOVELY

"He hath made every thing beautiful in His time . . ."
—Ecclesiastes 3:11

It's hard to love the unlovable – you know, those characters who are mean, arrogant or selfish. But I know that when I can't put up with an unlovable person, I can look to God to love that person through me. These, however, are the unlovable people, not the unlovely people.

A while back, I was handing out broadsides in downtown San Francisco when a strange person came by. My first reaction was to recoil. He was an albino with watery red eyes. His body was slumped and twisted, and his hands seemed disproportionate and grotesque on his arms. I wanted to run to the other side of the street; that's how frightening he appeared.

Faced with this in myself, I began to think about the unlovely people in the world. I know a lot of people who are unlovable — that is, they are hard to love because of personality or temperament, but most of the people I know are not unlovely, that is, in appearance. I reminded myself that God loves all His people, the lovely and the unlovely, and my standards were apt to be quite different from His.

I remembered all the times in school when I had felt like an ugly duckling; all the times I wished I was as pretty as such and such, or as popular as so and so. *"Pretty isn't everything,"* my mother used to tell me, but to a 15-year-old, it's a big thing.

But the woes of a 15-year-old soon pass, and I learned that beauty is truly more than skin deep. There's an inner beauty that the hippies understand, when they refer to others as "beautiful people," a term that applies to a quality of life within.

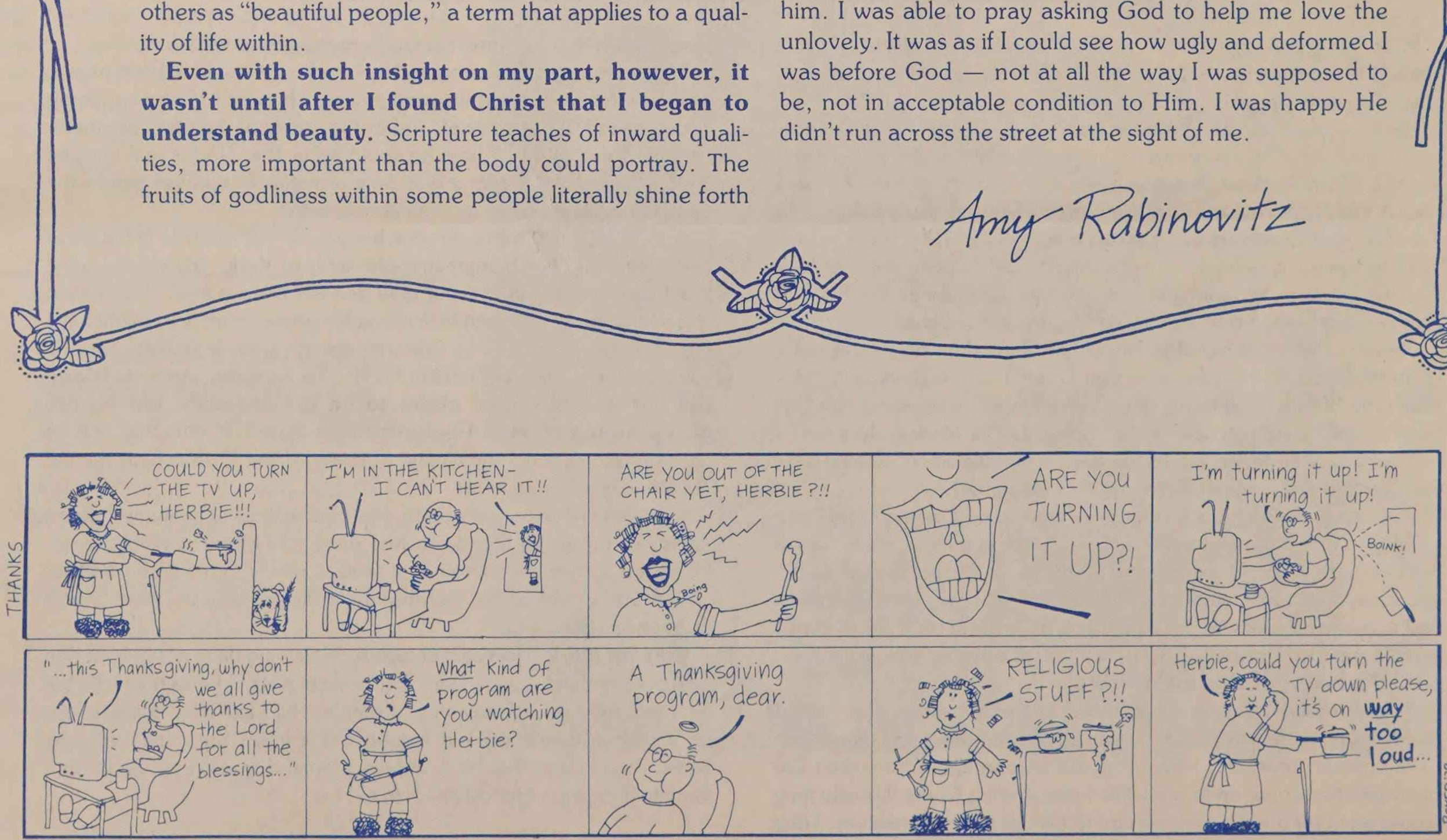
Even with such insight on my part, however, it wasn't until after I found Christ that I began to understand beauty. Scripture teaches of inward qualities, more important than the body could portray. The fruits of godliness within some people literally shine forth as beautiful as daybreak. I remember some such people. I met the first one shortly after I got saved. It was about midnight, and I was very depressed. I went to visit a friend who was a Christian worker, but she wasn't home; however, her roommate was. The roommate was a country girl, an awkward person who was rather homely. I felt as if my problems would be far too sophisticated and cosmopolitan for this bumpkin. But when I found out that my friend wasn't there, I must have looked sad, for this rather plain woman invited me in, listened and talked. Before I left that night, I glanced up at a beautiful and radiant person. All the wisdom of the world couldn't have helped as much as her kind words and gentle spirit. She had real beauty — the beauty of God's Holy Spirit within.

In order to be effective evangelists, we need to learn to love that way; to see people the way God sees them. We rejoice when the football captain and the prom queen get saved — and we should, for they need to know the Lord. Man looks on the outward appearance, but God looks at the heart, and that's where people are truly deformed or ugly.

As a ministry, Jews for Jesus wants to bring beauty to people who need the beauty of Christ in their lives. The Christ-cleansed heart is beautiful in holiness, so as we do the work of evangelists, our job is making people beautiful.

Now, I come back to the person I saw on the street, for it was all these other reflections I understood when I saw him. I was able to pray asking God to help me love the unlovely. It was as if I could see how ugly and deformed I was before God — not at all the way I was supposed to be, not in acceptable condition to Him. I was happy He didn't run across the street at the sight of me.

Amy Rabinovitz



OCT 9 1978

FOR THE CHRISTIAN WHO WANTS TO KNOW MORE ABOUT JEWS AND EVANGELISM

THE JEWS FOR JESUS NEWSLETTER

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BY FAITH, By Moishe Rosen, Leader of Jews for Jesus

"By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, Of whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."
--Hebrews 11:17-19

Even though Rabbinical Judaism has modified God's original revelation, there are certain vestigial remains of a religion that is much closer in doctrine to Christianity than the modern teaching of the rabbis. The following is from the Jewish prayer book:

"Our God! and the God of our fathers, O remember us with a good memorial before thee, and visit us with the ***visitation of salvation*** *and mercy, from the ancient heaven of heavens; and remember unto us, O Lord, our God! the covenant, the mercy, and the oath, which thou didst swear unto our ancestor (Abraham), upon Mount Moriah, and* ***may the act of binding his son*** *(Isaac) upon the altar be present before thee; and as he suppressed his tenderness to perform thy will with an upright heart, so we beseech thee, let thy tender mercy suppress thy wrath; and in thy great goodness avert the heat of thine anger, from thy people, thy city, thy land, and thine inheritance; and confirm unto us, O Lord, our God! the word which thou hast assured us of Ur, thy law by the hands of thy servant Moses; as it is said, and I will for their sakes remember the covenant of their ancestors; whom I brought forth out of the land of Egypt, in the sight of the nations, things long ago forgotten; neither is there any oblivion before the throne of thy glory. O remember also this day the binding of Isaac, in favour of his posterity. Blessed art thou, O Lord! who remembereth the covenant."*

As part of the New Year (Feast of Trumpets) observance, Orthodox Jews pray this strange prayer — that God would bring salvation and turn away Divine wrath at sin because Abraham offered his son, Isaac, as a sacrifice. Most Jews either don't know this prayer or skip over the spiritual significance.

On the Feast of Trumpets, which has come to be regarded as the New Year, the service is initiated by the eerie sound of a ram's horn sounded by a holy man from the synagogue. The rabbis explain this as a memorial — God sent a ram to be killed in the stead of Isaac. Isaac was saved by a substitute sacrifice. The ram's horn trumpet or shofar is important to herald men to repentance.

But lost in the conflicting and opposing ideas of Judaism is the prayer, *"Hear us because Abraham sacrificed his only son!"* Contemporary Jewish leaders are quick to take exception with Christian doctrine. They point out that Christianity says all men are sinful and need an intercessor to have reconciliation with God and atonement, but Judaism teaches that there is no need for an intercessor and one can go directly to God. This is an oversimplification of what Christians believe, and a misrepresentation of the ancient Jewish religion.

Christians believe that there is not only the need of an intercessor, but there is also the necessity of having a basis of intercession. That basis for intercession is the shed blood of the Intercessor at Calvary which becomes the basis of reconciliation. The many references to the "Akedah," the binding of Isaac, as a basis for hearing prayer seem to prove that ancient Jews, like biblical Christians, found it necessary to have not only an intercessor, but grounds of intercession.

Furthermore, after the time of Abraham's sacrifice of Isaac, God instituted the Jewish religion with a system of intercessors (the priesthood), and a continuing basis of intercession through the sacrificial system. We, therefore, must maintain that Christianity as revealed in the New Testament and practiced by evangelicals today, is more Jewish in its adherence to original revelation than is modern rabbinic Judaism.

The ancient rabbis misunderstood the meaning of the Akedah. They saw as the ground of intercession the fact that Abraham was a righteous man, completely obedient to God. Yet, we know that Abraham was not absolutely righteous, nor was Moses or King David. All of them were men who sinned and needed atonement themselves. The Bible speaks of the righteousness of Abraham where it says, *"Abraham believed God, and God counted it to him for righteousness."* Abraham was saved by faith, and even so, Jews, Gentiles, people of every race, can be saved in the same way today, by faith.

The binding of Isaac as Abraham's sacrifice was considered central in the ancient Jewish religion. The prayer books and commentaries have much to say about the Akedah. It becomes the ground of prayer. That is to say, God is asked to grant forgiveness and hear petitions because Abraham offered up his son.

In this, God was teaching ancient Israel that the offering of His Son was the basis of reconciliation between God and man, not Isaac, for God provided a substitute for him. The Scriptures record that that substitute was a ram, but as Isaac was a type, even that ram was a type of the Lamb of God, His own Son, who would be offered for sin to effect reconciliation.

However, it is not an act of faith to make decisions to believe what is contrary to that which God has revealed in the Bible. It is not faith to fashion in our minds a God who is agreeable to us and then worship Him. It is not of faith to set man's tradition above revelation.

Some think that we Jews who believe in Jesus have departed from our ancestral faith. This is not true. We have departed from the modern notions of rabbis who have de-emphasized sin and salvation. We have departed from an ethnic humanism, which is man-centered rather than God-centered. But we have returned to the ancient religion of Abraham, Jacob, Moses and David.

Most Jewish people as they go to synagogue on Rosh Hashanah will have had little idea of what the shofar means, how it speaks of Isaac, the Akedah and the basis of prayer. It is ironic that these ancient truths are better understood by Gentile Christians than by Jewish people. We, too, petition God on the basis of the giving of a son, not the son of Abraham, for Isaac was but a man, sinful as our own men. God gave His own Son, His only begotten Son. He didn't stay the agony of death from Jesus as He did from Isaac. **Today, those who are Christians come before God because of the atonement accomplished, not at Mount Moriah, but at Mount Calvary.** Today, Christians who are both Jews and non-Jews are waiting for a trumpet call, but not the call to assemble at the synagogue — but the call to assemble with Christ.

A LETTER TYPICAL OF MANY WE SEE

DEAR MOISHE ROSEN:

I AM 24 YEARS OLD AND HAVE BEEN A PRACTICING JEW ALL MY LIFE, AS I WAS BROUGHT UP TO BE. IN THE LAST FIVE YEARS I HAVE FELT A LARGE VOID IN MY LIFE. UNTIL I SAW YOUR PAMPHLET "JEWS SHOULD NOT BELIEVE IN JESUS, UNLESS..." I BELIEVED MY FEELING OF EMPTINESS WAS A RESULT OF LIVING IN AMERICA RATHER THAN IN THE LAND OF ISRAEL, AND I HAD PLANNED TO EMIGRATE. NOW I BEGIN TO SUSPECT THAT THE EMPTINESS IN MY HEART WILL NEVER BE FILLED UNTIL I RECOGNIZE JESUS AS THE JEWISH MESSIAH. IN DOING THIS, HOWEVER, I FEEL ALONE. I LIVE IN A CLOSED JEWISH COMMUNITY WHICH FROWNS ON ANY CONTACT WITH THE GENTILE WORLD. I NEED SUPPORT IN MY EFFORTS TO FILL THE MASSIVE VOID WITHIN MY SOUL. I AM AFRAID.

YOURS SINCERELY,
J.H.

This is similar to many letters we receive at the Jews for Jesus office. We thought you'd want to join with us in prayer for this one young man and for the many others like him whose hearts are crying for the answers only God can provide.

JUST BECAUSE SHE'S AN AGNOSTIC DOESN'T MEAN SHE DOESN'T WANT TO KNOW GOD

By Jeff Fritz

"You ought to be ashamed of yourself!" an elderly woman screamed at me. I responded with a smile and said, *"I am ashamed of my sin, but not of my Messiah."* Soon another pedestrian stopped by me and yelled, *"You are a traitor to the Jewish people! A Nazi!"* But I continued to distribute my Gospel tracts on Washington Street in downtown Boston.

It helps me to remember that I can understand the reasons for anger and irrationality. It wasn't so long ago that I screamed similar insults to Christians who tried to tell me Jesus was the Messiah.

A younger woman interrupted my thoughts by muttering, *"You make me sick!"* I looked at her and said, *"Everyone should know that the Messiah came to heal the sick."* But even before she could respond, another woman came over to me with a wide smile on her face.

"How wonderful!!" she exclaimed. *"A Jew for Jesus!"* Praise God, I thought, here comes a believer God has sent to encourage me. She came closer and said, *"You don't know how happy I am to see you out here handing out these pamphlets."*

I smiled back at her and said, *"My name's Jeff Fritz. What's yours?"*

"My name is Judy," she said.

I responded, *"You must be a Christian."*

"No, as a matter of fact, I'm an agnostic."

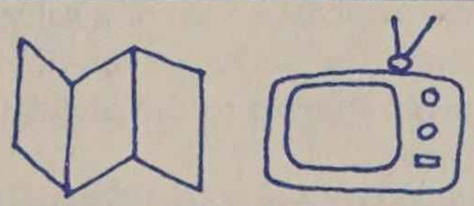
"An agnostic?" I asked.

Judy must have picked up the surprise in my voice because she proceeded to give me a verbal shock. *"Yes, an agnostic,"* she said, *"and a Jewish agnostic at that!"*

By this time, I was totally amazed. *"If you're a Jewish agnostic, why are you so happy to see me? After all, I'm sure you would hardly agree with my belief that Jesus is the Messiah."*

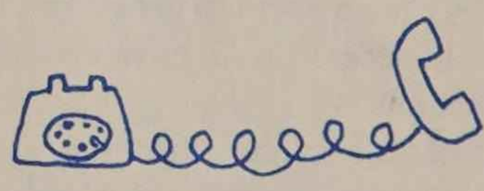
Judy responded, *"Oh, but that is exactly the point! You see, many years ago when I was a young girl attending Hebrew school, I became fascinated by the Jewishness of Jesus. He taught in the synagogues; He observed the Passover; and He was a very good Jew. Why, even His followers were all good Jews. So, one day I asked my rabbi why Jews don't believe in Jesus. He was never able to answer me. I've wondered about that question ever since. Now, maybe through your pamphlet, I'll have the answer to my question!"*

On the crowded street in Boston, Judy taught me a valuable lesson that I'll never forget. **No matter how much some people might reject Jesus and the Gospel, there are many more people who are open and willing to hear the Good News that the Messiah has come.** All we need to do is make ourselves available to tell.



FROM DAUGHTER TO MOTHER

By Steve Cohen



Marian received a broadside from her daughter, who received it from one of the Jews for Jesus. At one time she had studied with the Jehovah's Witnesses, but this Jewish woman had not come to a point of personal fulfillment.

Then a few weeks ago she saw a Christian TV program. Jews for Jesus were on that week, sharing testimonies in song and word of how the Lord was working in their lives and how they came to a living relationship with God through Jesus. So, when her daughter came in with the broadside, Marian saw our phone number and called that same day.

As we spoke over the phone, her real need to be close to God was evident. I shared many Scriptures showing the great love God has given to us through Jesus. From the Old Testament we looked at the promises God has made to the Jewish people, and when we turned to Isaiah 53, she knew it talked of Jesus. But she wasn't sure what she had to do, so we read together from Romans 10:9 that *"whoever confesses with his mouth and believes with his heart that God has raised Him from the dead, shall be saved."* I asked Marian if she wanted to do just that. We prayed a simple prayer over the phone and Marian asked Jesus to come into her life.

We rejoice to see that the Lord uses many different forms of communication to bring people to Himself. Please pray for Marian's growth, that the Lord might build her in her faith.

BELIEVE IT OR NOT -

the first PRIESTS were not named Murphy, O'Connor, or Luciani...

they were named COHEN.*

Moses himself was a priest, and Aaron, his brother, the

HIGH PRIEST

Most people today think that in order to be a PRIEST, you've got to be a Gentile, wear vestments, and get off on Latin.

* Or in Hebrew, כֹּהֵן

Even most JEWS today have FORGOTTEN that there were PRIESTS in JUDAISM *even before there were rabbis!*

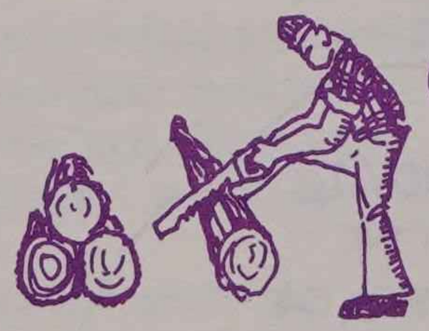
But in recent times (the last 2,000 years), since the JEWISH PRIESTS have had no place to work,* they have all been

UNEMPLOYED

But WHAT, exactly, did a JEWISH PRIEST do?

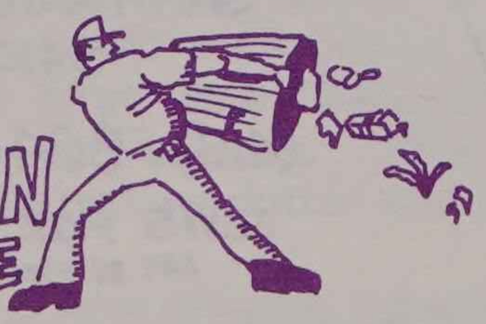
After all...

BAKERS BAKE BREAD -



CARPENTERS WORK WITH WOOD -

and GARBAGE MEN DISPOSE OF GARBAGE



But **PRIESTS** dealt with SIN.

* the destruction of the TEMPLE, 70 A.D.

They taught TORAH so that people would know how to please GOD.

They presided over the SACRIFICES so that the sins which displeased the ALMIGHTY would be removed.

And they led in the WORSHIP of the ONE TRUE GOD, so that man could enjoy his CREATOR.

Having a PRIEST was so **IMPORTANT** that the Bible promised us an EVERLASTING PRIEST. (EXODUS 40:15)

THAT'S TRUE... THEY ARE... THAT IS... ALL BUT ONE →

* the LAW OF MOSES

You see, not even all the COHENS in the Brooklyn Telephone Directory could have done the job on a permanent basis!

But GOD provided the perfect PRIEST, JESUS, who provided forgiveness for ALL people, for ALL time.

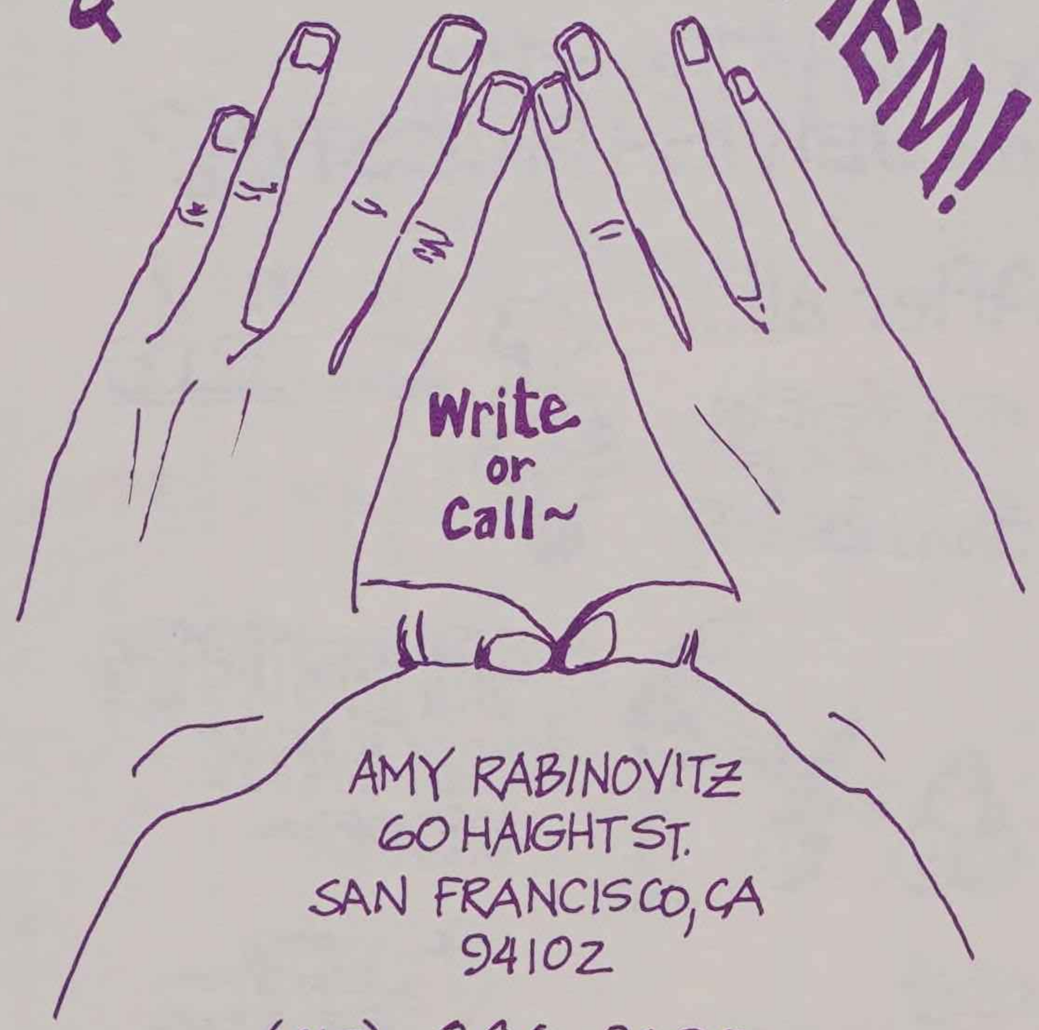
He offered the 1 sacrifice that didn't need to be offered again...
+again...
+again...
He gave HIMSELF

"Wherefore he is able also to save them to the uttermost that come unto God by him, (Jesus) seeing he ever lives to make intercession for them."
Hebrews 7:25

For more on the JEWISH PRIEST:

Hebrews 2:17 Hebrews 5:5 Hebrews 8:1
Hebrews 3:1 Hebrews 6:20 Hebrews 9:11
Hebrews 4:14,15 Hebrews 7:26 Hebrews 10:21
or Isaiah 53:12

PAX VOBISCUM
& SHALOM ALEICHEM!



AMY RABINOVITZ
60 HAIGHT ST.
SAN FRANCISCO, CA
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(415) 864-2600

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ART BY STEFFI

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WHO EVER HEARD OF A

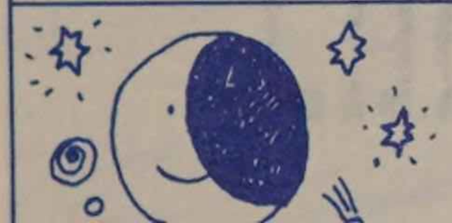
JEWISH PRIEST?

CHART OF THE JEWISH HOLIDAYS

. . . In the SEVENTH MONTH, in the FIRST DAY of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an HOLY CONVOCATION. Ye shall do no servile work therein; but ye shall offer an offering made by fire unto the Lord. Also on the TENTH DAY of this seventh month there shall be a day of atonement, it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.
. . . The FIFTEENTH DAY of this seventh month shall be the feast of tabernacles for seven days unto the Lord.

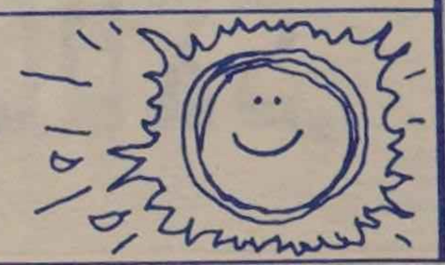
Leviticus 23:24-25, 27-29, 34

NAME	ROSH HASHANAH	YOM KIPPUR	SUCCOTH
PRONOUNCIATION	Rosh-Ha-SHA-nah	Yom-Kip-POOR	Sook-OTH
DATE ON THIS YEAR'S CALENDAR*	October 2	October 11	October 16
DURATION**	Two days	One day	Eight days
VARIANT SPELLING OF HOLIDAY NAME	Rosh Hashana Rosh Hashono	No common variations	Sukkot Sukkos
BRIEF DESCRIPTION	The first of Tishre is the religious New Year, as opposed to the New Year that occurs in Nisan (the first month of the year). This time is spent in synagogue and is considered a time of spiritual rebirth.	Yom Kippur is considered the most holy day in the Jewish calendar. It's spent in prayer at the synagogue and is observed through prayers intended to cleanse the soul.	This is the thanksgiving for the final harvest in the land of Israel. The prayers are those of gratitude, and the sacrifices offered in the Temple during this time were considered by Jewish sages to be the most important of all sacrifices. They are to be resumed when the Temple is rebuilt even if all other sacrifices are abolished.
PURPOSE	The emphasis of Rosh Hashanah is to call worshippers to repentence and to assembly.	The emphasis of Yom Kippur is to present the opportunity of reconciliation with God. It is also important that the people are gathered together to seek atonement.	The emphasis of this is the final ingathering of crops and celebration of the harvest.
APPROPRIATE COURTESIES	Special New Year cards are available in most stationery stores. They can be mailed anytime between Rosh Hashanah and Yom Kippur. It is also appropriate to send a basket of fruit and nuts.	Special New Year cards are available in most stationery stores. They can be mailed anytime between Rosh Hashanah and Yom Kippur. It is also appropriate to send a basket of fruit and nuts.	It is appropriate to send a basket of fruit and nuts.



*The Hebrew calendar is a lunar calendar, so the holidays fall on the same day each year according to that calendar. However, it is a different date in our solar calendar.

**It should be noted that all Jewish holidays begin at sundown the previous day and end at sundown of the last day of the holiday.



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JEWS FOR JESUS

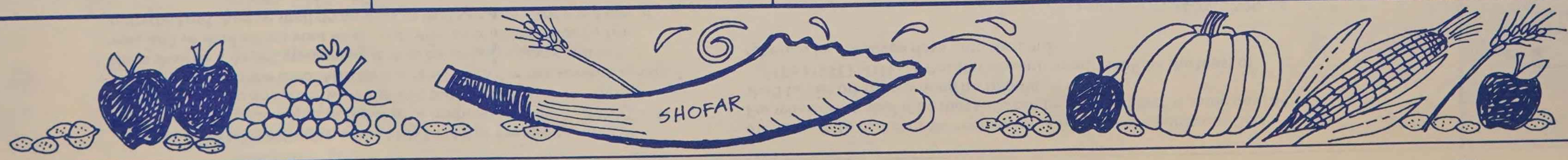
CHART OF THE JEWISH HIGH HOLIDAYS

. . . In the SEVENTH MONTH, in the FIRST DAY of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an HOLY CONVOCATION. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the Lord. Also on the TENTH DAY of this seventh month there shall be a day of atonement, it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.
. . . The FIFTEENTH DAY of this seventh month shall be the feast of tabernacles for seven days unto the Lord.

Leviticus 23:24-25, 27-29, 34

NAME	ROSH HASHANAH	YOM KIPPUR	SUCCOTH
ENGLISH NAME	Feast of Trumpets	Day of Atonement	Feast of Harvest and Feast of Tabernacles
SPECIAL CULINARY CUSTOMS	Apples dipped in honey, and other sweet foods, are eaten. Nothing that is pickled or soured is eaten.	This is a day of fasting.	Sukkahs are built, which are open-roofed, three-sided booths in which all meals are eaten. Special emphasis is on harvest fruits and vegetables.
MEANING OF THESE FOODS	Sweet things are eaten in anticipation of a sweet year.	Nothing is to distract from the time spent in prayer. Food is avoided as a means to afflict the soul.	The Sukkah (booth) is to remember our wanderings in the desert. Harvest foods are eaten to remember God's bounty.
SPECIAL LITURGICAL PRACTICES	All the liturgy is to show the desire for repentance and the assurance of God's forgiveness.	The shofar, or ram's horn, is blown on Yom Kippur.	Besides building the Sukkah, special prayers of thanksgiving are said. At this time, special Messianic prayers are also said.
TYPOLOGY SHOWN IN THESE CUSTOMS	The call to assembly and the blowing of the ram's horn are a picture of the rapture of the Church and the trumpet-blowing at the return of Christ.	The reconciliation of Israel with God expressed in the prayers is a picture of the return of Israel to her Messiah, and the final atonement in Him.	Living in the Sukkah, or at least taking one's meals there is to remember God's covering and bounty. We have in this holiday a picture of the time that God will rule on earth and all will live under His bounty, and all the nations will commemorate His redemption.

CONTINUED . . .



Jews for Jesus, P.O. Box 377, San Francisco, CA 94101

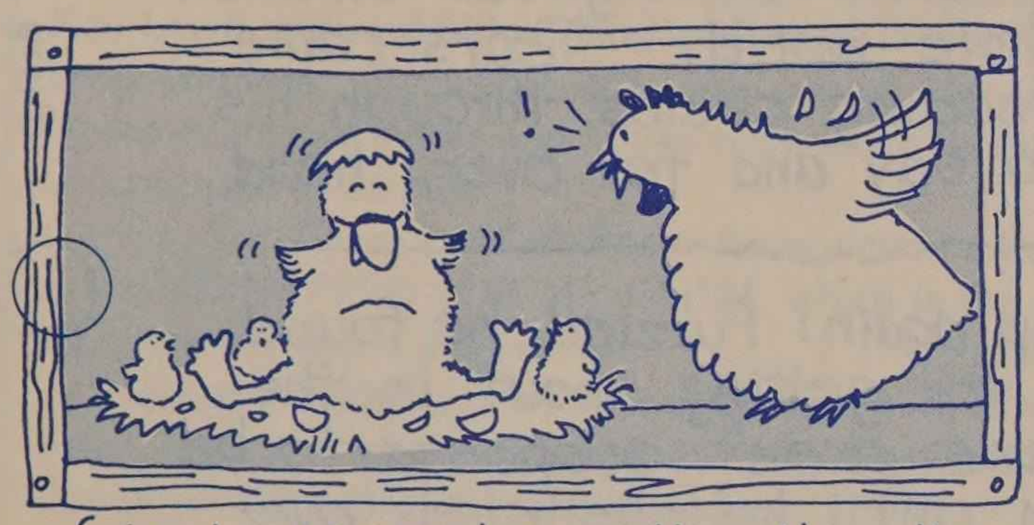
FOR YOUR EVANGELISTIC NOTEBOOK:

A PARABLE

By Steffi Rubin

Farmer Gottlieb's son, Fred, was a mischievous boy, and everyone in the county knew it. But this time he had gone too far. It was a lazy summer evening and the hens were just settling down in the henhouse and the geese were quieting themselves down by the pond. Fred reached into the goose's nest and took out a new egg. Then he tip-toed clear around the pond over to the henhouse and deposited the goose egg beneath the warm bottom of one of the fluffy white hens. At first, he thought he had awakened her, but after a quick ruffling of her feathers, she sighed in a henlike manner and resettled herself absent-mindedly over the nestful of eggs. She didn't notice the strange new arrival.

Soon came the blessed event! Mrs. Hen squawked excitedly as the little ones began to peck their way into the new world. She was a proud mama, a pure white hen who smiled as she watched the little chicks hatch. "But wait, " she cried, attracting the attention of the entire henhouse. "What is <u>that</u> ?" And she fainted dead away. (( ))



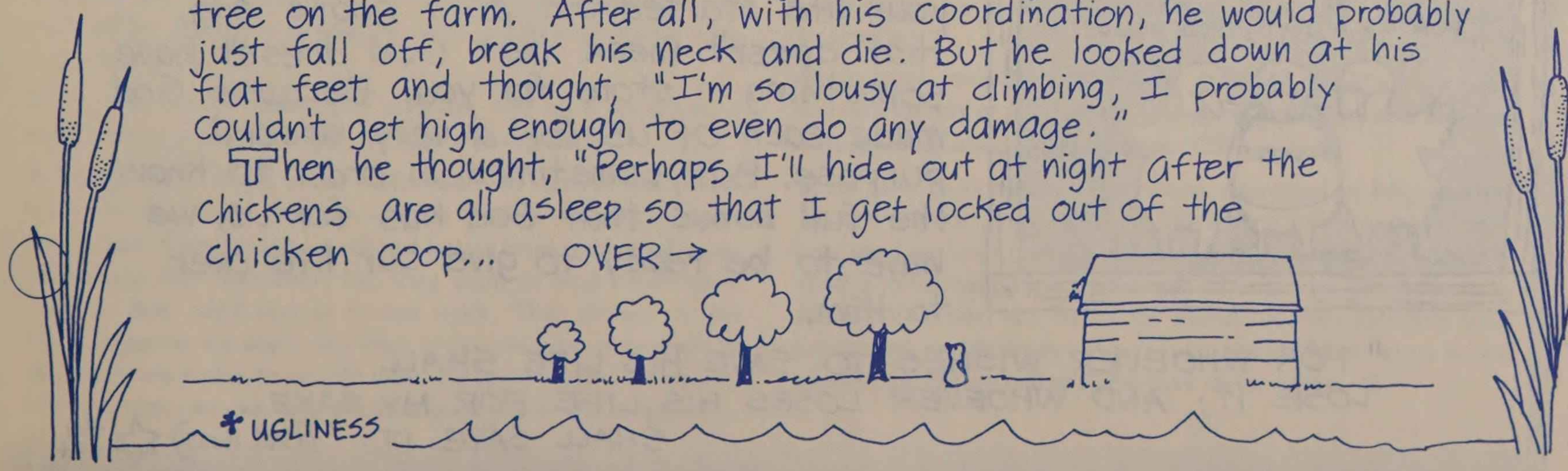
A fowl crowd gathered around the nest while some of the other hens attended to her with smelling salts. But there in the nest, as pieces of shell began to fall away from the last of the eggs, was the oddest, ugliest, gawkiest-looking chicken that you'd ever hope to see.

"Oh my word!" scoffed some of the chickens, walking away in blatant disgust. A few were kinder and merely shook their heads. Close friends assured Mrs. Hen that things could have been worse. But Mrs. Hen looked at her new baby. She had indeed given birth to the ugliest chicken in the world.

And it didn't stop there. This ugly chicken also proved to be inept at everything chickens did. He couldn't cackle; he couldn't scratch. All the rest of the chickens called him "MEECEKEIT," * and what kind of name is that for a chicken? No one wanted to have anything to do with him; and when Farmer Gottlieb would come by to feed the chickens, MEECEKEIT would hide in the henhouse afraid to be seen. He hated being teased and laughed at, and the others <u>always</u> teased and laughed at him. Oh, why was it that he didn't seem to fit in anywhere?

Life just didn't seem worth living. MEECEKEIT seriously considered suicide, but how do do it? He thought of climbing to the top of the tallest tree on the farm. After all, with his coordination, he would probably just fall off, break his neck and die. But he looked down at his flat feet and thought, "I'm so lousy at climbing, I probably couldn't get high enough to even do any damage."

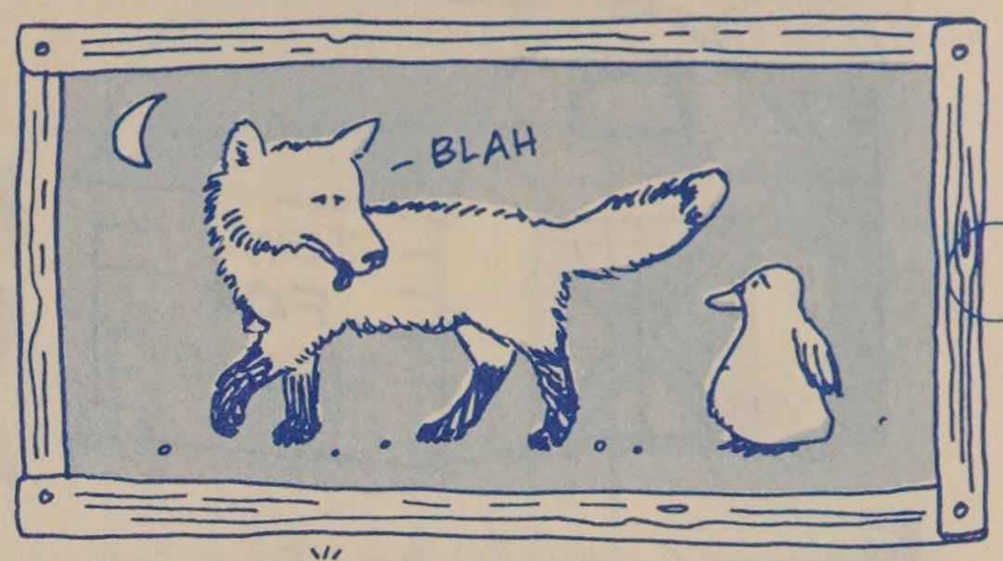
Then he thought, "Perhaps I'll hide out at night after the chickens are all asleep so that I get locked out of the chicken coop... OVER →



* UGLINESS

Cut along dotted line for notebook insert.

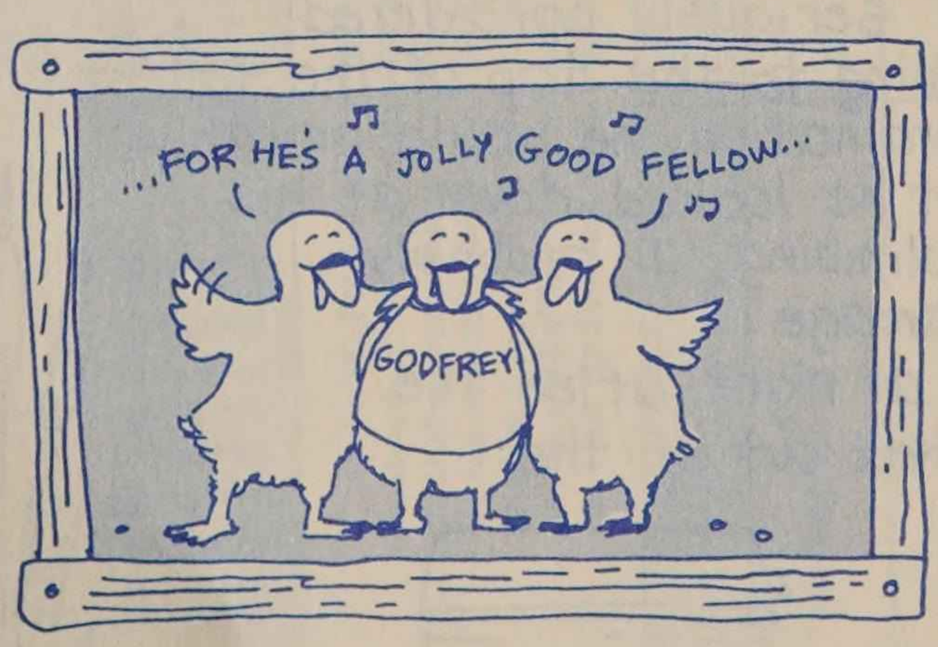
...Then the fox will come and eat me and I'll die." But gloom came over him and he cried, "I'm so ugly that even the fox would lose his appetite."



But then MEECEKEIT got an idea. "I know," he snapped, "the pond!" Now, all the chickens on the farm were terrified of the pond and never got too close to it for fear of drowning. "Everyone knows chickens can't swim. I'll just get too close, fall in and drown!"

The fateful night arrived. MEECEKEIT wanted to write a suicide note, but he was so bad at writing that his scrawl didn't even qualify to be considered "chicken scratch." He let himself out of the chicken coop and walked with slow but determined steps to the pond. With each step he thought of the failure his life had been: his ugliness, his inability to make friends among the other chickens, the difficulty he had doing the things that the rest of the chickens found easy. Yes, this was indeed his only recourse. As he neared the pond, he looked down over the edge at his own reflection in the water for the first time. The moonlight made it easy to see. "They're right," he thought, "I'm the ugliest chicken in the whole coop-- probably even in the whole world." Tears came to his eyes, then dropped into the pond, spreading circles through his image. "Goodbye," was all he could manage to say and fell over, head first into the dark waters.

But no sooner was he down than he was up again! Puzzled, he found that his ugly webbed feet were quite useful for getting about in the water. "Wait a minute," he thought, "Chickens aren't supposed to be able to swim." MEECEKEIT swam and swam until he was clear over to the other side of the pond, a place he had never been before. And there he saw the strangest sight. A whole bunch of ugly chickens, just exactly like him asleep on the bank of the pond. They awoke and waddled over to get a closer look and one of the geese immediately recognized him as Mrs. Goose's long-lost son. Yes, there was no question about it, for he was the spitting image of the grand old Gander himself. It was a great day for the geese, and a great day for MEECEKEIT, who incidentally was no longer called MEECEKEIT, but was given a proper goose name: GODFREY.



The moral of this story is -- just because your life started out as a goose egg, that doesn't mean that God doesn't have something in store for you. Because God made each of us for a very special purpose. But sometimes in order to know the full bonus that God has for us, we have to be ready to give our life over to Him.

" FOR WHOEVER WISHES TO SAVE HIS LIFE SHALL LOSE IT; AND WHOEVER LOSES HIS LIFE FOR MY SAKE... SHALL SAVE IT. " (Matt. 16:25) ☆ the end

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JEWS FOR JESUS

BULLETIN BOARD

SUNDAY SCHOOL IDEA—

Use the enclosed notebook inserts as teaching aids as well as for your own evangelistic notebook.

"KIDNAPPED FOR MY FAITH"

Two months ago we sent a clipping which told how Ken Levitt endured kidnapping and an attempted deprogramming. The whole story was one of how God works in difficult places and brings hope when we have every reason to despair.

Now, Ken Levitt and Ceil Rosen have written a book called KIDNAPPED FOR MY FAITH, which is the exciting story of God's deliverance.

You have a chance to be among the first to read this inspiring story. Just use the handy order blank on the flap of this month's enclosed envelope.

ENCLOSED . . .

ENCLOSED THIS MONTH is a broadside especially for Jewish people, most of whom have forgotten that the first priests were Jewish. Send or give this to an unsaved person you want to tell about Jesus.

Attention:

West Coast Hebrew Christians — December 14th-17th is the time of Jews for Jesus West Coast Ingathering. Set aside those dates, and for more information, write to **Jews for Jesus in Los Angeles, P.O. Box 4054, Los Angeles, California 90028.**

NOTES TO YOU, OUR FRIENDS IN THE MINISTRY:

1. If you like the Jews for Jesus newsletter and want to help our ministry, pass the newsletter on to a Christian friend who might pray for us.

2. Or, send us his name and address, and we'll send him a sample copy to see if he'd like to receive it regularly.

3. By the way, those of you who want to receive the newsletter, but feel badly that you cannot send in donations, don't feel so bad. Every week we receive letters from people who say they enjoy the newsletter, but they want to stop receiving it because they can't donate to our work. That makes us feel badly, because we aren't the kind of people who only want to send our newsletter to people who will send in gifts. There are so many ways we can help each other in Christ. As long as you want to receive it, are interested and will pray for us, we want to send it.

4. Anyway, even though postage rates are going up, we mail our newsletters at the non-profit organization rate, and that has only gone up about a penny since 1974.

5. Be sure to remember that we're interested in helping you witness to your Jewish friends. We'll send you materials, or if you send us your friend's name, address, and zip code, we'll send a personally-typed letter explaining why we believe in Jesus. We'll also see that your friend receives ISSUES (our evangelistic publication) on a regular basis. Please let us know whether or not we can say you gave us his name ■

WOULD GOD FORGIVE?

It was Yom Kippur. I was 12 years old. I was fasting for the first time. I woke up early that morning, feeling especially holy and begging my parents to hurry and get dressed. I wanted to be in synagogue to spend the day praying and fasting like other Jews. We sat side-by-side in the service, swaying in rhythm to the prayers when we stood. I knew the Hebrew liturgy and could read along with the rabbi. Sometimes I read extra fast, so I could go back and re-read the parts I didn't understand. There was a lot in the Yom Kippur service I didn't understand. Sometime in the afternoon I stepped outside to talk to my friends who were also fasting for the first time. We argued whether or not brushing our teeth that morning broke the fast. One of the older boys told me that if I swallowed the water I had broken the fast. I couldn't remember if I swallowed the water or not. I figured I probably had. *I wondered if God would forgive me.*

It was Yom Kippur. I was 16 years old. I went to services for the first time without my parents because I wanted to be in the same synagogue as my friends. The traffic jam in the synagogue parking lot was so bad I got tired and cranky. I wondered if maybe the reason we weren't supposed to drive on holy days was because of traffic jams. I didn't think God would mind if I cheated a little and drove on a day I wasn't supposed to. (Obviously everyone else in the synagogue had the same idea.) After all, if everyone does it, God can't punish us all. But I wondered if God would mind that I was in such a bad mood by the time I parked and got into the services. I figured He might mind. *I wondered if He would forgive me.*

It was Yom Kippur. I was 21 years old. I sat in synagogue with my parents, listening to the rabbi, praying and reading the liturgy. I stopped listening, opened my prayer book and started to read it. I realized I had prayed these prayers many times. I got angry that we were supposed to ask for forgiveness. The sins described in the prayer book were things I often felt — anger, malice, pride. These things that the prayers called sin were really just human nature. And if they were part of being human, how could they be wrong? I wondered if my ancestors, the prophets and kings of Israel, were any different. I realized God used to work miracles for them, but He didn't work miracles for me. I guessed they must have been better Jews than anyone I knew. I asked God to make me a Jew like my ancestors. I wondered if God really cared that people had these attitudes the prayers called sin, and I called human nature. I wondered if anyone was any different. *I wondered if God would forgive me.*

It was Yom Kippur. I was 25. I was in Jerusalem. I walked to the Wailing Wall and prayed and fasted. Surrounded by my people who prayed for forgiveness, holiness, and mercy, I read the prayers. I understood them now. I knew it was more than drinking water, driving a car or having arrogant attitudes. I knew that even if I had been in Israel all my life, I couldn't have become the kind of Jew the prayers spoke about. It took God Himself to make me that kind of person.

An hour left before sunset on my 25th Yom Kippur. The court outside the Wailing Wall began to fill up. Moments before sunset when the holy day would end, the court was jammed with people. Not one more could squeeze in, I thought. Suddenly a sound came from outside the court, and hundreds of men, arms linked so they were in a long line made up of three abreast, were winding their way through the crowds. They sang and danced their way into the court, joyfully proclaiming the day when the Messiah would come and the Day of Atonement would be fulfilled.

Up at the Wailing Wall, their fervor caught hold, and soon everyone sensed the joy they would experience in that great day. I wanted to stand on top of the Wall and yell, "HE'S COME. SALVATION HAS COME. FORGIVENESS HAS COME. THE FINAL ATONEMENT HAS COME." But instead, I turned to the woman next to me. She watched the final rays of sunset fade and turned to walk away. She looked at me and said, *"I wonder if God really hears. I wonder if God will forgive me."*

Amy Rabinovitz

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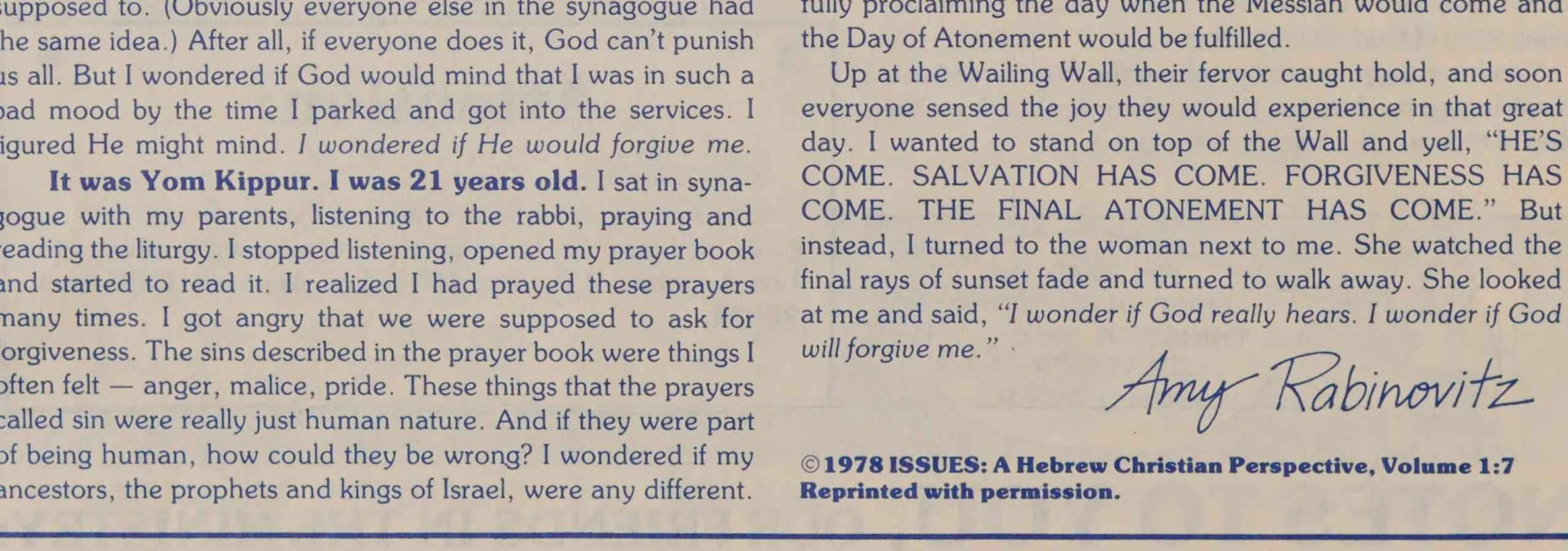

THE JEWS FOR JESUS NEWSLETTER

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EXCUSES By Moishe Rosen, leader of Jews for Jesus

"The slothful man saith, There is a lion without, I shall be slain in the streets." **--Proverbs 22:13**

What every lazy person needs is some kind of believable threat. Those who want to be lazy frequently make the mistake of using up all of their good excuses too early in the game of life. You see, slothful people need love, affection and acceptance, too! Now there is no one who is less lovable or harder to accept than the person who won't do his part so that the others must work harder. In fact, no human failing seems to cause as much resentment as slothfulness, so the person who wants to be lazy has a big problem. How can he enjoy all the benefits of society—have the fun, eat the food, be regarded with esteem—when he really doesn't want to do his part to earn the right to those things? The solution? It's simple—have an arsenal of good excuses.

For those who might need a few excuses, let me convey some that might be helpful to you. These are not particularly original, but they're guaranteed to work for at least a little while.

1. "Nobody told me I was supposed to do that!"
2. "I think we really ought to stick to doing the important things."
3. "I don't really understand."
4. "They really don't appreciate the effort."
5. "I need to get some rest and relaxation so that I can approach the task properly refreshed."
6. "It's my parent's fault. They never..."
7. I really don't know that it is God's will for me to. . ."

Now as I said, these are not the most imaginative kinds of excuses, but they are tried and true, tested everyday. To tell you the truth, though, I really like the more imaginative type of excuse like, ***"There is a lion in the streets and if I try to go to work today he might devour me."*** You see, the best kinds of excuses are not those which plead ignorance or inability, but those which plead a substantial threat. After all, no one wants to get eaten by a lion.

Unfortunately, the lion excuse won't work very well for you unless you happen to live in a zoo. It's just not credible. But maybe you can find some kind of threat, perhaps a little less dramatic but a little more believable. Here are some choice excuses that are almost believable, depending upon how much conviction you put into your voice when you speak them.

1. "I would really like to read my Bible more, but I'm afraid I won't be able to get my work done if I sit and study the Bible all day."
2. "I'm afraid that if I join a church I'll meet so many hypocrites that I'll lose my faith."
3. "I really would like to go to prayer meetings regularly, but you know how the times have changed: there were three muggings in that neighborhood last year (no one would expect you to get mugged); if I leave my house it might get burglarized (what is more sacred than the divine right of property?)."
4. "Of course I believe in tithing and giving. As soon as we are past this financial crisis I intend to start."

Now do you get the knack of it? You don't have to plead inadequacy. All you have to do is show that you're threatened.

Now, I have to make a confession to you. I'm superstitious. Actually, it is that Rose Rosen, my very Jewish mother, taught me something as a doctrine, that I recognize as a superstition. But, like many things that my mother taught me, I thought I ought to pass it on to you. Namely, this:

You can't posture being threatened, distressed, or hurt without risking the possibility of it coming to pass.

The way this works, according to Rose Rosen, is like this:

"Don't play with those crutches because if you make like you have a broken leg, the Ayn Ahora (Evil Eye) will see and from that you'll get a broken leg."

Or, if I didn't want to go to school on a certain day, (and on what day does any child want to go to school?) and if I would use illness as an excuse, my mother would say:

"It's all right. You can stay home from school if you're really sick, but if you're just pretending, the Ayn Ahora will see and send you a real sickness."

Now, the way that it might actually work, if you claim possible distress or impending catastrophe for an excuse, maybe, just maybe, if Jewish superstitions are true, that thing just might happen to you. (A lion outside your door??)

On the other hand, one thing I do know from Scripture is that if you are cheerful and diligent in doing your duty, you will have more cause to be cheerful.

So, if you have something that you ought to be doing, go ahead and do it with joy instead of looking for excuses. You'll find that by determining to rejoice, you'll have the kinds of things to do that as you do them, you'll have even more cause to rejoice.

"Rejoice in the Lord alway: and again I say, Rejoice," **--Philippians 4:4**

(That means, don't worry about the lions outside.)

Please don't forget — our summer witnessing campaign will still be going on as you receive this newsletter.

Please remember to pray for us. We need your prayers!!

STEVE WERTHEIM

A Testimony

I know the Gospel has been around for quite a while, but for me, it didn't exist until about three and a half years ago.

I was born and raised in New York City, which is where I had graduated college with the intention of becoming a history teacher. But things going as they were at that time in New York City, I was unable to land a teaching job. So, I decided to heed the old advice of "Go West, young man," and made plans to migrate to sunny, opportunity-filled California.

Arriving in Los Angeles where I had no family, no friends, and no job, I was pretty much on my own. I found an apartment in Hollywood (an area that I thought was inhabitated only by wierdos and movie magnates). I also found a job at a local bank, and soon, I even found new friends.

Among these friends was the manager of the apartment I had moved into. She was a terrific person, with a lot of warmth and genuine niceness, and I discovered that she was a "Hebrew Christian."

I didn't really think much about her beliefs. . .I was pretty accepting of what other people believed, and didn't consider it polite to inquire about one's religion. But she was interesting and bright, and I appreciated that she offered to introduce me to some of her friends.

The first of her friends that I met was Baruch Goldstein, an affable fellow who, like me, was an ex-New Yorker and, like my landlady, was a Hebrew Christian. He, too, had just moved to Los Angeles, (but at the time I didn't know that he had come as a representative of Jews for Jesus). Anyway, we met casually one evening and discovered that we knew some of the same people back in New York. That was enough of a basis for us to form a friendship, and a few weeks later Baruch invited me to his home for dinner.

Now, in most Jewish homes, if there is a prayer around mealtime, it comes after the meal. But in the Goldstein home, when the food was all sumptuously placed in front of me, they took time to stop and say a prayer before the meal . . .and in Jesus' name, no less! I don't want anyone to get the idea that I was angry about all this, because tolerance and open-mindedness were things I had been taught. After all, I concluded, if this is what they sincerely believed and it was good for them, well then, I was happy to accept them and their beliefs.

During the course of dinner, Baruch mentioned that there would be Bible studies in his home each week on Friday nights if I'd like to come. Before I left that night, he mentioned the Bible studies again.

A few weeks later, I managed to make it to this Bible study, and I enjoyed it so much that I continued to come back, week after week after week.

I still wasn't convinced that I wanted to believe in Jesus, or even that I was supposed to. However, I had begun to study the Scriptures, reading passage after passage and page after page until, about three months later, I realized that the Bible was saying something to me. . .Steve Wertheim. Deep inside I knew that I believed what it was saying. However, I still had one slight problem—Jewish parents.

Up until now I had been curious and interested but a dark cloud of confusion began formulating in my mind. After all, I couldn't just give my folks a call and announce that I believed in Jesus! Rather than face such a painful encounter, I tried to deny the relevance of the Gospel and the implications it held for me. For another few months I justified my non-belief. But finally I was weary from fighting God and I realized that it was a battle I didn't want to win. **With God-found determination, I decided my family would either accept me or reject me, but I was going to follow God.** It was a gamble, but it was worth it. I had found a personal God, One who took an interest in ME!!

Within a month of my new-found life in Christ, I decided to call my family in New York City. I broached the subject cautiously, but I don't think they understood what I was talking about because they weren't upset. But a week later we had a real rout, (what I now refer to as our "hour-long long-distance fight"). **It seemed that all relationship with my family had come to a halt.**

That summer, however, my folks decided to take their vacation in California, so we agreed in advance that the subject of Jesus wouldn't come up. . .unless of course, they had some questions they wanted to ask. When they arrived, I was ready to keep my end of our agreement, but it seemed they had a hundred questions to ask me about my beliefs. By the time they returned to New York, I was encouraged on two counts: one, because they seemed so open to the Gospel, and two, because Jews for Jesus was opening a New York ministry that Fall.

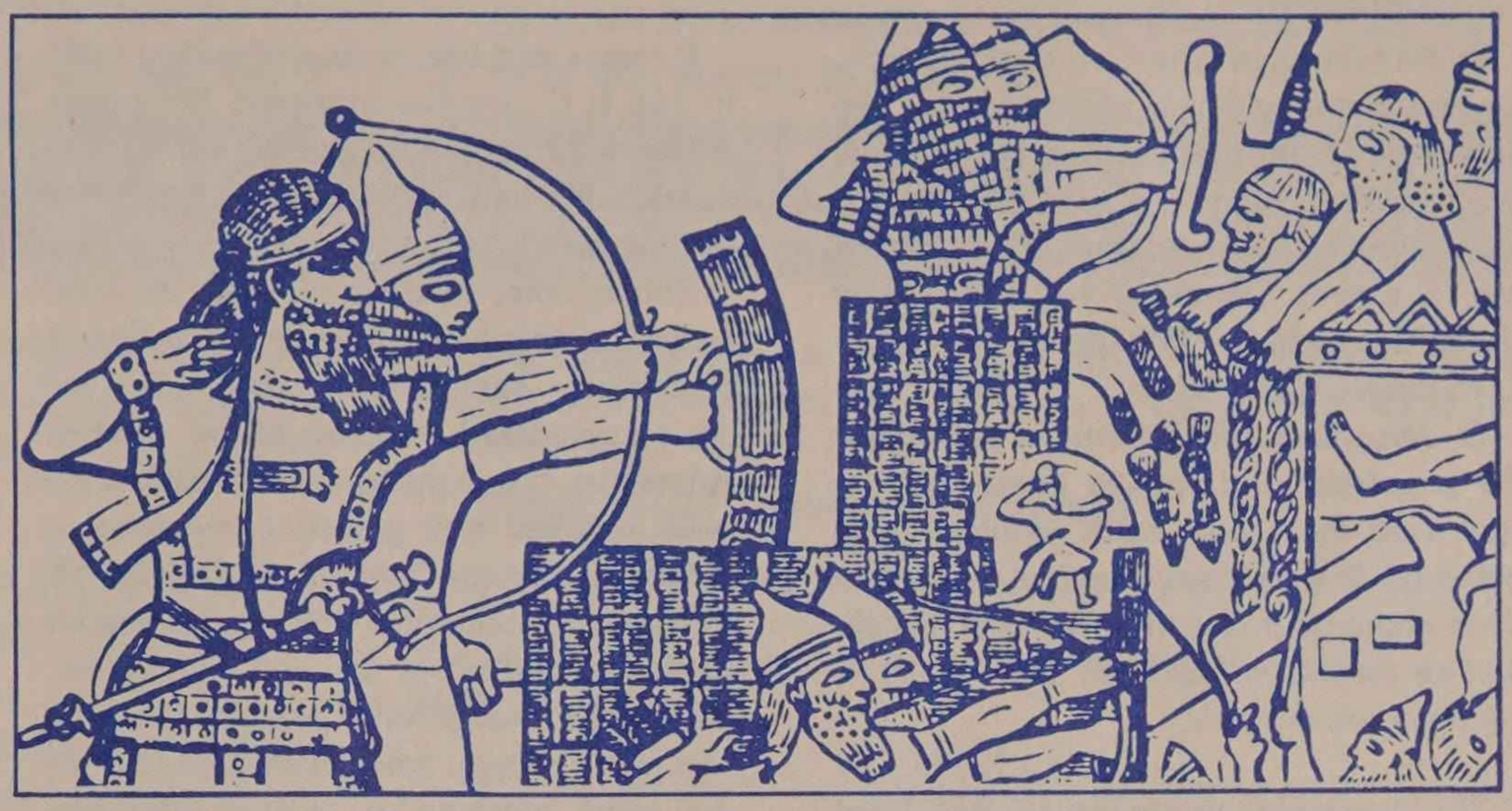
The Nadlers, who opened the New York work, gave my parents a call, and invited them to their Bible study. **Over the next few months, first my brother, and then my mom and dad, accepted Jesus as their personal Savior!**

I praise God that though I had little faith and even hesitated in my acceptance of Him because of my parents, He is so good and able to do so much! I hope many will join in my prayers for the parents of other Jews for Jesus as well.

Steve Wertheim is one of our scholarship students preparing for full-time ministry at Talbot Theological Seminary in La Mirada, California.

The Ninth of Ab

by Dr.
Daniel Fuchs



"Nebuchadnezzar attacked a third time. This time he was merciless. He razed the city and slew the inhabitants. Jerusalem was destroyed."

Have you ever really read the Lamentations of Jeremiah? Don't be embarrassed if you haven't. I can't blame you. It's the most difficult part of the Bible for anyone to read — the wail of Jeremiah when what he had been prophesying, the destruction of the Temple, actually took place.

Lamentations, composed of five elegies lamenting the destruction of Jerusalem, is undoubtedly the work of Jeremiah. In literary form it is in good part alphabetic, somewhat on the order of Ps. 119. Thus in chs. 1 and 2 a new letter of the Hebrew alphabet begins each of the twenty-two verses. In ch. 3 there are sixty-six verses, arranged in twenty-two groups of three verses, each of which in succession begins with a new letter. The fifth chapter, although not alphabetical, contains twenty-two verses in a plaintive meter which — the second half of each verse being shorter than the first — conveys a somber effect of diminuendo.

The deeper significance of Lamentations lies in the fact that Jeremiah's intense burden of sympathy for Jerusalem discloses the love and sorrow of the Lord for the very people whom He is chastening, a burden similar to that which the Lord Jesus expressed in His lament over Jerusalem (Mt. 23:37-39).

The new Scofield Reference Bible, p. 832.

One day each year (this year it will be on the evening of August 11) the book of Lamentations is recited in the synagogue. It is on the eve of the ninth of Ab, a little known but very important fast day of the Jewish calendar. It would be a heart-rending experience if you could attend an Orthodox synagogue on the eve of the ninth of Ab. The synagogue will be in semi-darkness and the reader *(Chazan)* will sit as a mourner on the steps leading to the Ark while he chants the entire book of Lamentations as a dirge.

The ninth of Ab is the most bitter of all days in the Hebrew calendar. Three national tragedies occurred on this dreadful date. The first was the fall of Jerusalem and the destruction of the Temple by Nebuchadnezzar on the ninth of Ab in 588 B.C.

For centuries God had sent His prophets who beseeched the people to forsake the idols of the nations and return to Him. Jeremiah was one of the greatest of these prophets and he was rejected like those before him.

His warnings were spurned and Judah became the battleground of the nations. Still the people resisted and God finally sent judgment. Nebuchadnezzar attacked Jerusalem twice and the finest of the Jewish youths were captured and deported. But the people were adamant.

They mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.
(2 Chr. 36:16)

Nebuchadnezzar attacked the third time. This time he was merciless. He razed the city and slew the inhabitants. Jerusalem was destroyed. The Babylonian Captivity began. It was the ninth of Ab!

Seven centuries later on the ninth of Ab an even more bitter calamity fell — the destruction of Jerusalem and the Temple by Titus in 70 A.D. Judah had not learned her lesson. The first destruction under Nebuchadnezzar was a direct result of Judah's treatment of the prophets.

They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented.
(Heb. 11:37)

Continued. . .

"Seven centuries later, on the ninth of Ab, an even more bitter calamity fell — the destruction of Jerusalem and the Temple by Titus in 70 A.D. Judah had not learned her lesson. The first destruction under Nebuchadnezzar was a direct result of Judah's treatment of the prophets."

. . . Continued

In the fulness of time God sent His Son, longing that they would receive Him. They had repudiated the prophets; and now the leaders rejected Him of Whom the prophets wrote. Instead, they chose Barabbas, a robber. Spurning our Lord, they chose destruction. With heavy heart our Lord foretold their doom:

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate . . .

(Luke 13:34, 35)

This sorrowful prophecy by our Lord was literally fulfilled. Titus did not want to destroy Jerusalem and the Temple. Fanatical zealots forced his hand. Jerusalem was besieged and the city destroyed. The carnage is described by the Jewish historian Graetz:

On the 9th of Ab, the Judeans made another desperate sally, but were driven back by an overpowering force of the besiegers. But the hour of the city's doom was about to strike, and in striking, leave an echo that would ring through the centuries to come. The besieged attempted one more furious onslaught upon their enemies. They were again defeated, and again driven back to their sheltering walls. But this time they were closely followed by the Romans, one of whom, seizing a burning firebrand, mounted upon a comrade's shoulders, and flung his terrible missile through the so-called golden window of the Temple. The fire blazed up; it caught the wooden beams of the sanctuary, and rose in flames heavenwards. At this sight the bravest of the Judeans recoiled terror-stricken. Titus hurried to the spot with his troops, and shouted to the soldiers to extinguish the flames. But no one heeded him. The maddened soldiery plunged into the courts of the Temple, murdering all who came within their reach . . . .

Heinrich Graetz, History of the Jews, *Vol. II, p. 307.*

Jerusalem was demolished. The nineteen-century-long dispersion had begun. Once more it was the ninth of Ab!

Sixty years later in 130 A.D. the Roman Emperor Hadrian visited Judea.

He was a great builder; he hated to see once flourishing cities lie in ruins. He ordered Jerusalem rebuilt. But it was to be a pagan city, to be called Aelia Capitolina! It was to have an altar; but it was to be a pagan altar, dedicated to Jupiter whose high priest Hadrian was.

Solomon Grayzel, A History of the Jews, *p. 181.*

It seems as if history was repeating itself. In 166 B.C. another emperor, the Syrian Antiochus Epiphanes, erected an altar to Jupiter. He had also forbidden the rite of circumcision.

Shortly after Hadrian's decree to build Aelia Capitolina he, too, issued a decree prohibiting circumcision. Naturally the Jews considered Hadrian to be another Antiochus. It was under Antiochus that the Jews revolted and gained a momentous victory. It was the time for another revolt.

The most influential among the leaders of this second revolt was the eighty-year-old scholar, Rabbi Akiba ben Joseph, who had risen from an ignorant shepherd to be the most outstanding teacher of Judaism . . . .

Who was to lead the fight? The aged Akiba certainly could not do so. It had to be someone younger and more energetic. Just such a man was found in the person of Simeon, a native of the town of Koziba. Strong, imaginative and inspiring, he gave promise of becoming a second Judah the Maccabee. Akiba was pleased with him. He called him God's anointed, in other words, messiah. For most Jews still believed in a messiah of flesh and blood who would be sent by God to redeem the Jewish people. Accepting the biblical sentence, "A star (kochab) *has come forth from Jacob," as a reference to the Messiah, the old scholar and patriot changed Simeon's name from* Bar Koziba *"the man of Koziba" to* Bar Kochba, *"the son of the star." The Jews who flocked to his banner from every corner of the land enthusiastically endorsed Akiba's phrase. Under Bar Kochba's leadership hundreds of thousands gathered, making up by numbers for their lack of weapons, and by burning zeal for their lack of military training."*

Ibid, p. 182.

The Jews eagerly accepted this false Messiah. Fanned by Messianic hope they gained one victory after another until Hadrian had to summon his ablest general Julius Severus from Britain. Instead of accepting open battle with the Jews, he laid blockade to the land. Starvation set in and it was then that the Romans advanced on the plains of Megiddo. City after city fell to the onslaught. The last to fall was Bettar. For a full year this fortress withstood but finally a traitor showed the Romans an underground tunnel. Again we quote from Graetz:

Horses were said to wade to the nozzle in blood — a river of blood flowed into the distant sea, carrying bodies along with it. One can scarcely credit the numbers said to have been slain, and yet they are confirmed by Jewish and by Greek historians. The authentic historian Dio Cassius relates that besides those who died of hunger and fire, there fell half a million Jews."

Heinrich Graetz, History of the Jews, *Vol. II, pp. 418, 419.*

It was the ninth of Ab. The ninth of Ab could well be called Armageddon Day. On that day Nebuchadnezzar approached Jerusalem from the valley of Megiddo, Titus attacked from the valley of Megiddo, and it was also on that fateful day that Julius Severus defeated Bar Kochba in the valley of Megiddo.

Next month on August 11th the ninth of Ab starts again. Once more as we read our newspapers we realize the dreadful fact that Israel again faces Armageddon. But in the midst of this realization there is a brilliant ray of shining hope. As the *Chazan* reads his dirge it is not entirely a message of despair, for it was after the ninth of Ab that Jeremiah wrote:

His compassions fail not. They are new every morning; great is thy faithfulness" (Lam. 3:22-23).

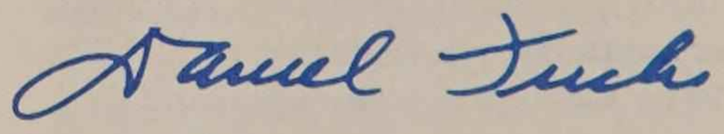
In the rabbinical writings there is a beautiful story of four rabbis. Once as they approached the Holy City they saw a fox running from the ruins. Three of the rabbis wept, but the fourth laughed with joy. When the others scolded him for his levity he answered, "There are two prophecies concerning Jerusalem. The first by Micah says that 'Zion shall be plowed like a field, and Jerusalem shall become heaps' (Jer. 26:18). (See Micah 3:12.)

"The other by Zechariah says, 'There shall yet old men and old women dwell in the streets of Jerusalem' (Zech. 8:4). Until the first prophecy was fulfilled I could not be sure that the second would ever be true. But now that the first is completed we are assured that the second definitely will come to pass."

Israel once more faces Armageddon. Because of this we seek to reach all Jews everywhere with the message of God's redeeming love.

Pray for the peace of Jerusalem; they shall prosper that love thee.

Faithfully yours in His service,



Dr. Daniel Fuchs

Dr. Daniel Fuchs is President of the American Board of Missions to the Jews.

Reprinted with permission from THE CHOSEN PEOPLE, July, 1978

We don't have a branch in Cleveland, Ohio, but like most U.S. cities, we try to maintain a witness there. Here are two accounts—each from when different Mobile Evangelistic Teams were ministering in the area.

ABOUT THE KING'S BUSINESS

By Stuart Dauermann (with the Liberated Wailing Wall)

One of the places where you're most apt to run across a Jew for Jesus is on a busy street corner. It is here, whether morning or evening rush hour, or during the crowded noon hour, that we do much of our witnessing.

So it was not strange for me, a transplanted Brooklynite, now a Californian, to be found on a bustling Cleveland, Ohio street corner distributing Gospel literature.

But normal as it is, on this bright day I realized what a lonely place a street corner can be. It's not so much because of the anger we occasionally meet. Rather, it's the quiet atmosphere of disdain which often surrounds us. **Just as the gloomy desolation seemed most real, a woman with a radiant smile walked up to me and introduced herself as Vivian.**

She'd heard Moishe Rosen speak at a large conference—whether in person or on tape, I don't know, but she knew who we were and was glad to see me. Her warm welcome and interest really boosted me, but the most encouraging thing she had to say was when she told me where she was going.

"I'm just now on my way to church to pray with some Christian friends for my son-in-law's mother. She's Jewish and seriously ill in the hospital. I'm going to pray for her salvation—and for my son-in-law's, too!"

What a blessing to encounter Vivian as she was on her way to speak to the King of Kings about one of His lost Chosen People! **I realized the burden was not all on me, and praised God for those He has raised to share this work.** And while she went to talk to the King, I remained on the street, proclaiming the Good News of salvation in His Son. ✡

SPECIAL PRAYER REQUEST

Judy is typical of our contacts. She met Jews for Jesus while we were handing out literature at La Guardia Airport. Just that afternoon, two Christian friends in her office had told her about Christ and how as a Jew, she, too, could accept Him personally. Having just heard that, and then seeing the Jews for Jesus, was just too much for her to count as a coincidence. She asked for more information and attended our Bible study in Queens. The next week she met again with two of the Jews for Jesus workers. **She's extremely open and honest in her questioning, and we think prayer from some of God's people might be much in need in her life.**

Praise God--since our missionary in New York sent us this special prayer request, Judy has come to faith in Christ !!!

GO YE INTO ALL THE WORLD

By Nikki Hevesy (with the New Jerusalem Players)

Early one afternoon while ministering in Cleveland, Melissa Moskowitz mentioned to me, ***"Y'know, tonight's meeting is in a Black ghetto."***

"Hmm," I said, ***"Should be interesting."***

Interesting it was. Broken-down shacks and houses lined the street the church was on, and as we drove by, people only occasionally looked up from the cans of beer that they were enjoying on what resembled porches.

The church itself was small and well-supplied with hand-held fans—compliments of the local funeral parlor. Two small children let us in and it didn't take long to discover that the church was not quite prepared for our arrival. As we looked around at the bare pews, I began to think of all the people outside in the streets who didn't know Jesus.

With five minutes to go before our program I said, ***"Why don't we invite in people off the streets?"***

Melissa turned to me, a little surprised, and said, ***"Would you really?"***

I smiled and after getting permission from Jh'an Moskowitz (our group leader), Brian Chernock and I were outside deciding which way to go.

First we came to an older, crippled man and a small boy. Brian invited them to the church. Next we headed toward the end of the block where 20 or so people sat on this large, tilting porch.

"Hey," I called out as we continued walking toward them, ***"any of you ever been to the church on the corner?"***

They turned and looked at each other with puzzled expressions. Since I did not get an answer, I continued. ***"We came all the way from California, and we're going to be doing some drama in there, but we've got a problem. We want to tell people about what Jesus did in our lives, but there are no people in there to tell. Anyway, it would be good if y'all could come over."***

I paused and waited for a response.
"When you gonna be there?" one lady called out.
"In about five minutes."

I heard a murmur run through the group of people. ***"Well, okay, we'll be there,"*** I heard someone say.

One woman standing beside me shook her beer can in my face and said, ***"I can't go in no church with this."***

"That's right, you can't," I said. ***"So put the can down and c'mon."***

The can was solemnly placed in a gutter, and she walked back to the church with me.

As we began our program, the people we had just been speaking with began to trickle in. They had all changed into their finest church clothes!!

One of our guests made a commitment to Christ that night and perhaps for others, it was a new look at a message they've heard before.

But to me, it shows that even when things look despairing, God still works out His plan in and through us. ✡

UNDER A BUSHEL

I used to read the daily columns in the local newspaper and wonder what it would be like to fight a deadline each afternoon, pencil in my mouth, chomping down when the right word wouldn't come. More recently I've admired Joseph Bayly's monthly column in ETERNITY and Ed Dayton's reflections in the MARC Newsletter. But I've always preferred the more subtle satisfactions I get from editing the Jews for Jesus Newsletter. . .which is to say considerably more subtle than having my name on the bannerline, or anywhere else on a monthly basis.

However, one day, a while back, Moishe Rosen told me that I should start signing a monthly piece in the newsletter (alas, even editors get told what to do), to which I said, "No." I've always felt that my role was more than having my name in print could express, and that I had a "behind the bannerline" position, so to speak. I think it's more important to make a corporate, or group, statement than to tie it into a name (even mine). It's my own form of a "quiet witness" (and maybe the only thing I do quietly). So naturally, I rebelled when I thought about shaking the boat by having a regular article appear.

But orders are orders, and since I've started sitting down with that proverbial pencil in my mouth, I've discovered an altogether different kind of joy. Not the joy of recognition (I've not received one fan letter) but rather the joy of putting my ego and personality on the line each time I put my name to something. It's frightening, and humbling, to be so vulnerable. I much prefer the safety of anonymity.

There's comfort in doing worthwhile work without making yourself personally involved. . .or in a position to be personally rejected. Of course, in fairness, it didn't start out that way. In the beginning, the newsletter needed me to be the silent partner. Something needed to be accomplished in a certain way.

However, like many things, what started to be the right way, became in my mind the only way, and then turn into a blind path. Somewhere along the line I stopped looking at what I wanted to accomplish and began doing things because "it's the way we've always done them."

Maybe you've experienced similar circumstances. When God calls you to move out in the open, the easiest thing is to point out all the reason why it can't (or shouldn't) be done. People start out as a quiet witness and when it's time for them to be big and bold and brave, they balk. . .then they point out all the reasons why any change from the status quo is unrighteous, unjustified, and unconscionable. (If I hadn't done it myself recently, I wouldn't be talking, remember.)

There is a quiet, behind the scenes work to be done, and God gives great pleasures in such. **But there is a time to be known by men, that they may know Christ better.** In the newsletter, I've found it's the nature of the reader to feel more comfortable when they know who is saying what is being said. With a Gospel witness, it's usually the same thing.

There are probably a lot of people reading this who feel God doesn't need their body to reach the countless millions (or the person across the street) because they can do more from "behind the scenes." **For some that's true, but for others, the "behind the scenes" has become "under a bushel."** And to those anonymous others, I'll make my commentary by signing my name to this piece, with lots of love, in Jesus,

Amy Rabinovitz

Editor

THE COST OF DISCIPLESHIP By Baruch Goldstein

Recently I attended a meeting of Christians and Jews. A local rabbi presented his paper and a local minister presented his. The rabbi's paper was entitled, "The Opportunities and Dangers of Evangelism." In short, the rabbi gave a plea for Christians not to evangelize the Jews. He said, ***"It causes the Jews a great conflict of conscience and causes us great conflict with our families."***

Immediately I thought, ***"How true this is."*** I thought of Matthew 10—the commissioning of the twelve disciples. In that chapter, Jesus outlines two costs: **1) vs. 16—the cost of conflict.** Jesus the omniscient God, who knows all from beginning to end, knew what He was asking of His disciples when He said to them to "be as wise as serpents and gentle as doves" for they were going out "as sheep in the midst of wolves." But because of who Christ is, no matter what the cost, the conflict is worth it.

2) vs. 24—the cost of identification. Jesus said that a disciple is not above his teacher nor a slave above his master. To some, for a Jew to be labeled as a Christian might be thought of as dishonoring. For me it is an honor to be identified with the Messiah of Israel, for I am not ashamed of the Gospel of Christ and I am willing to identify with the joy and suffering.

In his book, "The Cost of Discipleship," Dietrich Bonhoeffer states that grace is not cheap, but it costs every believer something and that we are required to respond a certain way because of the act of grace. I would almost go so far as to say that if grace is not costing the individual believer something, I wonder if there was really an act of grace in that person's life.

So, I say to my rabbis, and to my family in Christ also, yes, the Gospel does cause conflict for us with our families, and it is an embarrassment to those outside the faith who don't understand. **However, because of who Jesus is and what He did, the cost of discipleship is worth it.**

A STITCH IN TIME. . .

The July 3rd issue of TIME MAGAZINE covered (in an unfavorable manner, unfortunately) the abduction, attempted "deprogramming," escape and marriage of Ken Levitt, a Hebrew Christian. Ken was involved as a volunteer in our Boston branch and even met his bride at one of our meetings. We held a wedding reception and second ceremony in our San Francisco headquarters (the first one was a civil ceremony in Nevada when he first escaped).

TIME's evaluation of Ken's integrity wasn't any more astute than their observation of our office decor. TIME says, "On the walls were paintings of a Menorah, a Torah scroll, and Jesus bearing the Cross." In fact, the oil paintings portrayed: a scene inside the Temple, the Ark of the Covenant, and Moses receiving the Law. It shouldn't surprise anyone that TIME isn't always true. . .the only written word that has never erred is God's Word, the Bible.

JUN 30 1978

JEWS FOR JESUS

Moishe Rosen, Chairman

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Shalom and God bless you, all of our Jews for Jesus California family:

I know you receive our newsletter regularly, but I wanted to prepare a special report about what's happening here in our home state of California.

The Jewish population of the United States is moving westward! The authoritative work on Jewish population studies is the American Jewish Committee Yearbook, but the last census on which a question of religion was allowed took place in 1950. Since that time the data on Jewish population shifts has been largely guesswork.

However, a recent study of the Jewish community in New York City shows that 800,000 Jews have left the greater New York metropolitan area. People who study population shifts feel that the same is true of Philadelphia, Baltimore, and Boston. Where did they go? Well, reported figures don't show. The New York study indicated that two areas received most of the Jews migrating away from New England and the Atlantic Seaboard. Florida grew in Jewish population by about 100,000 to bring the total up to 200,000 Jews residing in that state. However, the largest majority of the migrating 800,000 came to our state of California. On top of that, according to the J.C.R.C. there are 25,000 Jews who escaped the Soviet Union that are living in California. The most recent population statistics for the state show that there are 750,000 Jews in California, but the American Jewish Committee and the J.C.R.C. suspect there might be twice that number.

We feel the time has come to strengthen our branches in San Francisco and Los Angeles! We also feel that we should shift our operations with the shifting Jewish population. Historically the problem of Jewish missions has been "too little, too late." By the time the church became aware of the Jewish people in a given neighborhood and by the time an effective witness could be established, the Jewish community was already moving out of the area.

Some sociologists who have studied the movement of the Jewish people say that by the turn of the century the Jewish population in California will exceed that of New York City.

For us, the blessed hope is that Jesus will come again, but we feel the time has come when we ought to be establishing a strong testimony to the Jews of California. Presently, we have completed our move from San Rafael to the new Headquarters facility in San Francisco. Projected growth deemed it wise to acquire additional facilities for our Production Department, including our print-shop, mailing house, and storage warehouse. We leased some property down in Brisbane for that purpose.

P.O. Box 377 San Francisco, CA 94101
(415) 864-2600

We would like to invite you to visit our Headquarters at 60 Haight Street when you're in the area. Give us a call at (415) 864-2600. Let us show you around and tell you a little bit about what we're doing.

We have felt an increasing need to establish residences and crises centers where Jewish young people who have been put out of their homes for faith in Christ could come and live. Until now we have managed to do this in Los Angeles and San Francisco by taking people into our own homes, but the time has come when we must increase this capability. We want to establish a crises center residence both in Los Angeles and San Francisco.

We also must work more closely with those churches who are committed to getting out the Gospel to all people. We are adding a seminar to our programs and presentations on "How to Witness to the Jewish People." We hope you might pray with us that 1) many more churches would open their doors, 2) that many more Christians be challenged by the Jews for Jesus ministry, and 3) that the hearts of God's people are won to our cause and more become involved in witnessing, praying and giving to the end that Jewish people in California might come to Christ.

We are going to continue working in the East. We're not going to diminish our ministry at all but what I intend to share with you is: unless the Lord shows us otherwise, we will keep our Headquarters in San Francisco, we will keep expanding our ministries within California, and we will continue to use California Bible colleges and seminaries for those training for the ministry.

There is a big difference between the East and the West regarding the response and the reaction to the Gospel. On the Eastern Seaboard we are encountering organized and stiff opposition. This opposition operates on several levels. On the highest level, the Jewish establishment has succeeded in conveying to the media that we are a group of "trouble-makers" and frequently newspaper stories call us a "cult."

We are not a cult. Our associations are with mainline Evangelicals. Our missionaries and ministers are trained in the Bible colleges and seminaries that are generally recognized by Evangelicals.

In addition, the Eastern media frequently describes our evangelism as "prosely-tizing." This term carries a negative emotional connotation. The terms in general used to describe evangelistic work by the Eastern press are perjorative. Of course, there are very few Evangelical Christians in the Middle Atlantic states and in New England so it's easy for these misconceptions to spread.

In order to give you an idea of the difference in media coverage, I'm enclosing some clippings of the same story. One is an Associated Press release done by George Cornell. You can see how it appeared in the San Francisco Examiner. Another is an account of the same story from the Boston Herald American. Both stories report the same essential facts, but what I would like to call to your attention is the negative, perjorative terms used in the Boston newspaper. A student of journalism could tell you what's happening: the East Coast has become prejudiced against us. We believe it's based in part on the Eastern media's fear of offending the Jewish establishment there. In addition, Jewish leadership has well cultivated media contacts in cities like New York, Boston, Philadelphia, etc.

Boston Herald American — Saturday, June 3, 1978

Cult member escapes kidnappers

A member of a Newton family who disappeared two weeks ago just hours before his planned wedding to a girl of a faith disapproved by his parents yesterday told New York State Police he had been kidnapped.

Kenneth Levitt, 25, of 22 Newton St., Waltham, son of Mr. and Mrs. Albert Levitt of 75 Lovett Rd., Newton, told police he escaped from his abductors after being held at locations in Boston, Long Island, N.Y., and elsewhere in New York state.

New York State Police yesterday arrested Frank Leavitt, 37, of Camp Emunah, Greenfield Park, N.Y. He was arraigned on a charge of unlawful imprisonment and is to appear at a probable cause court hearing in Ellensville, N.Y. Monday. He was released in personal recognizance.
Levitt told police he had been kept confined at the camp for several days after he was kidnapped in Newton.

According to persons close to the case, Levitt's parents opposed his planned marriage to Christine Cox, 24, of 16 Orvis Road, Arlington, a member of Jews for Jesus, a movement which Levitt joined in September of 1976.

Jeff Fritz, "group leader" for the Jews for Jesus movement in Boston, said members of the group are Jewish people who believe Jesus is the Messiah. There are about 15 members in Boston and other key units in San Francisco, the group's headquarters, and in Los Angeles, Chicago, Miami and New York.

Members of Jews for Jesus said that Levitt and Cox were to have been married May 21 by the Rev. Samuel Bombara, pastor of St. Paul's Evangelical Church, Somerville. Rev. Bombara is not a member of the Jews for Jesus movement.

Levitt and Christine Cox

Fritz said the couple, fearing that his family would cause a disturbance at the Sunday wedding, had actually planned to wed on the preceding Thursday at the scheduled rehearsal.

"If anyone had tried to stop the wedding on Sunday it would do them no good — Ken and Christine would already have been married," Fritz said.

Levitt failed to attend the rehearsal-wedding, his fiancee, Christine, told the Herald American the following day. She reported him missing to Newton police and said she believed he had been kidnapped.

New York State Police report they received a call from a Phillipsport, N.Y. resident at 6 a.m. yesterday stating that a man came to his house claiming to have been kidnapped.

Levitt's official statement of police declares that he was "abducted from Newton by three males" and was held captive at various locations until taken to Camp Emunah where he was finally able to escape by greasing the hinges on the door to the room where he was being held. Removing them, he fled while "his guards were being changed," police said. The camp is situated 90 miles northwest of New York City.

A Jews for Jesus member charged that Levitt was subjected to constant "brainwashing" while being held captive.

Levitt's father last night declined comment. But when questioned earlier by a Herald American reporter he said that the younger Levitt had decided at the last minute not to get married.

He said his son wanted to "get away" to New York and think things over. He said he had been in continuous telephone contact with his son.

The elder Levitt charged that his son was being pressured by his "friends not to like his parents, not to respect them and to choose his wife over them."

He also charged that the family had been harassed by telephone threats from persons purporting to be members of various sects.

Last night a person identifying himself as Kenneth Levitt called the Herald American and said he had not been physically harmed during his abduction.

"I can't say whether I'm coming back to Massachusetts or what I am going to do, the caller said. He also would not say whether he would seek to file charges against any other persons.

Susan Pearlmam, speaking for Jews for Jesus in San Francisco, said Levitt would remain available to New York and Newton police, but that it would be "fair to say that Ken and Christine are eloping."

From the way that this article is cast you can see that the sympathy of the Newspaper is with the parents and against Jews For Jesus.

IF we are indeed a "cult" then such actions can be Justified.

In California the Newspapers were much more objective in carrying the associated Press Release. See the other side.

Were pleased to report that Ken + Christine are married and living here in California. they will be safer here For the time being.

Maidie

Nightmarish tale told by a 'Jew for Jesus'

Associated Press

After 14 days of captivity and pressure to abandon his beliefs, says Kenneth Mark Levitt, 25, "I was very confused, scared and depressed ... But all the time, I knew inside I was right."

As a "Jews for Jesus" member in Massachusetts, he says he was seized May 18 by deprogrammers on the eve of his scheduled marriage to a Christian bride, and held in various places until he escaped June 2.

"It was an awful experience," he says.

But now, back with Messianic Jewish friends, staying temporarily in the San Francisco area, and married in a civil ceremony in Reno to Christine Cox, 24, a of Holland Patent, N.Y., he said :

"I'm still Jewish, according to the God of Israel, the God of Abraham, Isaac and Moses, and I also believe Jesus is the Messiah of Israel. I'm just as Jewish as his apostles Peter, Matthew and Paul."

Although abductions and deprogramming procedures have been common for members of various insular cults ruled by authoritarian figures, the technique generally hasn't been used against the "Jews for Jesus," who stress customary evangelical view of scripture.

But tensions over their proselytizing fervor has been mounting, with Jewish leaders keenly critical, as well as some Christians, causing President Carter's sister, Ruth Stapleton, to cancel a recent scheduled appearance before a Messianic Jewish group on Long Island.

Levitt said that on a visit at the home of his parents, in Newton, Mass., just before his planned wedding in a nearby Boston suburb, he was seized by several men, bound, a hood put over his head, and was taken in a closed van to a boarded-up attic.

"They worked on me in six-hour shifts, interrogating and badgering me, yelling that what I believed was wrong, that belief in Jesus as the Messiah was unfounded, that it contradicted Judaism.

"At first, they wouldn't let me sleep. They would shake me and make me walk, trying to keep my mind active. I couldn't tell if it was morning or night, except by the sounds of cars and birds."

That went on three or four days, he said, and then he was tied, blindfolded, led to a car, and with a blanket over him, driven for hours to what he now thinks was a Long Island house from which he could smell the ocean.

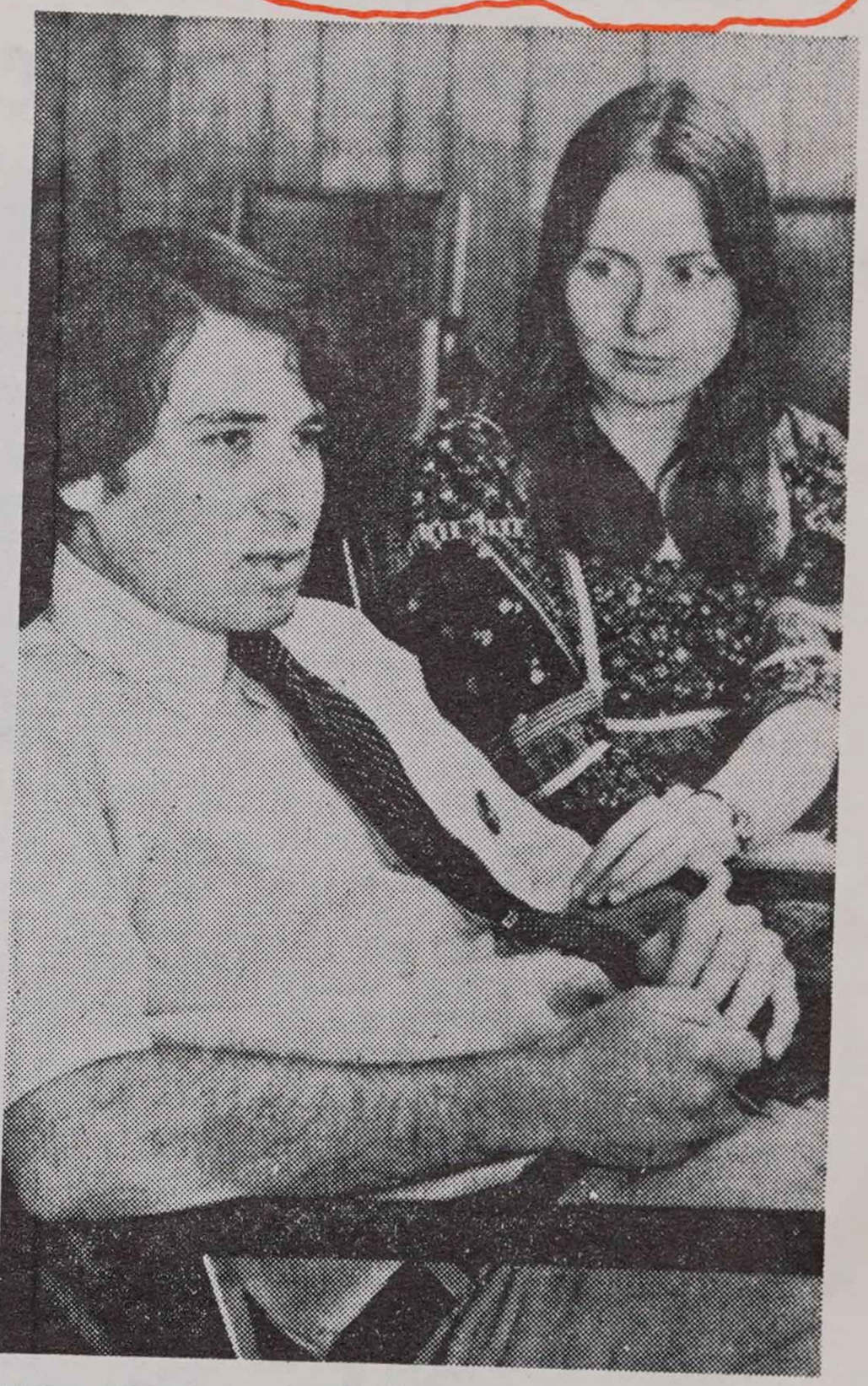
Again, he said, he was put in a room with no windows and about 20 people, in relays, continued "the same treatment, calling me anti-Semitic, a Nazi. They showed pictures of the holocaust, screaming that I had betrayed my own people."

At times, he said he'd seem to give in, trying to negotiate, agreeing not to marry Cox because of Jewish law. He said he's not sure if he was pretending or not. "I was very confused."

Eventually, he said, he was taken by car to a camp in the Catskill Mountains where he was kept under guard, but he began planning his escape, treasuring a dime he found as a means of telephoning police, since his wallet had been taken from him.

Since the door of the cabin where he was kept had a squeaky hinge, he said he managed to "grease" it with soap to silence it, and that night, while his guards slept, sneaked out and walked 10 miles until he found a house where the occupants let him call police at Phillipsburg, N. Y.

He said they charged the camp caretaker with unlawful imprisonment. As for the others involved, he said, "I hadn't seen any of them before." He said his parents had tried to break up his engagement to



Kenneth Mark Levitt, 25 with bride Christine

Christine and when he was seized, his father had been present.

"He kept telling them not to hurt me," young Levitt said. Efforts to reach the parents for their comments were unavailing.

The son added: "It's very sad. I'm upset about it. I love my parents very much and I'm sure they love me. But it's an overprotective love and they don't understand."

The emphasis ends on Kens love For His parents and hope For reconciliation

I'm writing to you in California because we need to ask a greater involvement on your part now. We have needs for our missionary support that are greater than at any other time. After having said that, let me say that it is our policy, now, as it has been and will be, to tell you that it is your duty (and hopefully your joy) to first support the local church where you worship.

ides financial support that you can do to uphold ews at this time. I'd like to tell you a few of

o Bay Area and could give four hours or more help with some of our office details, contact -2600.

l equipment for our branches, our mission- quarters. Some of the things we need can be nps or Blue Chip Stamps. A few years back, tions gave these out quite commonly but in Maybe you have some full books of trading nps). We need the kind of things that can be e, etc. Please send us those trading stamps.

condition. (We already have one of the other ou would like to donate a piano. We'll arrange

kinds of musical instruments for our Mobile If we can't play a particular instrument, we play.

sue receipts indicating the donation value of

that we can't afford to buy or build are as ne of these as a memorial gift or as a church

all room in our Headquarters as a prayer room and pray. To furnish such a room with those ucive to prayer would cost about $8,000. It center, kneelers, etc. This would greatly en- f.

quarters office. Yes, it can get hot in San the cost is approximately $30,000.

ware, cutlery and kitchen utensils); about

ian student in a Bible college or seminary for

Name _____

Address _____

City _____ State _____ Zip _____

JEWS F✡R JESUS

P.O. BOX 377

SAN FRANCISCO, CA. 94101

Your Donation Starts Here

5. One person working a full day in evangelism--$25.

6. We also need to build a theological research library. If you have the kind of reference books that would be used by a minister, we welcome gifts of the same. If someone wanted to donate a memorial gift, the purchase and cataloging of the proper books would cost $30,000.

As you can see from the above, the needs are many and these are things we can't afford right now.

There are other things you can do to help us if you want. We're eager to find more friends like you to pray, to share, to care for Jewish Evangelism. If you have a Christian friend who might be willing to pray for us, send in his name, address and zip code, and we'll send him a sample of our newsletter with an invitation to receive it regularly.

You can also help us reach Jewish people. We will send a personally-typed, three-page, evangelistic letter to any Jewish friend of yours. We will also send them "Issues," our bi-monthly evangelistic publication. Please send us only home addresses and zip codes. If it's your desire that we not tell them that you gave their name, so indicate.

We think a lot is happening in California by way of Jewish Evangelism. We're pleased to have you share our adventure and become co-laborers with us. Above all and most of all, keep praying with us that God will keep us going, growing and glowing for Him.

Sincerely yours for the Savior,

Moishe Rosen

Moishe Rosen

MR:er

P.S. I wouldn't want you to think we don't need your gifts and regular missionary support. At the time I'm writing this our income is $16,000 behind what it was last month at this time and our expenses are much more because of our campaign.
Any kind of support you can give now will count for much. God bless you for caring!!

M.R.

THE JEWS FOR JESUS NEWSLETTER

JEWS FOR JESUS PO BOX 377 SAN FRANCISCO, CA 94101 volume 11: 5738

JUN 26 1978
GRADUATE THEOLOGICAL UNION

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IS JUDAISM INCOMPLETE? By Moishe Rosen, leader of Jews for Jesus

Matthew 5:17: ***"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."***

It will come as no surprise to the readers of our Jews for Jesus newsletter that rabbis and Jewish community leaders disapprove of our efforts to tell Jews of the Savior. From their standpoint, it is a matter of competing religions. They see Judaism and Christianity as the Macy's and Gimbel's of the religious world: two department stores with near locations, each purveying the merchandise of religion to its own customers. They feel that Judaism is not doing as well as it should in this competition because Christianity has more customers and now, more and more of the new customers are Jewish.

The rabbis don't want Jews to believe in Christ because they think it would force them out of business. The rabbis claim that their merchandise is just as good, and they accuse the church of unfair business practices. No rabbi or Jewish community leader would admit this verbally, but their reaction to Jewish evangelism says it for them.

For defense, the rabbis have devised the tactic of equating Jewish evangelism with anti-Semitism. They confront evangelicals with the charge: "By teaching that Judaism is an incomplete religion without Christ, you deny the validity of our faith; hence, in your sight, we don't have the right to exist."

Now there is some very faulty logic here, as there is in most propaganda. Nevertheless, the propaganda is taking its toll. Many evangelicals are not alert to the sense of competition that leads to such accusations. They are frequently hurt by the charges leveled in this competitive spirit. Some are even embarrassed to admit they have a duty to evangelize Jewish people when they are confronted by this latest ploy to discredit Jewish evangelism.

Of course, the charges are false. **Bible believing Christians regard Judaism differently than other world religions.** Christians recognize that the Jewish people have the original revelation and a special set of promises and covenants which remain valid (Romans 9:4,5). Nevertheless, let me say categorically that we believe that Judaism is a valid religion only on the same basis as all other religions. That is, it is valid where its teachings concur with God's revelation, the Holy Scriptures. When Judaism, Buddhism, or, yes, even the church, departs from the teachings of Scripture, there is error. Any doctrine not based on Scripture is at best invalid, and at its worst, idolatry.

Yes, we do teach Judaism without Christ is incomplete! According to the Scriptures, if one is to have just standing before God, he must accept Christ. God permits no other way.

Humanly speaking, a Jew can be just as moral and ethical as any Christian in his relationships. Many Jews are more sensitive to the sufferings of others, more committed to humanitarianism and social justice than some Christians. Often Jews, Buddhists and Moslems put to shame many evangelicals when it comes to humanitarianism. Unfortunately, however, the Bible teaches that God's standard for righteousness depends on Christ's righteousness, not our noble deeds.

Opposed to that, modern rabbis teach that we gain merit with God through "mitzvoth" or performing the God-given precepts. They teach that performing the deeds of the Law brings righteousness. But in practice, most modern rabbis neglect the ancient God-given Law, or apply it only selectively, and they treat the message of the prophets in like manner.

Modern Judaism frequently ignores the Word of God through the prophet Isaiah that was spoken to all of Israel. He said several things about the righteousness that originates with man:

> ***"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."*** (Isaiah 64:6)

Isaiah made it very clear that it is not our fulfilling some of the precepts of the Law that brings us near to God, but rather that our failure to fulfill the Law keeps us from God:

> ***"But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."*** (Isaiah 59:2)

In a sense, the rabbis are right in saying that the unique relationship the Jewish people have with God is through the Law. The Jewish people are different from all other people because the Jews alone will be judged by the Law. All the rest of the world will be judged by Christ. But God finds ALL MEN, Jews and Gentiles, inadequate in the final judgment to deserve fellowship with Him. **Jesus Christ alone fulfills all of the precepts of the Law.** He alone deserves fellowship with God. When He is in us, and we are in Him, we are reconciled to God through His righteousness. On the basis of this teaching of Scripture, we must conclude that God does not regard as His people those individuals who are unwilling to become His through the new birth in Christ.

The rabbis accuse us of saying that Judaism is an incomplete religion.

Continued. . .

THIS NEWS IS GOOD NEWS

Enclosed this month are copies of three newspaper clippings about the opposition that we have been getting as we spread the Gospel. Praise God! Even the opposition gives us the opportunity to make a statement about His love and salvation.

. . . Continued

They are right! That is exactly what we are saying! We are saying that God's revelation didn't stop with the Old Testament. The New Testament is also fully inspired by the same Holy One of Israel. God's promise of a Messiah, a Savior, is fulfilled in the New Testament. Since God has given us both the promises and their fulfillment, we either believe and receive, or we don't. He gives us that choice.

When one chooses not to believe and accept God's full revelation, he has many options of how he can express that unbelief. All those options invariably lead to idolatry, whether it is veneration of man-made idols of wood and stone, or veneration of man-made philosophies and ideals.

Look at the problems this wrong kind of choice created for Israel's ten northern tribes: In revolt, they set up temples at both ends of the country they called Israel in order to avoid Jerusalem, God's established place of worship. They shunned the Psalms of David that exalted Jerusalem. They castigated the prophets who insisted that the Temple at Jerusalem was established by God. In the hundreds of years that followed, they developed a religion that entirely rejected the prophets and poetic writings—Samaritanism. This is why the Lord Jesus told the Samaritan woman at the well that salvation was of the Jews (or Judaeans). **There could be no salvation in the Samaritan religion because it rejected part of God's revelation.**

Modern Judaism, like the Samaritanism of old, is an incomplete religion because it rejects what God has revealed. Today's rabbinical Judaism accepts only partial revelation and adds to it the notions of the religious leaders. Still, we must remember that Jesus Himself did not entirely reject the Samaritans. In one of His parables He used the example of mercy shown by a Samaritan as a model for humanitarian behavior.

Neither do we reject the Jewish people; nor Judaism in its entirety. We do reject, however, the anti-Christian notions of men within Judaism that deny the Lord Jesus Christ His rightful place as Messiah, Lord and Savior. Jesus commended the Good Samaritan in the parable for his humanitarianism, not for his religious perception. And so we commend all that is good in modern Judaism, while asserting with Scripture that good deeds alone are not enough.

No, evangelical Christianity is not attempting to invalidate or discredit the "merchandise" of the rabbis in order to win away their customers. The church is offering the Jewish people a partnership in the business—a merger of the Scriptural Judaism that honors the Law and the Prophets with the Scriptural Christianity that honors the Jewish Messiah as Savior of all mankind. ✡

STILL MORE TO REACH By Steve Wertheim

I have handed out so many thousands and thousands of broadsides at UCLA that it seemed any Jewish student who was interested in the Gospel would have run into me. Well, if not me, at least one of the Jews for Jesus.

But shortly before the end of last school year, I was speaking to a group of Christians on campus one Friday night when I met one Jewish student (maybe one of many!) who hadn't heard of Jews for Jesus.

Dan came to the Bible study with his Christian roommates and after my talk, he quietly approached me. I was pleasantly surprised when he expressed his happiness in meeting a Jewish believer in Jesus. He explained, ***"I'm Jewish, too, and have been giving a lot of thought to believing in Jesus. A lot of my friends, and all of my roommates, are Christians, and I think this is what God wants from me, too."***

Like many Jewish people, Dan wondered how Jesus fit in with his Jewishness and how believing would affect his own Jewish identity. I offered to get together sometime, and we made arrangements to meet for lunch that next week.

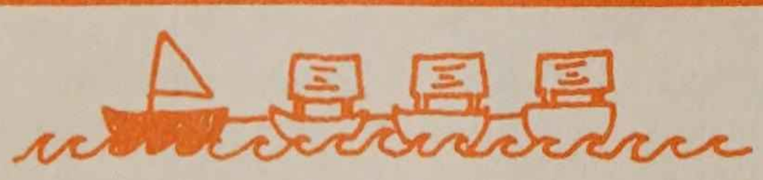
Because Dan seemed so positive and enthusiastic, I didn't even bother to call and confirm the lunch appointment. At noon on the appointed day, I stood on the corner waiting to meet him. I began to feel a little foolish . . . almost as if I had no right to be overly optimistic.

I was about to listen to that nagging voice and leave before he even showed up. Just then, Dan came walking toward me. All the discouragement and doubt disappeared as he enthusiastically greeted me. ***"Hey,"*** he started, ***"I can use your help even more than before."*** I must have looked puzzled because he smiled and explained, ***"I ACCEPTED THE LORD YESTERDAY."***

What a rejoicing I felt, and especially as I recognized the way I had almost turned aside from seeing God's victory because of my own doubt. The two of us spent a joyful lunch, talking about Scripture and the beginning of his life in Christ. Because Dan's roommates are Christians, and active in a nearby church, he had made plans to begin a personal Bible study and to meet with others. He expressed some problems he feared in telling his family and maintaining his Jewish identity, so we agreed to get together and discuss these matters.

I felt that God gave me a unique role of encouragement in this case. It was special to see myself in relationship to the many other believers who are reaching out to this new brother in Christ, as we work and witness together in the name of the Lord.

Pray for Dan and for the many Jewish people who, like him, have had the Gospel around them but are waiting for friends to tell them more.



LEISURE EVANGELISM?

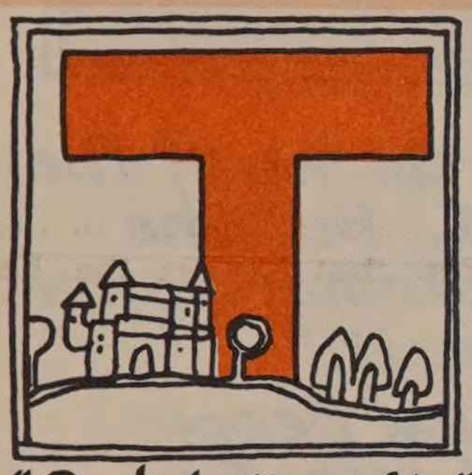
What do you think Jews for Jesus do on their free time? Mostly the same thing we do all the other times . . . tell people about Jesus, hand out literature if we spy a line, or look for opportunities to share what God has done in our lives. However, even among such enthusiastic witnesses, we have preferences about the WAY and WHERE we'd like to have God give us opportunity. For instance:

1. **Barry Rubin thinks that sailboat evangelism would be nice. We could sail from port to port with a ONE WAY emblem on the mast, and witness in every port.**
2. Brad Palmer might like golf evangelism. Maybe a caddy in a Jews for Jesus t-shirt or a golf cart decked out like a mini-van.
3. **Melissa Moskowitz would appreciate a Jews for Jesus ballet troupe, whose acclaim took it to all parts of the world, where in between performances we could witness.**
4. Brian Chernock would like to see a Jews for Jesus tennis team. No doubt we'd have literature for the crowds, and lots of love for the opponents.
5. **Alan Bond might like a Safari Witnessing Expedition, or at least a Jews for Jesus wild game preserve where we witnessed to all the visitors in Madagascar.**
6. Jerry Starks would welcome a classical musical evangelistic team that interspersed its repertoire with Jewish Gospel music.

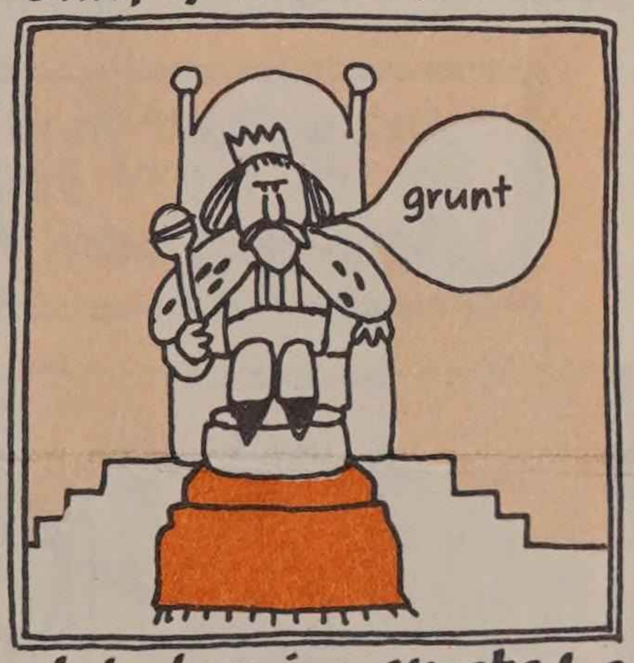
A PARABLE

By Steffi Rubin

When standing on street corners, from New York to San Francisco, it's important to be able to communicate a short message that will direct the listener's attention from the preacher to the Lord. We do this through literature, through personal testimonies, and through use of parables. Sometimes we use parables from the Bible, and other times, we write our own. Here is an example of a parable that I wrote to be given to a crowd of people on a New York street corner:



The land of DONTBELIEVE is a far away place from a long-ago time. And in the land of DONTBELIEVE, long ago, there lived a sad little people called the DONTBELIEVITS. They were little, because they didn't believe they could ever be tall. And they were sad, because they didn't believe they could ever be happy. In this land of DONTBELIEVE, people walked down the road and greeted each other by saying, "Don't believe it," to which the customary reply was, "Me neither." To make matters worse, there was a mean little king in the land of DONTBELIEVE, and his name was King DONTCOUNTONIT VII. He made all the people of DONTBELIEVE work very, very hard. Every week, work would begin early Monday morning, and wouldn't end till late Sunday night. Naturally, the king didn't <u>believe</u> in unions, or vacations, or sick pay, or coffee breaks, or social security. Occasionally, when the people of DONTBELIEVE would cry to the king to grant them a day off, the king would grunt in a belligerent manner and simply recite his own name: "Don't Count On It," he would say, and that would be that. But, at the same time, living in the land of DONTBELIEVE, there was a quiet young man, who lived in a modest home, in one of the poorer sections of the province. He worked hard, and did the most menial of jobs. He seldom spoke. In fact, the only unusual thing about him was that when one of his neighbors would pass him on the road and greet him with the customary, "I don't believe it," the quiet young man would generally answer in reply, "WHY NOT?" This unusual behavior created a stir. Some proposed that he was secretly trying to overthrow King DONTCOUNTONIT VII. A rebel! A revolutionary! Others even suggested that the quiet young man bore certain resemblance to and was even the great-great grandson of exiled old King HOPE-A-LOT. You see, several hundred years before the reign of King DONTCOUNTONIT VII, there had been a great and terrible invasion. Before that time, this part of the land of DONTBELIEVE had been called the LAND OF MIRACLES, for wondrous things did happen everyday. Then one morning, the gloomy army of King DONTCOUNTONIT III, from the neighboring country of DONTBELIEVE, charged through the sunny countryside and overcame sweet old King HOPE-A-LOT. They brought with them dark clouds



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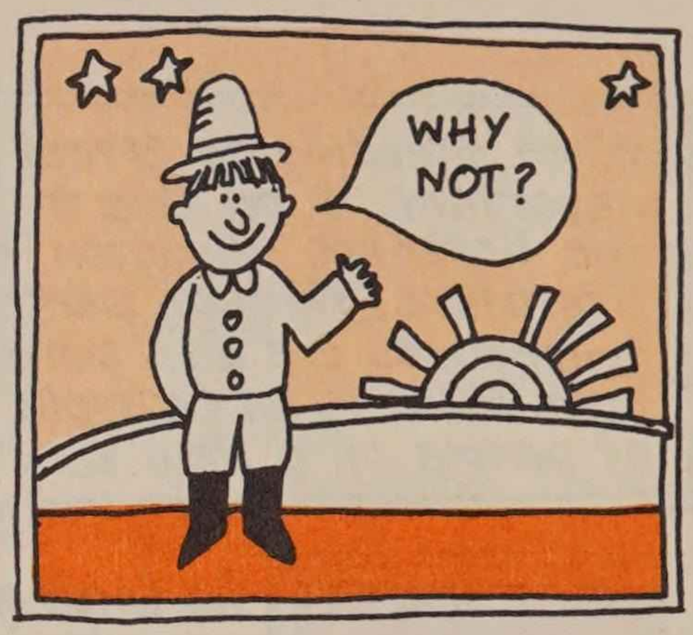
of negativity and depression. For centuries, not one glimmer of hope was found in all the land... until the day the quiet young man asked, "WHY NOT?"

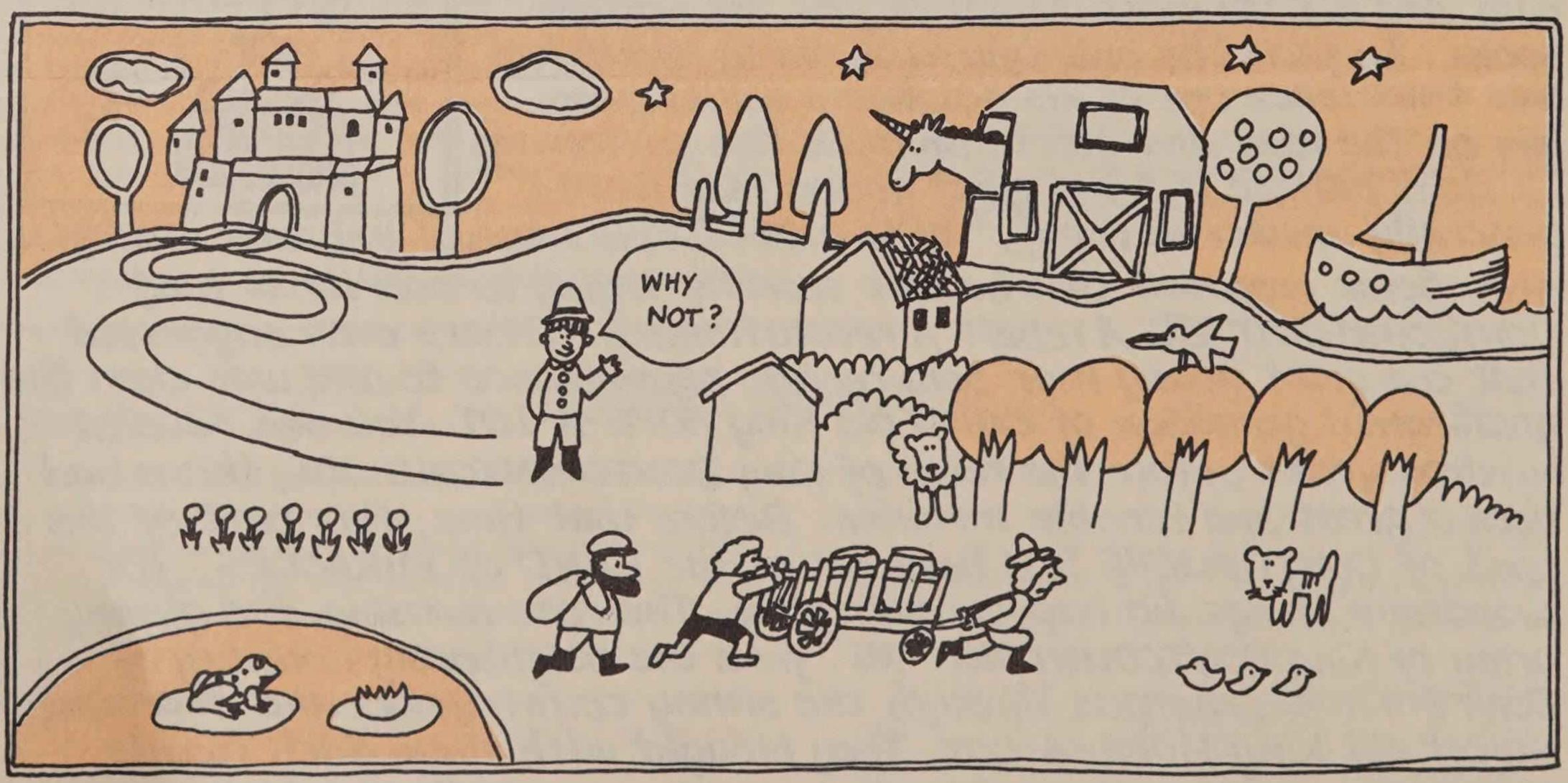


Opinions concerning the young man flew thick and fast: "Well," said one, "if he is the great-great grandson of the king, where are his royal robes?" "Quite true," said another, "and where is his royal horse and servants?" "Of course," said a third, "where is his royal ring and his scepter?" And so it was decided that he was not, in fact, a King at all. And that was sad, for indeed the young man was the true heir to the throne of the land, the great-great grandson of King HOPE-A-LOT. But the people of the land just kept on sighing their customary sigh: "I don't believe it, I don't believe it. I don't believe it."

~ Nearly 2,000 years ago a King came to the Jewish people. He didn't wear royal robes; he didn't mount a royal horse; he didn't carry with him a royal scepter. He lived quietly among his people, and came to them as a soft-spoken carpenter.

But he is the rightful heir to the throne of David, and he asks you to make him King of your life. He died so that we DONT-BELIEVITS can have a new life. And he rose from the dead to dispell the clouds of doubt and fear, so that we can live in the sunlight of God's love.

"And without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who seek Him." (Hebrews 11:6)



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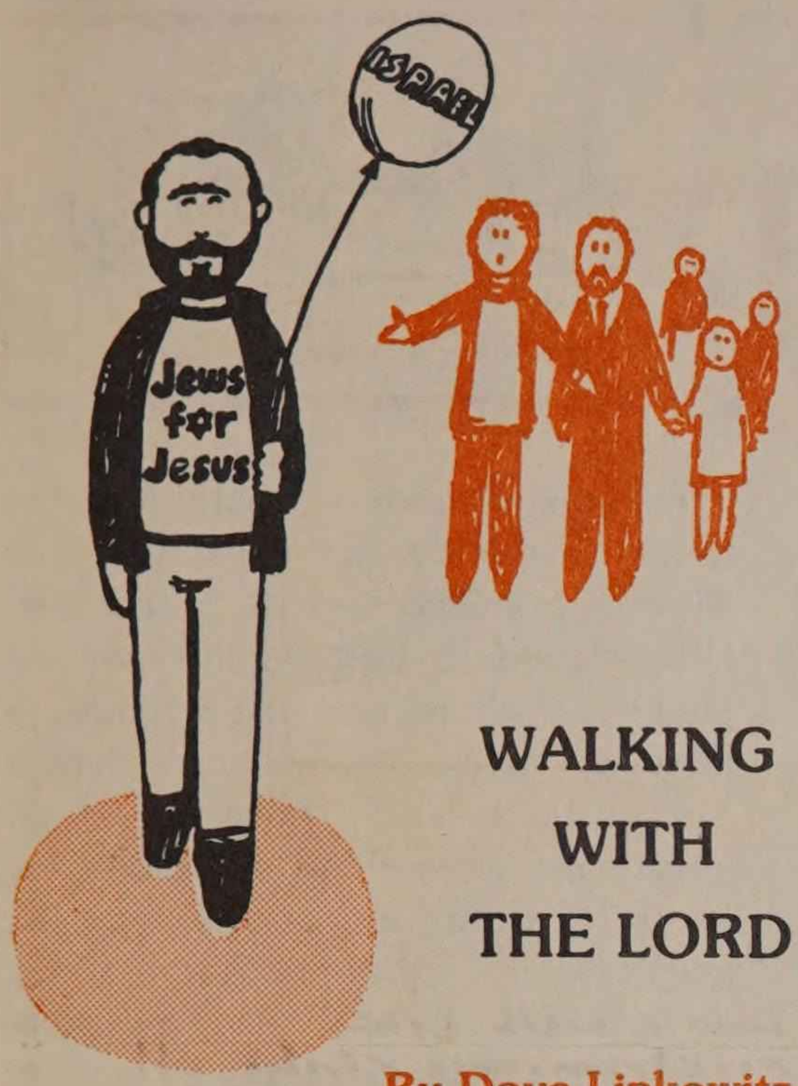


WALKING WITH THE LORD

By Dave Lipkowitz

To some people, the idea of a long walk all alone would be a very appealing thought. I am not one of those people. So when San Francisco recently had a ten kilometer "Walk for Israel," I really had mixed emotions.

I knew I wanted to show support for my people and for Israel by joining the walk. I knew I wanted to make a statement about Jesus. **But I also knew that if I wore my Jews for Jesus t-shirt, it would mean I'd walk all alone.**

"God," I honestly prayed, ***"I'm not afraid of physical violence, but I dread the isolation. You know, Lord, ten kilometers is a long way to have people avoid being seen with you. What about my making a little less of a statement. . .I'd be happy to wear my t-shirt that says 'Israel will live' on the front, and 'Jesus made me kosher' on the back. That way I could wear my cut-offs, too, and even get a tan! Why, Lord, someone will probably even ask me what my t-shirt means, and I could witness that way."*** That was my prayer, but somehow I felt I was making myself less than available to Him in the matter. Here's how He answered that prayer.

The day of the walk started out cold and foggy. . .typically San Francisco, and much too cold for just a t-shirt. ***"Oh well,"*** I thought, ***"since I have to wear a jacket, it might as well be my Jews for Jesus denim jacket and if I'm wearing a Jews for Jesus jacket, I might as well wear that on my t-shirt, too."***

I got to the starting point where they were giving out balloons to the walkers. I pushed into the crowd to get mine. I could feel stares piercing my back. They really should have another person helping tie the balloons, I thought. ***"Why not,"*** I figured, and volunteered my services. The lone Jew for Jesus, handing out balloons. But soon the balloons were gone. Too soon.

I started the long, lonely trek. Past the first check point and only eight more kilometers to go. I heard people whispering, ***"Jews for..."*** but never the last word. I felt exiled from my people in the midst of them. ***"God,"*** I kept saying, ***"thank you for my strength."***

A voice called out from behind, ***"Hey, are you from Jews for Jesus?"*** I knew the back of my jacket had 2½ inch letters declaring it, but I answered just the same, ***"Yes, I am."***

His name was Paul and he was walking with his wife and three children. **He had heard of Jews for Jesus and wanted to know more.** For the next eight kilometers and 1½ hours, we talked of my faith in the Messiah of Israel. . . Jesus. My exile of loneliness was broken, and because God had been my companion, I was able to share Him with others. Praise be to God! **Pray with me for Paul and his family, that one day they might walk for the Messiah.**

REJOICING IN ONE

Sad, but true. In today's world, even I (and I'm both emotional and talkative) don't often discuss those things which move me the most. **For instance, one of my most moving experiences was being in Jerusalem on Yom Kippur, the most holy Jewish day.** It was a realization that I stood in a land where Biblical holidays are national holidays! Things were absolutely still. No cars rushed through the normally busy streets, no businesses were open, no quick stop grocery stores catered to people taking a day off. Nothing. The only sound I heard was the wailing and praying from the synagogues, crowded with worshippers. I cried, realizing what God is able to do. . .how after 2,000 years, He recreated a nation and a language. Somehow it helped me understand that He could restore these same people to faith.

In the work-a-day world of witnessing to Jews, there are many personal experiences like my Jerusalem experience that I hesitate to share. Joys, that I wonder if anyone else would understand. The movement of God's Spirit among my people is so awesome at times, so undefinable, that even in our newsletter, I'm afraid to express the momentous events I perceive happening. And I see how others use their expressions as a means to raise money, so without "documentation" or "statistics," I let my thoughts lie unspoken.

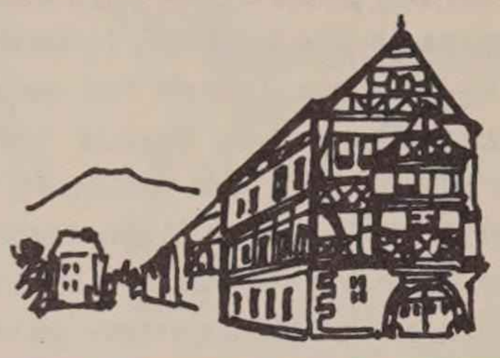
Occasionally, however, I need to break through that reserve. This morning is one of those times. In our morning staff meeting here at the Jews for Jesus headquarters, three of our workers (who attend different churches) each told about Jews who just yesterday in their church, made some sort of public profession of faith. Last week, Al Brickner told of a Jewish woman who accepted the Lord. The week before, it was the Liberated Wailing Wall who saw Deb, a Jewish girl in her 20's, come to Christ. The week before that, I answered four letters from new Jewish Christians.

But do we dare communicate this? Maybe, I tell myself, it's just my desire to see it happen, and it really isn't anything significant at all. I wonder if those I hear about coming to faith really represent an unusual show of interest. Or is my doubt the challenge of the world, the flesh, or even the evil one? Am I so numbed by the big numbers of evangelistic agencies that I've stopped rejoicing in one? **Am I so weary of the struggle to press onward, that I don't see the victory?** Somewhere deep within, I want to rejoice, but I'm afraid that no one else but me really cares. Maybe, a grim voice whispers, no one but me really cares about those five, or ten, or even one, Jewish soul.

I'm writing this piece, as much as anything, because I fear you won't want to know and that you won't see the significance in the upsurge of interest. I fear you are weary and hardened by all the information that deluges you also. **I hope you will pray God helps me, and all those who labor in this field, see that the victories are indeed real, and the participation of the saints actual.**

Amy Rabinovitz

SPECIAL MISSIONARY REPORT



Germany

By Sue Perlman

I wasn't sure how I would feel entering Germany, as a Jew or as a Christian. All I knew was that on behalf of Jews for Jesus I was to take impressions and talk with others about a possible outreach there.

In West Berlin I met with Christians of various denominations. The state church, which comprises 85% of the church-goers, does not engage in evangelism as we know it. There is the notion that you're a Christian simply by attending church or by being confirmed. I've no doubt some have a personal relationship with the living God, but they're apparently in the minority. For most, Christianity is a formal, cultural commitment.

I spent most of my time with the other 15%. Some told me of their outreach, of their hopes to see the Gospel more widely proclaimed. **The Jesus People Movement is one of the most active ministries with teams going out on the streets, singing and sharing testimonies and setting up literature tables.**

When I talked of the possibilities of Jews for Jesus coming to share a message of forgiveness in Christ, it touched many hearts. We believe the love of Christ can transcend the tension that still exists between the German people and us as Jews.

East Germany was my next stop. The people there refer to it as the D.D.R. (Deutsch Democratic Republic). I was allowed on the other side of the wall that divides Germany, only after being searched and having my passport cleared—a several hour process.

I could feel and see a difference right away. Many of the buildings still show the scars of World War II. The people look different, too. It's not that I couldn't hear laughter or see children playing, but there was an undercurrent of fear. People seemed a little more cautious, a little more careful.

I traveled through East Germany almost up to the Czechoslovakian border by train. On the train, I sat in a compartment with three middle-aged women. As things go on a train, conversations began and they quickly surmised that I was not a German. I told them I was a Jew and that I was also a Christian. This combination was hard for them to understand at first. They were eager to hear more about what I believed. We talked for several hours. They could barely speak any English and I could barely speak any German, but with God's help, we communicated. By the time they got off the train, they had heard the Gospel and had received it well.

East Germans as a whole seemed open; the church is really thriving there. Presently the government is allowing a limited amount of freedom. For instance, in East Berlin there is a bookstore where one can purchase a Bible. Of course, evangelistic activity is discouraged and those who do missionary work there must be very careful. Communications on the telephone are rare for fear that the government listens, but news is transmitted anyway, mostly by word of mouth. After all, in Jesus' day, they didn't have telephones and the Gospel got out.

When I think of the church in East Germany and in other Eastern bloc countries, I feel that Paul's commendation of the church of Rome, "First I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world," should be true of them, too. We in the Free World so often take for granted our religious liberty. We can shout from the hilltops, "Behold our God!" What a privilege!

Is Jews for Jesus going to have an outreach in Germany? We need to take some time to evaluate what the believers there expressed and whether we could make an impact for Christ by going. **Pray with us that we might decide as He would have us to in this matter.**

WHERE THERE'S A WILL. . .

In our almost five years of ministry, we have never received a bequest, which in a sense is good because we want our supporters to live long, happy lives on earth until Jesus comes. But should it be His will to go on sooner than some of the rest of us, you might want to make a provision through your will to keep the Gospel going to the Jewish people until He comes again.

If you have named us in your will, or would like to, please let us know. When it comes to money, you can't take it with you, but you can send it on ahead!

ATTENTION: EAST COAST HEBREW CHRISTIANS

This year's Jews for Jesus East Coast Ingathering will be the last weekend in September. It will be a time of spiritual insight, warm fellowship, and mutual encouragement. **Interested Hebrew Christians can get more information from our Jews for Jesus in Boston, P.O. Box 158, East Cambridge, Massachusetts, 02141.**

PRAYER REQUESTS

Pray for us as we make assignments for next year. Some of our workers need to finish raising their support before they can be assigned to a work, and others need additional training. Please pray as we consider the matters of where God would have us assign people.

When you get this issue of our newsletter, our evangelists will be in the middle of our intensive, extensive, summer witnessing campaign. We will be on this campaign until August 5th. Please continue to pray for the witnessing as well as for the follow-up.

SUMMER WITNESSING CAMPAIGN

THE JEWS FOR JESUS NEWSLETTER

JEWS FOR JESUS PO BOX 377 SAN FRANCISCO, CA 94101 volume 10: 5738

JUN 05 1978

GRADUATE THEOLOGICAL UNION 1962

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WHAT IS A CAMPAIGN? By Moishe Rosen, leader of Jews for Jesus

The paradox of the Christian life is that we are to follow Christ's example of meekness and love, yet we are warriors in an invisible battle for God. Paul admonishes Timothy (II Timothy 2:3) to endure hardship as a good soldier of Jesus Christ. In Ephesians 6 he also speaks of the Christian life in terms of spiritual warfare. We Jews for Jesus have borrowed some army language to describe the toughest, most intense activity of our entire ministry — the WITNESSING CAMPAIGN. We do engage in the usual conventional phases of missionary work such as Bible studies, home visitation and production of Gospel literature, but the one activity which makes Jews for Jesus unique among all the Jewish missions is the Witnessing Campaign.

The most densely populated cities of the United States contain the highest Jewish population and they are, of course the most difficult areas in which to witness. But that's where you'll find Jews for Jesus every summer, campaigning for Christ. **A Jews for Jesus witnessing campaign is so intensive that it can only be carried out for a few weeks at a time.** And, in case you're wondering what it's like . . .

* **It's being out on a busy street wearing a smile on your face and a testimony on your front and back in the form of a t-shirt.**
* It's getting a pain in your shoulder from the heavy canvas tract bag and a pain in your arm from holding out the pamphlets to each passing pedestrian.
* **It's rising at 5:30 a.m. to pray, organize and be out on the streets at 7:00 a.m., and then working until 11:00 p.m. with two hours out for classroom work.**
* It's handing out two or three thousand tracts each day and giving testimony until your voice won't work anymore.
* **It's being willing to endure bitter words and even being spit upon and yet being able to respond in love.**
* It's memorizing dozens of Bible verses to make sure that your answers are of God, not merely the notions of men.
* **It's learning to trust God even more because your human strength fails.**
* It's standing on street corners, preaching, singing the songs of Zion, and doing dramatic skits which are parables to teach Scripture truths.
* **It's doing these things and speaking to strangers when you're probably too shy to do them by yourself.**
* It's hoping your fellow Christians will understand that this type of approach is necessary to reach people in places where they wouldn't otherwise hear.
* **It's coming to regard as normal: your sore feet from standing; your sore throat from preaching; and your sore arms from tract-passing.**
* It's coming to the dreadful awareness that most of the people you're passing on the streets are headed for a Christless eternity.
* **It's coming to the joyful realization you're doing something unique and courageous to help some of those people escape the eternal consequences of their sin.**
* It's a delightful time of meeting people who came to Christ through the witnessing campaign the year before.
* **It's making friends and finding comrades who've stood with you through a tough time.**
* It's feeling like you're living in the Apostolic Age and are seeing people respond as they did in the Book of Acts.

IT'S AN ADVENTURE WITH GOD! And, dear reader, it's a time when we need your prayers, your financial support and your encouragement more than ever. If you want to share this adventure with us, you ought to know:

THAT each 100 of our broadside Gospel tracts costs $1.05;

THAT each campaigner must raise $600 for food, housing and transportation;

THAT postal cards saying you're praying for us means as much as money;

THAT if you encounter Jews for Jesus on the streets of New York, Boston or San Francisco, a smile will go a long way to offset some of the frowns and scowls we usually receive.

You, too, can be a soldier for Christ, whether you're up at the fighting front or behind the lines! ✡

NEEDS AND OPPORTUNITIES

For our past campaigns, we sent out special letters telling of the needs and opportunities, and many of you responded graciously by providing the necessary funds. This year we need to raise $70,000 over and above our regular missionary expenses. If you want to share in this campaign and want to do something over and above, send in your gift designated for the Summer Witnessing Campaign. At that, we think we've said enough.

UPDATE ON ISRAEL

We told you about the new law in Israel which went into effect on April 1st. The legislation, dubbed the "anti-missionary law," is intended to harass the missionaries. **Technically it is a law to prevent bribing someone to change his religion, but the sponsor of the bill, Rabbi Abramowitz, says it's an anti-missionary step.** Several Christians have written the Israeli Embassy in protest and were sent form letters designed to assuage them. The intent is very clear now, however, as we received the following communication from Rev. Baruch Maoz, a Jewish Christian minister in Israel:

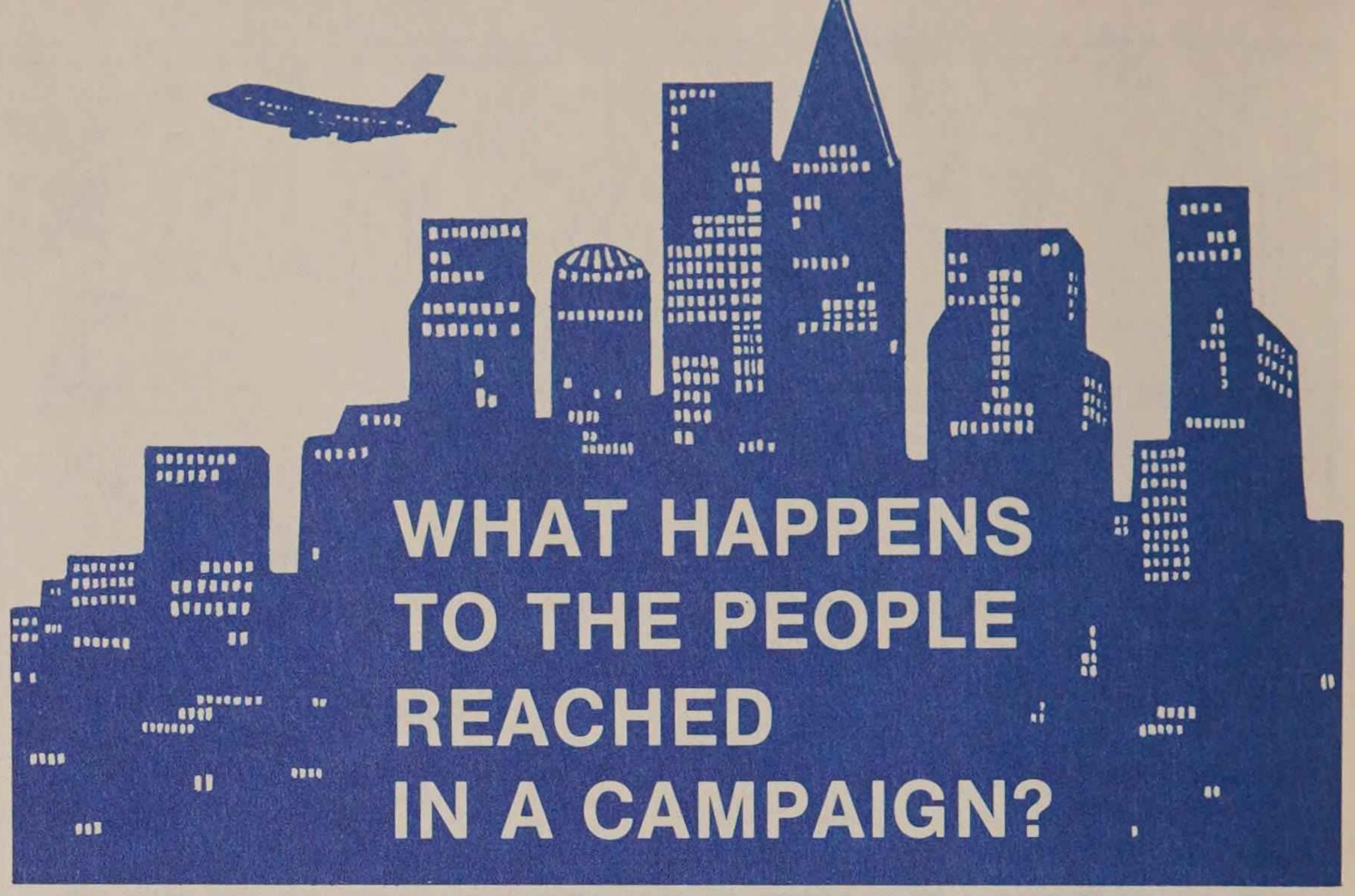
"Yesterday, April 16th, I was summoned by telephone to the police station, being told that, should I decline to come, an injunction would be issued.

"Having just returned from military duty, I hastened to the police station while still in uniform. I was questioned by two plainclothesmen from the Intelligence Department of the Israeli Police as to my activities, with special emphasis on my possibly having transgressed the recent anti-missionary law now in effect in Israel. I was also questioned about my acquaintances and co-religionists, their number and habitation.

"Previous threats to implement the law in order to impede Christian liberty of expression have now taken on an ominous reality. I have no intention of limiting my endeavors, but I do have concern for those who might be intimidated by police investigations. Assurances given by the Attorney General that he would make sure the law would not be used to inhibit Christian expression have now proven ineffective. Liberty cannot be dependent upon the good will of an official, especially when laws which compromise such liberties are in the statute book."

Those desiring to write in protest to this law can send their letters to:

Ambassador Simcha Dinitz
Embassy of Israel
1621 22nd Street, N.W.
Washington, DC 20008



WHAT HAPPENS TO THE PEOPLE REACHED IN A CAMPAIGN?

Deborah is Jewish and in her mid-twenties. Today her life is centered around Jesus. Together with her husband, Mottel, she attends church, Bible studies, and has an active witness. But in the summer of 1974, Deborah wasn't part of a marriage, a church, or the body of Christ.

She was, as are many young women in New York, an office worker in the garment district. She had grown up in Brooklyn and, while she wasn't just a "pencil pusher," she didn't have any serious career ambitions either. Says Deborah, "Mostly I really wasn't anywhere. I was into the occult, into drugs and into finding myself."

Even before that summer, she began to question the purpose of life, asking herself where she was headed. **She tried to reach deeply into her Jewishness to find the answer.** She even contacted the Lubavitcher disciples (ultra-Orthodox Jewish sect) about spending time with someone who believed that way. But before they responded to her plea for help, she began seeing Jews for Jesus everywhere she went.

It was August of 1974. Jews for Jesus had just arrived in New York City for the first witnessing campaign. That year we were there for the whole month of August and (at least as she remembers it) she got literature **everywhere.** For two weeks she politely took the broadsides, never asking more, never indicating interest.

One day she took a look through what was now a sizeable collection of our broadsides and wrote a letter to Tuvya Zaretsky since his name appeared as the author of one of them. It wasn't a long letter. It simply said, "How do you become a Jew for Jesus?"

She received a letter from us and more literature. She also received an invitation to a series of four Bible studies we were holding the last two weeks of the campaign.

Deborah attended the first three Bible studies and, though she was interested in God and a relationship with Him, she didn't come to the final study. She politely dropped out of sight; not purposely avoiding Christians but not seeking them out either.

Jews for Jesus didn't have a New York work at that time and Vince Morgan (a missionary to the Jews with another mission board) volunteered to follow up on any interested people we had met. Deborah's name, with all the others, was passed on to him.

Vince called and invited Deborah to come to a fellowship meeting he held weekly. She was still interested but wouldn't agree to do more than try to come. Several weeks went by and no Deborah. However, one night she did show up and instead of leaving with the others that evening, she stayed a bit longer to ask some questions.

Plans were made to meet Deborah for lunch the next week.

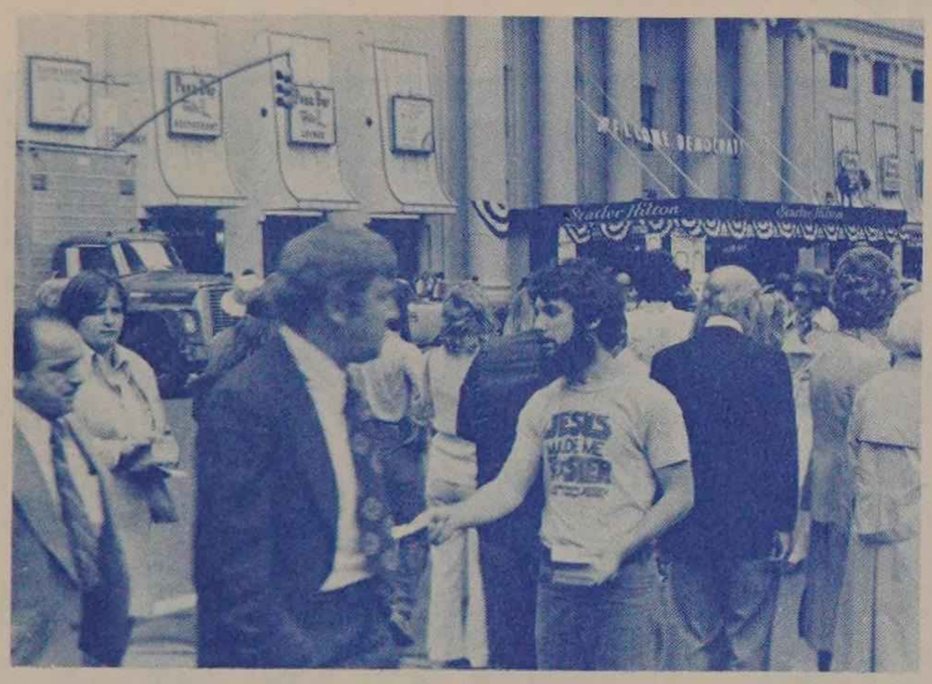
On November 20, 1974, four months after first receiving a Gospel tract from the Jews for Jesus, Deborah again listened to the plan of salvation. However, this time she was ready to receive it. It sounded so clear and so simple that she felt it would have been ridiculous to turn away from Jesus. So she turned to Him and prayed to receive Christ.

Just as her search was slow and steady, so has been her walk of faith. At first she attended Bible studies. Soon she was reading the Bible on her own. Church attendance came next; then she joined that church. Before long, she too was reaching out to others. She worked with Vince Morgan as part of a Hebrew Christian singing group, traveling for a year and a half around the East Coast to testify of her faith in Jesus.

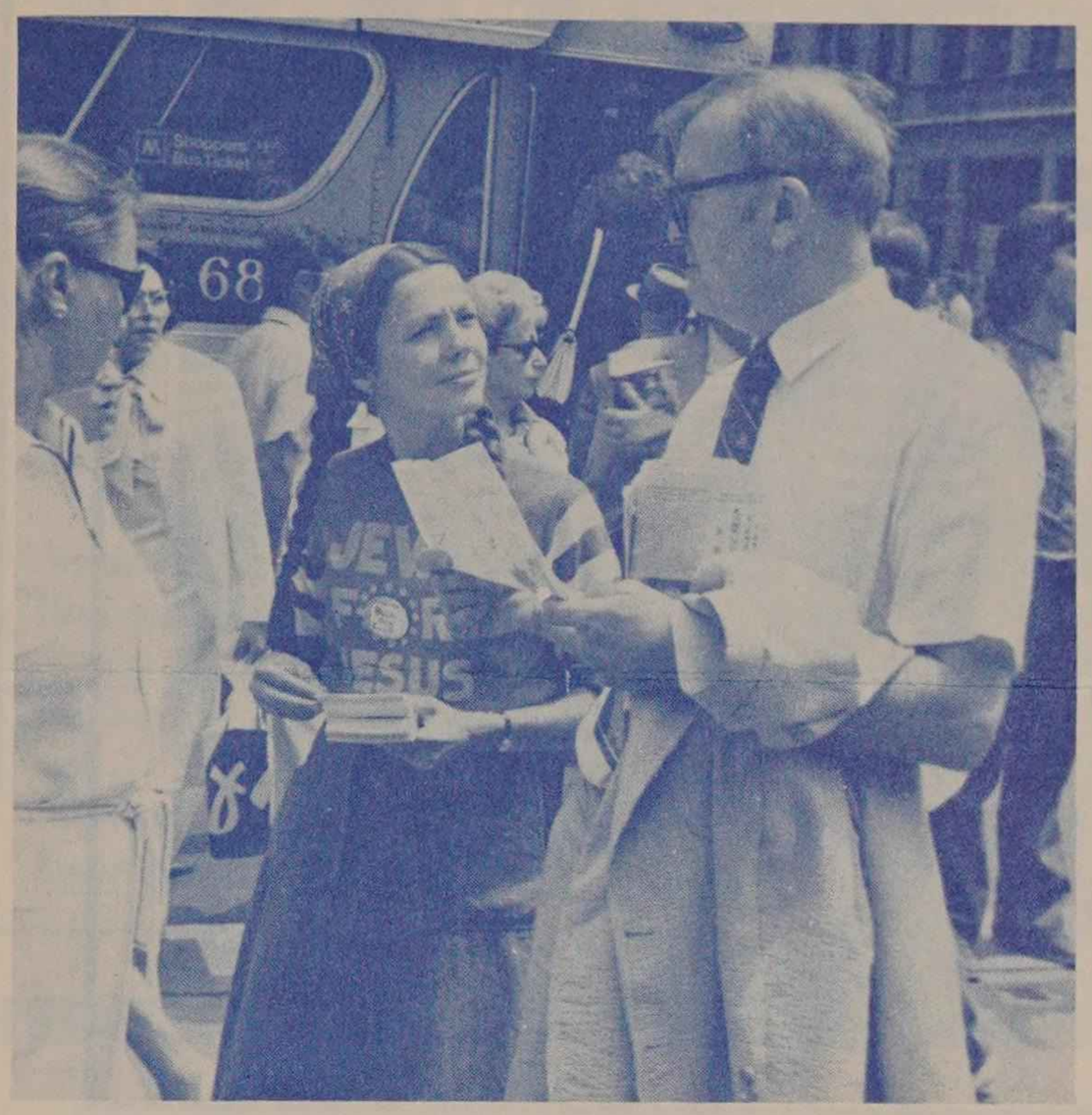
In September of 1977, Deborah married another Hebrew Christian who was part of that same singing group. Together they're active in several ministries as they continue to grow in the Lord and in their relationship together.

Not all of those who receive literature during a campaign become Deborahs. But then, there are probably many Deborahs we'll never know about, until we reach heaven.

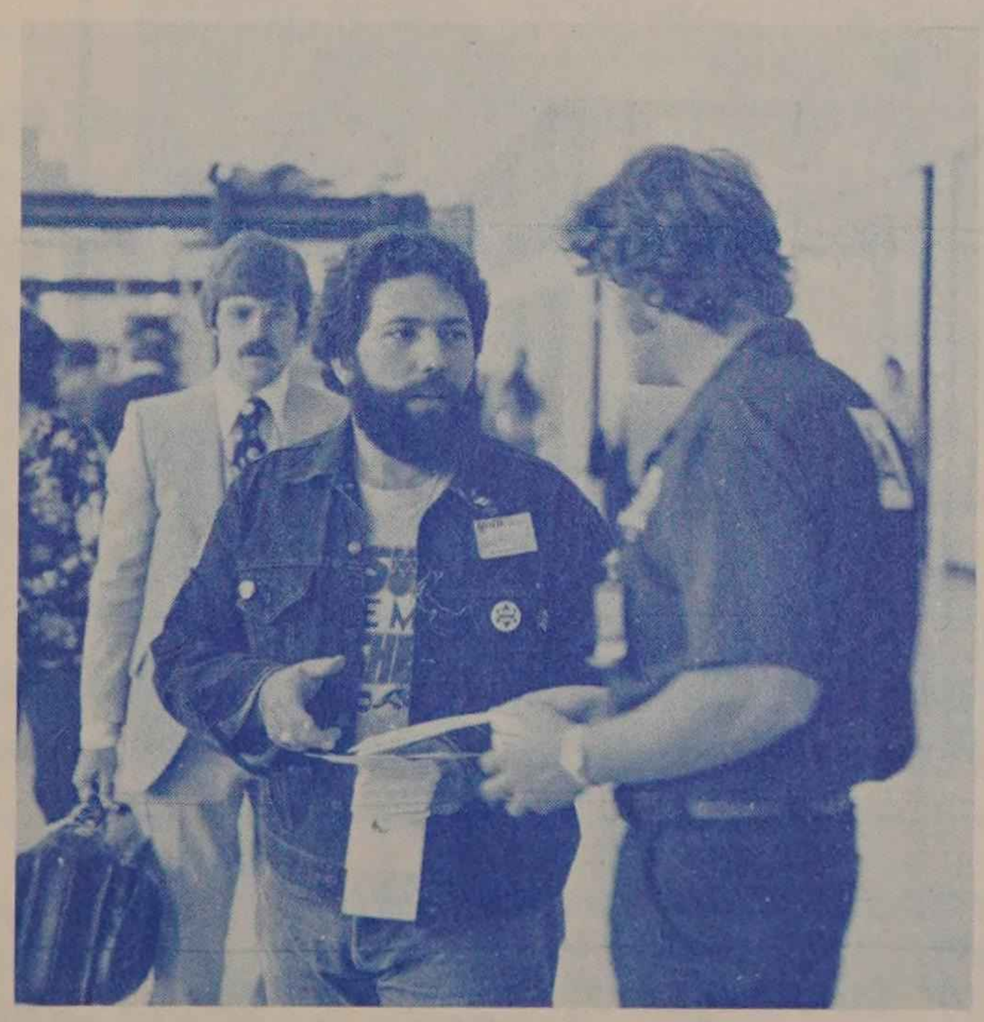
PLEASE PRAY FOR THE JEWS FOR JESUS SUMMER WITNESSING CAMPAIGN



II. Even though we can't speak personally with everyone who receives a broadside, many will call or write later on. Following up on these responders goes on for months after the campaign.

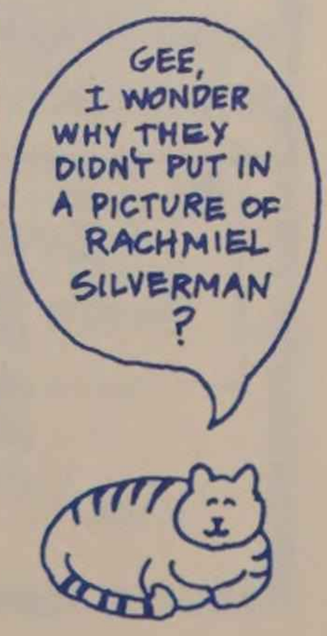


I. Meeting the subway and bus commuters with literature and a smile is one way we share the Gospel. Often, people will stop and talk and even give their names and addresses so they can receive more literature.



III. Baruch Goldstein loves to tell people about Jesus. Here, an airport employee spends his break hearing the Gospel.

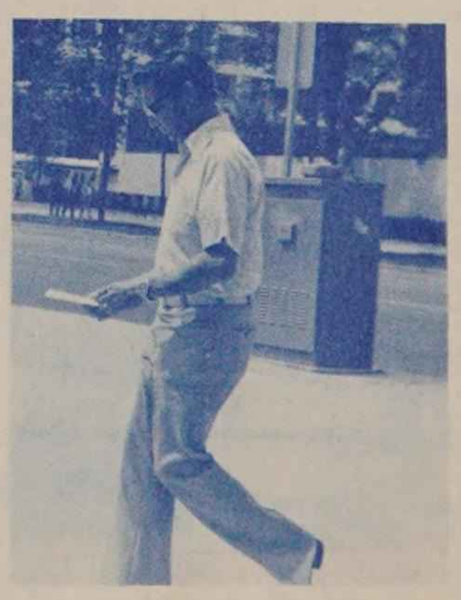
PLEASE TURN THE PAGE FOR MORE PHOTOS →



IV. When she's not doing double duty as a nurse, Martha (Brickner) Jacobs' smile goes a long way.

VI. To some, the make-up might appear strange. But it's one way in which we get the attention of non-Christians during our parabolic preaching and dramatic sketches about the love of Christ.

V. The 42nd St. Library is New York's largest - here the lunchtime crowd gathers as we give personal testimonies.



One-to-one or among crowds - we try to be where the people are. PRAISE GOD that much of the literature is read and discussed! ✡

WE MAY NOT BE EVERYWHERE, BUT WE'RE TRYING

By Steffi Rubin

On a beautiful San Francisco spring day, the LIBERATED WAILING WALL and the NEW JERUSALEM PLAYERS did a combined outdoor evangelistic outreach in downtown San Francisco. We're not home very often, so doing this rally excited us, but we wondered whether or not San Francisco would be apathetic to the message. "After all," I thought, "there are many of us at our Headquarters office and San Francisco Branch and perhaps most people have heard all they want." But I should have known better. **There are always people whom God is preparing to hear the Word!**

The lunchtime crowd gathered as we sang our Jewish Gospel music and gave testimonies through our preaching. Many were open and interested and stayed to talk afterwards. One girl, however, stayed a bit to the side until the equipment was put away and we had handed out our literature. Andi is Jewish, from New York, and first received a broadside from us several summers ago at Penn Station in New York City. I smiled when she told me that, wondering which one of our tired campaigners would be blessed from knowing that the message from one of those tracts has been carried around in this young woman's heart for years.

"Okay," she said with a friendly smile. "I've seen your vans and received your literature EVERYWHERE! At first, to be honest, I was very turned off. But seeing you today and hearing what you have to say, I think I can respect you and I guess I'm actually curious about what it is you believe."

We spoke about sin, sacrifice, forgiveness and faith. **It was new and yet familiar to Andi because, for the first time, it all sounded so Jewish to her.** She gave me her name and address, expressing a desire to keep in touch and especially to receive our pamphlet called, "Anti-Semitism: The Persecution of God and His Chosen People."

She said, "I'm really curious about what you think all that hatred stems from."

As the Liberated Wailing Wall left to return to Jews for Jesus Headquarters, she said, "It really does seem strange that everywhere I turn I see Jews for Jesus."

"Do you know what I think that means?" I asked. She shook her head but smiled. "I think it means that God is dealing with you."

Please pray for this young woman as she begins to open her heart to God.

PRAYER REQUESTS

PRAY FOR THOSE SERVING WITH US THIS SUMMER. They must each raise a portion of their ministry funds and for many this is a first-time experience. (In a sense, it's a qualification of acceptance; if they don't have a sense of immediacy with their Christian friends to communicate what they want to do, they'd surely wither under the hostility met on the streets of New York.) Pray that God strengthens them in a unique way.

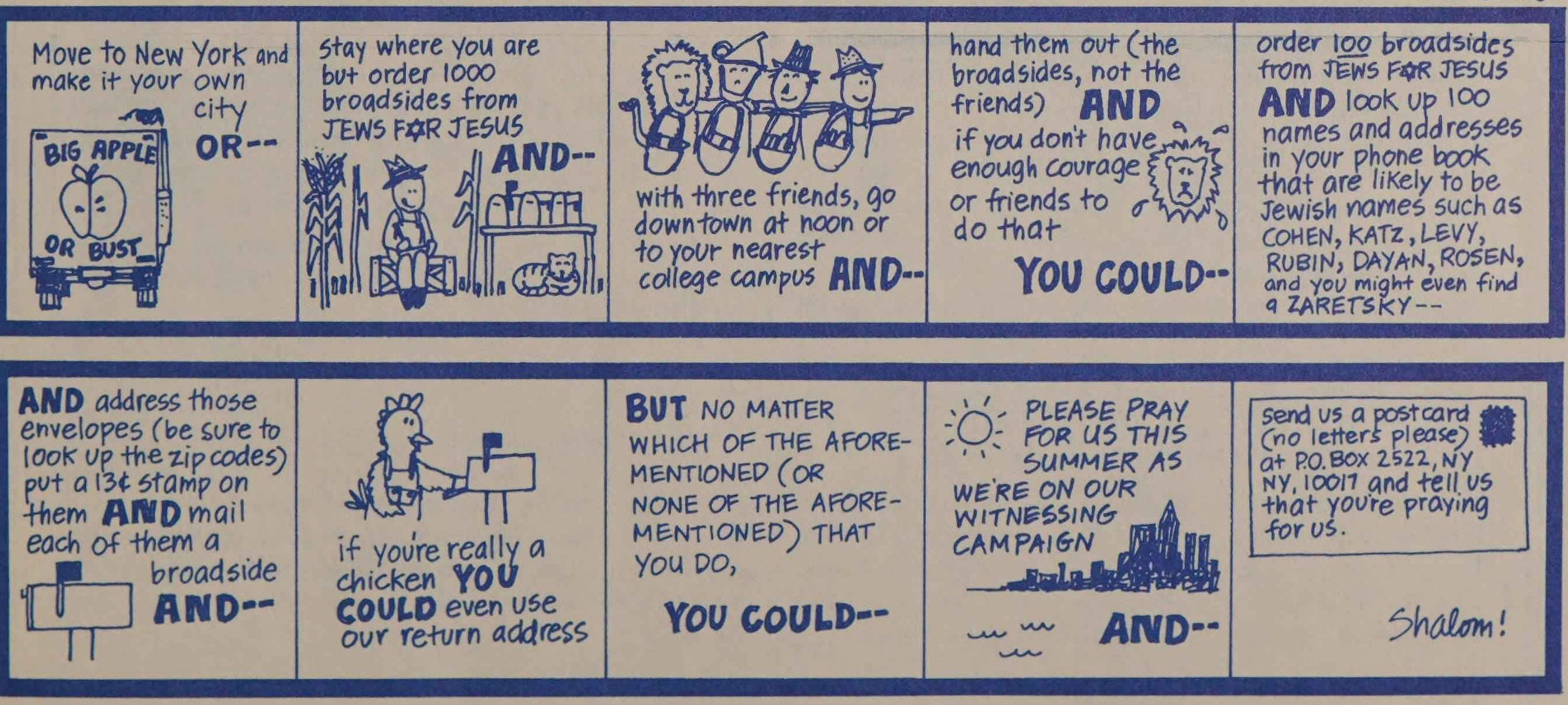
SAM NADLER HAS BEEN ON THE FRONT LINES IN ALL OF OUR LAST FOUR WITNESSING CAMPAIGNS and, as head of our New York Branch, has been responsible for much of the leadership, planning and follow-up. This year, we've made him group leader in charge of our Los Angeles ministry for the summer. Though it will be a time of change and excitement, it will be hard for him not to be in New York. Pray that God gives him many witnessing victories.

During the campaigns we face our stiffest opposition. It's when we're most likely to get slapped, kicked, spit at, or otherwise harassed. Pray that we might respond with gentle, loving affirmation of our faith in Christ.

Pray, pray, pray for the harvest.

HOW TO HAVE A JEWS FOR JESUS CAMPAIGN IN YOUR VERY OWN CITY

BOKER '78



HOW TO WITNESS ON THE STREETS OF NEW YORK CITY

Before we send our evangelists to the streets of New York City, we give them extensive training on witnessing, conversation and confrontation techniques. But there are some things you learn only through experience about witnessing in New York City:

1. **Smile a lot. That always makes everyone in New York wonder what you're up to.**
2. If it sounds like people are screaming at you, don't worry. In New York everyone talks that loud just to be heard. It's really a New York style whisper.
3. **Italian ice is not a weather term. It's a yummy, cool ice treat you get on New York street corners from a vendor.**
4. If someone yells, "Waddya crazy?" it doesn't mean he desires a notarized certificate ascertaining your mental health. It's merely his way of saying, "May I please have one of those pamphlets?"
5. **The weeping and gnashing of teeth you hear in a subway does not mean the world is coming to an end. It's merely commuters on their way to the Financial District reading the Wall Street Journal.**
6. If a middle-aged lady with a shopping bag asks, "Does your mother know you're doing this?" it's because she's a mother and she's wondering if her daughter is doing the same thing in San Francisco.
7. **Be aggressive on the subways. Otherwise you might end up in the Bronx when you only wanted to go two stops in Manhattan.**
8. If a bearded man dressed in black tells you what you need to do is spend Shabbat at Lubavitch Headquarters, he's not inviting you to spend Friday night witnessing to the head rabbi. (Lubavitch is a group of zealous, Orthodox Jews who do their own missionizing.)
9. **You will need to learn to interpret some of the New York dialect. Here are a few words to broaden your vocabulary:**

DONDER is not one of Santa's reindeer. It's a direction as in "I already got one of those pamphlets donder on 32nd Street."

CANTCHASEA is not a large body of water in the region of Brooklyn. It's an admonition like "Cantchasea my hands are full of packages already?"

SWAT is not what you do to flies. It's a remark of an indifferent pedestrian as in, "Swat if you call yourselves Jews for Jesus: I'm a Moslem for Pork."

★★★★★ CAMPAIGNS ★★★★★

We have one long, intensive witnessing campaign each summer, but we've come to adopt the term "campaign" for many of our planned, extended, special ministries held in a given area. For instance, over Easter vacation this year, we held two campaigns. One was in Southern Florida where thousands of students from all across the East Coast flock to meet one another. The other campaign was in Palm Springs where thousands of students from the West Coast spend their spring vacation in the sun.

We handed out over 100,000 pieces of Gospel literature in these two campaigns, so we had lots of opportunities to tell people about Jesus. It was not only through the literature, however, that we witnessed, but through many personal conversations. Usually, in talking to people, we found out they already had heard about Jews for Jesus, but not always in a most complimentary way. Here is a story on the lighter side, but it's not all that uncommon.

HOW WELL DO YOU KNOW BARUCH GOLDSTEIN?

By Baruch Goldstein

While in downtown Miami, I was distributing some literature when a little old Jewish lady came up to me. **She began telling me how wrong I was to believe in Jesus.** She said that if I had a Jewish education like she did, I would never have gotten involved in such nonsense.

She told me she knew all about the Miami area leader of Jews for Jesus, "that man, Baruch Goldstein." She told me how he had been involved in drugs and had been down and out, that someone had picked him out of the gutter, and that's why he believes in Christ. **She continued on and on, saying that this Baruch Goldstein is a ringleader, troublemaker and a general no-goodnik.**

By this time, Mrs. R. and I were friends and she liked me. I began telling her that some of the things she "knew" about Baruch weren't true, that I knew him well, that he was really a nice, likeable person. **I said he had trafficked in drugs and had been a hippie, but Jesus changed his life and heart and made him a whole, new person.**

I asked her if she thought I was nice and she said, "Oh, yes; you're a nice person." **Then I told her I was Baruch Goldstein.**

Her mouth dropped open! She couldn't believe it! She somehow expected Baruch Goldstein to be a two-headed monster!

Her bus came and she had to leave. I'm quite sure Mrs. R. went back to her hotel and told everyone about whom she met that afternoon. **But more importantly, I hope she realizes she can't depend on hearsay to make her decisions and that, as a result of this personal encounter with me, she considers having a personal encounter with Jesus.**

THE JEWS FOR JESUS NEWSLETTER

JEWS FOR JESUS PO BOX 377 SAN FRANCISCO, CA 94101

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A CALL TO COURAGE By Moishe Rosen, leader of Jews for Jesus

The event happened so long ago that Sam Nadler has probably forgotten it. In the early days of our Jews for Jesus ministry, we were handing out tracts and preaching on Broadway, the seamy North Beach section of San Francisco. Sam, a new believer in Jesus of only weeks, exhibited a marvelous example of zeal as he stood on the street giving his testimony. When he spoke of how God had delivered him from the various evils in his life, one man in particular grew more and more agitated. Red-faced with rage, shouting unprintable curses, he drew back his arm and clenched his fist. Sam was so intent on what he was saying about the Lord that he didn't realize what was going to happen. The impact of that protestor's fist on Sam's jaw made a sound louder than any flesh upon flesh impact I had ever heard, and I saw Sam crumple to the pavement.

Before anyone could reach him, he picked himself up, and though he was somewhat dazed, he continued to preach the Gospel of love to the amazed onlookers. As he finished his message he stood off to one side, rubbing his bruised jaw, and a small crowd clustered around him. One fellow exclaimed, *"You couldn't get me to come down here and do this for a million dollars!"*

I'll never forget Sam's answer. He managed a painful, lopsided smile from his swollen face and declared, *"ME NEITHER!"*

Yet Sam preached again that evening on that same street corner, and witnessed to many people. Some marvelled at his courage, but not I. You see, I knew who was filling him with that courage, and I knew that Sam would be all right.

Courage is a virtue to the unbeliever, as well as to the child of God. The author Ernest Hemingway made courage the theme of his life. All of his novels portray a study in courage. In his personal life, Hemingway did those brave and daring things about which he wrote to prove that he was manly. But in the end, he did the cowardly thing. He took his own life. Nevertheless, Ernest Hemingway gave a definition of courage that Christians would do well to memorize: "COURAGE IS GRACE UNDER PRESSURE."

To be discouraged is to disintegrate under pressure. Christian courage is RELYING ON GOD'S GRACE UNDER PRESSURE. **The Apostle Paul had much cause, by human standards, to be discouraged.** He was rejected by his fellow Jews, misunderstood by his fellow Christians, seemingly driven from place to place, deserted by his colleagues. He also had a "thorn in the flesh," some kind of ever-present nagging affliction, whatever it was, but the Lord's answer to Paul was, "My grace is sufficient for thee."

There are many kinds of Christian courage. It takes the courage of relying on God's grace to stick one's chin out literally, as Sam did at North Beach. It takes that same kind of courage to initiate a Gospel witness, not knowing how it will be received. It takes courage to endure under pressure. It takes courage when facing opposition to admit that the struggle is not against the opponent, but against oneself. It's a struggle to maintain ourselves in submission to Christ, for we are responsible for our own reactions and self control, not the actions of others.

Christian courage begins with the realization that God will do the good thing for us, His children, even when we don't deserve it. Courage sees distress as an opportunity to demonstrate the strength of God, for His strength is perfected in our weakness. Courage is knowing that a person who is already humble before God can never be humiliated. Therefore, there's nothing to lose.

HOW TO HAVE COURAGE IN CHRIST:

1. Allow His grace to strengthen you in being patient.
2. Know that He will not test you above what you are able to bear. You can endure more than you think you can.
3. Recognize that as a Christian you already have a victory in Christ. Claim that victory. All the rest is just a "mopping up" operation in spiritual warfare.

HOW TO PUT THAT COURAGE INTO ACTION:

Make yourself aware that Christ is your strength. Then do what He would do, not what you are inclined to do.

The truly courageous Christian is not the one who commits acts which require supernatural strength, though that supernatural strength is available to all of us. Rather, the courageous Christian is that person who sets his mind and heart to endure what must be endured, to stand for God in the place where God has called him to stand.

The courageous Christian is one who will not be moved by threats, nor will he be coaxed by blandishments or worldly benefit, though he is tested by both. The courageous Christian is that person whose sense of awe about God transcends his fear of his fellow man. **The courageous Christian believes that the rewards of eternity are greater than what can be gained in this life.** When confronted by the problems posed by a world hostile to God, the courageous Christian takes his stand and proclaims, "I can do all things through Christ which strengtheneth me."

WE'RE IN OUR NEW HEADQUARTERS or Waste Not, Want Not

By the time you receive this newsletter, we'll be located in our new headquarters at 60 Haight Street in San Francisco. Our new phone number is (415) 864-2600. However, some of the communications you receive from Jews for Jesus will have our old address (P.O. Box 3558, San Rafael, CA 94902) on them for awhile. But don't worry!! WE'RE STILL PICKING UP OUR SAN RAFAEL MAIL DAILY.

A TESTIMONY—

Meyer Leib

TUVYA

ben Avraham

ZARETSKY

(Lloyd Carsen)

Tuvya's grandpa, Alex Zaretsky, left Russia and his Kiev home in 1910 for the "Golden Land,"—that promise of hope and prosperity which lay in America. He settled with his wife Bessie in Toronto, Canada, then moved to Providence, Rhode Island where their first son, Abraham, was born.

Their home was similar to that of other Jewish families from Eastern Europe. The child Abraham soon learned to speak Yiddish and English and even began to understand the Russian his parents slipped into when it was time for "adult talk."

Bessie: I hate to mention this, but did you know that your hair is thinning on top?

Alex: So let it get thin! Who needs fat hair?

In order to blend into the American way of life more easily, the family shortened their name to "Zarsky" and eventually changed it to "Carsen." By the time Abraham entered medical school at age 17, he became known to his classmates as "Al." Al met his future wife in a New York City U.S.O. club prior to his being sent overseas during World War II. Upon his return, they were married and on April 14th, 1947, Vicki and Al Carsen brought forth a son of their own in San Jose, California. On the eighth day, at his circumcision, the baby was given the Hebrew name, "Meyer Leib Tuvya ben Avraham," and the more acceptable English name, "Lloyd Carsen."

When Tuvya reached the age of 13 and it was time for his Bar Mitzvah, two Israelis, Uri ben Yamini and Uzi Justman gave him the necessary religious training. Finally, the big day came! The synagogue was packed and at the reception afterwards more friends and relatives shook his hand and patted him on the back than he would have dreamed. In the midst of all the excitement, Tuvya, then called Lloyd, slipped quietly away from the crowd.

"I wanted to go back into the sanctuary and talk with God quietly and personally. I found all the lights out and remembered standing there at the door too frightened to go in. I believed that His presence was there and powerful in the darkness of that cavernous hall. I didn't know Him and I was afraid, so I turned and walked away." Nevertheless, this event marked the beginning of Tuvya's search for God.

Tuvya attended college at the University of Redlands in Southern California, where he received his master's degree. Like many college students in the late sixties, he took an active stand against the Vietnam war and led a hippie lifestyle. "My family was none too thrilled about all this," Tuvya recalled. "They told me to get an acceptable job, cut my hair and wear a decent set of clothing or they wouldn't let me back into the house." Shortly after graduation, Tuvya began working with a local community action group, the Redlands Free Clinic, but he wasn't very happy with his job.

"I needed to find out more about myself. A friend told me about a counseling service where I might find help. It was called CEDU (See something about yourself and do something about it). I knew that you couldn't expect to help others if you can't help yourself first. But it all seemed so hopeless." Also working at the clinic was Jean Zeller, a Christian who had been praying for Tuvya and observing his life from a distance. She asked him if he had ever called on God to reveal Himself. She told him that God had promised, "If you ask, you shall receive; if you seek, you shall find; if you knock, the door will be opened to you."

A few weeks later, a close friend sent him a copy of Hal Lindsey's book, *The Late Great Planet Earth*. "It presented some startling new facts to me. I had never heard Jesus cited as the focus of Old Testament prophecy or called the Messiah of the Jews. I never understood the nature of sin until it was described, particularly through the words of Jesus in that book. I heard for the first time that Jesus Christ is God's answer to sin, and the provider of a new life." Tuvya even went so far as to attend one of Lindsey's lectures sponsored by Inter-Varsity Christian Fellowship.

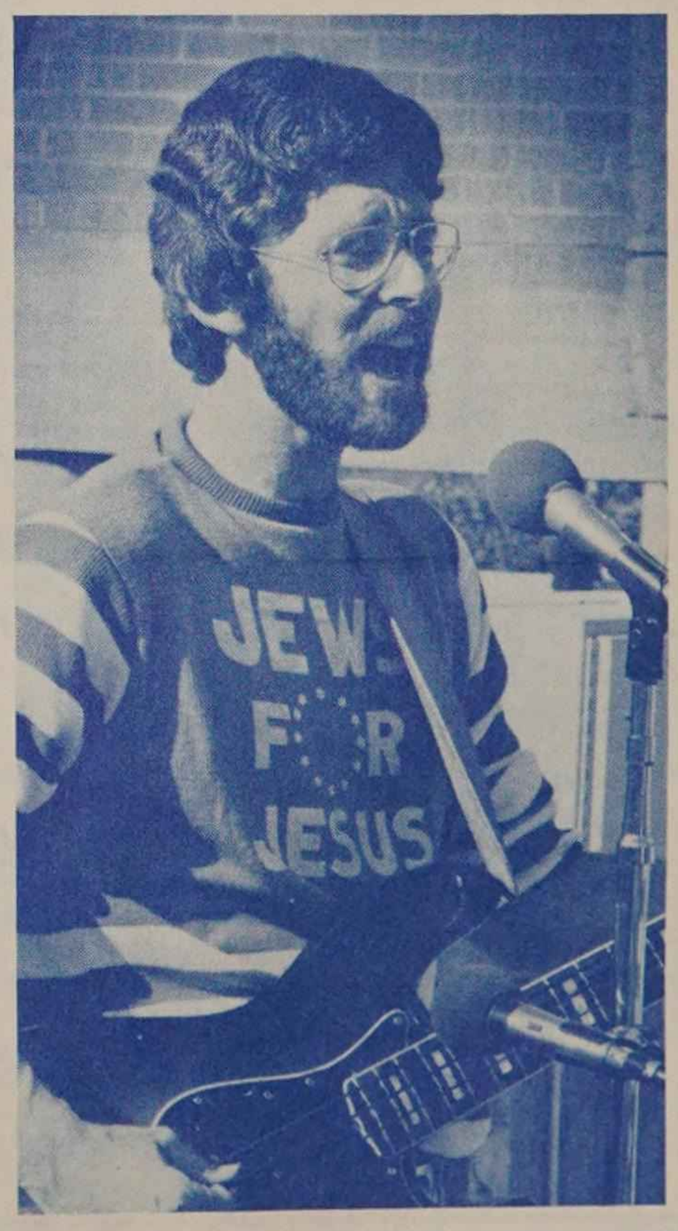
"I had originally thought that Inter-Varsity was an athletic organization. The impending apocalypse which Lindsey described seemed imminent enough. I was most amazed by the open interest in my heart to hear more about Jesus and I remembered being nervous that night, waiting outside the lecture hall until everyone had gone in. I hadn't wanted anyone to know that I was going to be there. I felt foolish. When I'd read the book, I'd prayed the prayer of invitation that was contained in it. Again, that night, silently I prayed that same prayer. Whether God heard and acknowledged at that time, I don't know. I do know that I left without faith or hope or knowledge of Him in my life. But I was aware that there was something that I had to pursue and settle.

"Before walking out of the hall, I waited off on the side to speak to Hal Lindsey. I caught him on his way to the door as he was leaving. Confused and upset I said, 'As a descendant of Abraham, Isaac and Jacob, I found what you had to say interesting.' He offered to pray for me, asking my name."

God's process of bringing Tuvya to Himself culminated with a Christian pageant called, "The Feast of Lights," at the University of Redlands. "I had been angry in the past," Tuvya recalled, "because I knew the Festival of Lights as Hanukkah, a Jewish festival. These Christians had it all wrong! But, I went that night and heard a message that had been catching my attention of late.

"It began with the opening words of John's Gospel, 'In the beginning was the Word, and the Word was with God and the Word was God.' They lit one candle. 'In Him was life, and that life was the light of men.' (John 1:1,4) I knew a strong desire then to know that life and to have that light," Tuvya said.

"During the intermission I looked around the large chapel. Here were people I'd known who were from the community. Their lives had never been a testimony of love or grace. Unable to determine who was a Christian I said, 'If these people are the product of this message, why should I ever want to be a Christian!?' Someone heard my statement and leaned over to tell me, 'The relationship which you have with God will be your own. It will not necessarily be like that of anyone else. It is just between you and Him.' With that, the last barrier fell. I could no longer say, 'It's not for me, I'm Jewish.' I saw that it was a personal relationship that could be available to anyone, including me." ✡



Tuvya spent a year in Israel and came on Jews for Jesus' staff in January, 1974. He's led our Mobile Evangelistic Team, the Liberated Wailing Wall, and is currently the group leader in charge of our Chicago work. Pray for him this summer as he heads our Summer Witnessing Campaign in New York City.

HE DID IT FOR ME

By Rich Robinson

Even though I had dabbled in the occult, I was taken aback to learn that my aunt was involved in Transcendental Meditation, and had been for a while. Somehow what has been a part of us takes on a different appearance when we see it in someone else, as if we now look at it more objectively. So it was with great concern that I approached my aunt to talk to her about her involvement with T.M.

"Do you realize that Transcendental Meditation is a religion?" I asked her. (T.M. is really a variety of Hinduism, but tells its followers that it is really not a religion at all.)

"There's nothing religious about it," she responded.

"The initiatory invocation is a Hindu prayer," I continued.

"But I never said it," she replied. (In T.M., someone else usually says this prayer in place of the initiate.)

I persisted, determined to see the discussion through. *"In T.M.,"* I said, *"when you meditate you can open yourself up to all sorts of evil spiritual influences."* But this seemed to have no effect on my aunt.

Turning the conversation around to the Person of Christ, and to His claims as the only way to know God, I asked, *"If this were true,"* making the situation hypothetical, *"would you be willing to turn from your sin and trust in Jesus?"*

I was dismayed to hear her answer: *"No, because it wouldn't be true for me. It may be true for you, but not for me."*

How, I wondered, did a nice Jewish lady like my aunt ever get caught up in Eastern mysticism and concepts of truth such as "true for you but not for me?" But as I thought about it, I realized that a nice Jewish student like myself had also once been involved in those same things. The reason? Partly because no one had ever shown me the way to a personal relationship with the God of Abraham, Isaac, and Jacob. And I remembered too that it had taken me eight months of arguing and a disillusionment with my own involvement in the occult before I came to believe in Christ.

As discouraged as I was at the time to hear my aunt's reply, I knew that our God is a God for whom "all things are possible" (Mark 10:27). So I'm looking to open up the subject with my aunt again, believing God to do His part. It takes time, but God can free people from their bondage to the cults and the false religions of this age. I know. He did it for me.

Rich Robinson is a volunteer worker in our Chicago branch and a member of the presentation group ALIYAH! He graduates from Trinity Evangelical Divinity School this June and will become a full-time staff evangelist. Pray for him as he studies and works, and that God provides the support needed for his ministry.

DIRTY TRICKS CONTINUED

Following is a letter we received from Pastor Schmurr of Sharon Orthodox Presbyterian Church, telling us about more "Dirty Tricks" those who would oppose the Gospel have used.

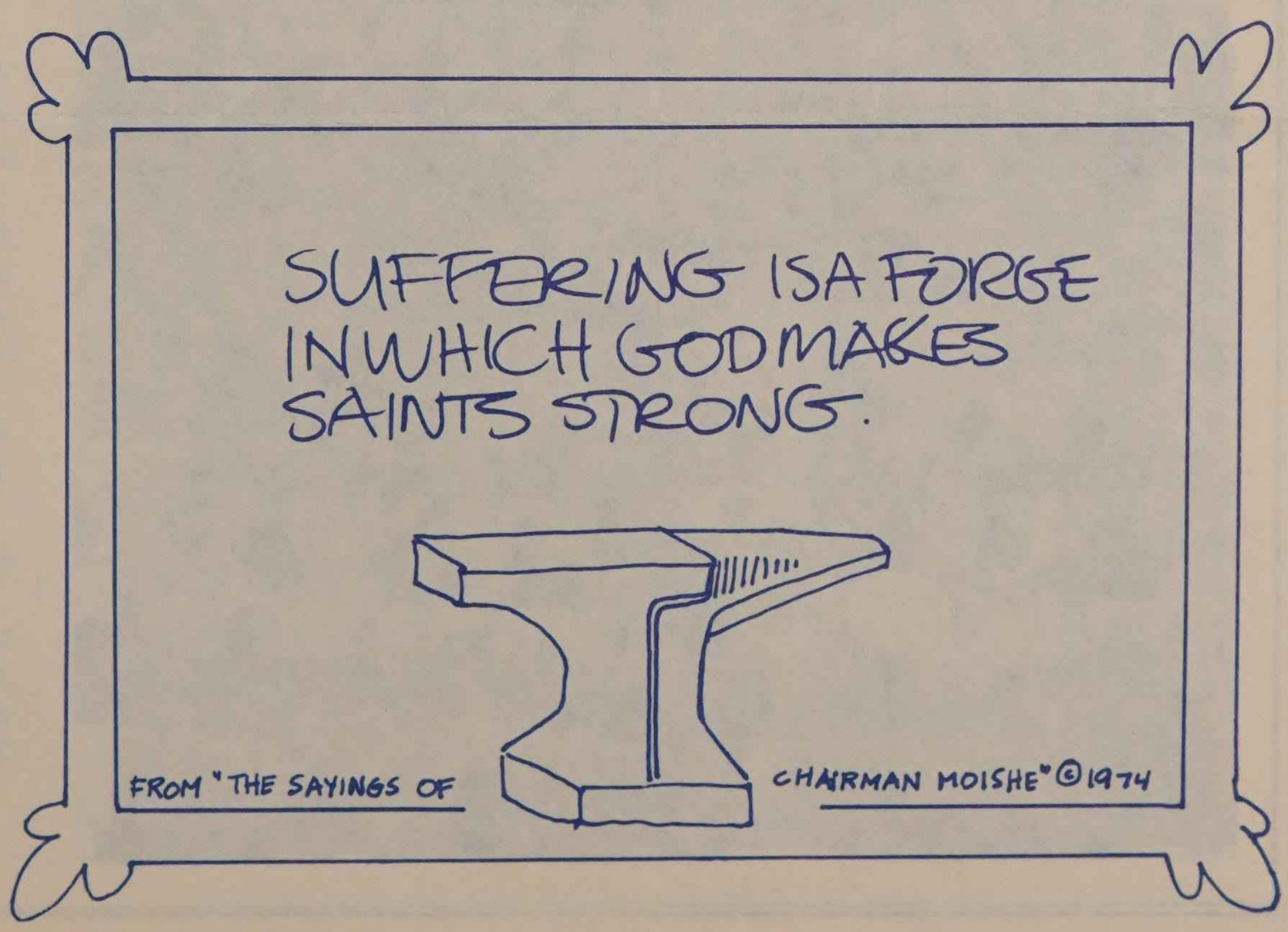
Dear Mr. Rosen:

I am writing to you so that you will be aware of some local harassment that is taking place against the Jews for Jesus organization in the Miami area. On the evening of March 16, 1978 Mr. Baruch Goldstein came on behalf of the organization and made a presentation of "Christ In The Passover." Before he spoke I received a phone call from somebody in Miami Beach asking for directions to our church; I gave him the directions thinking that he simply wanted to hear Mr. Goldstein speak. At the end of my telephone conversation however I asked him for his name and I then told Mr. Goldstein this man's name. Mr. Goldstein informed me that this man had harassed him in the past and could possibly cause trouble when he was speaking here.

We ran into no trouble during the actual meeting, but after the meeting two men were passing out literature to persons who had come to our meeting here at the church. Since one of the pieces of literature was a forged letter with a name of "Baruch Goldstein" on it, we asked the men to leave the church property. That letter used Mr. Goldstein's picture and his name and address in order to make it appear to have been written by Mr. Goldstein. The letter ends with these statements, "my ultimate aim is to get Christians to renounce Christianity for the hoax that it is, and support Orthodox Judaism, to which I am now returning. Jesus is not God." Obviously, all of that contradicts exactly what Mr. Goldstein believes and what he spoke here this evening.

The two men that were passing out the literature finally did depart and entered their car. The driver of the car pulled a revolver out from underneath the dashboard and aimed it at one of the persons who had attended our meeting and threatened to blow his head off. Of course everybody scattered at that point and we registered a complaint with the Hialeah police.

I trust that this will help you counteract any false information that this organization might be sending out about Mr. Baruch Goldstein, since we do know him to be a person who is trusting in Christ.

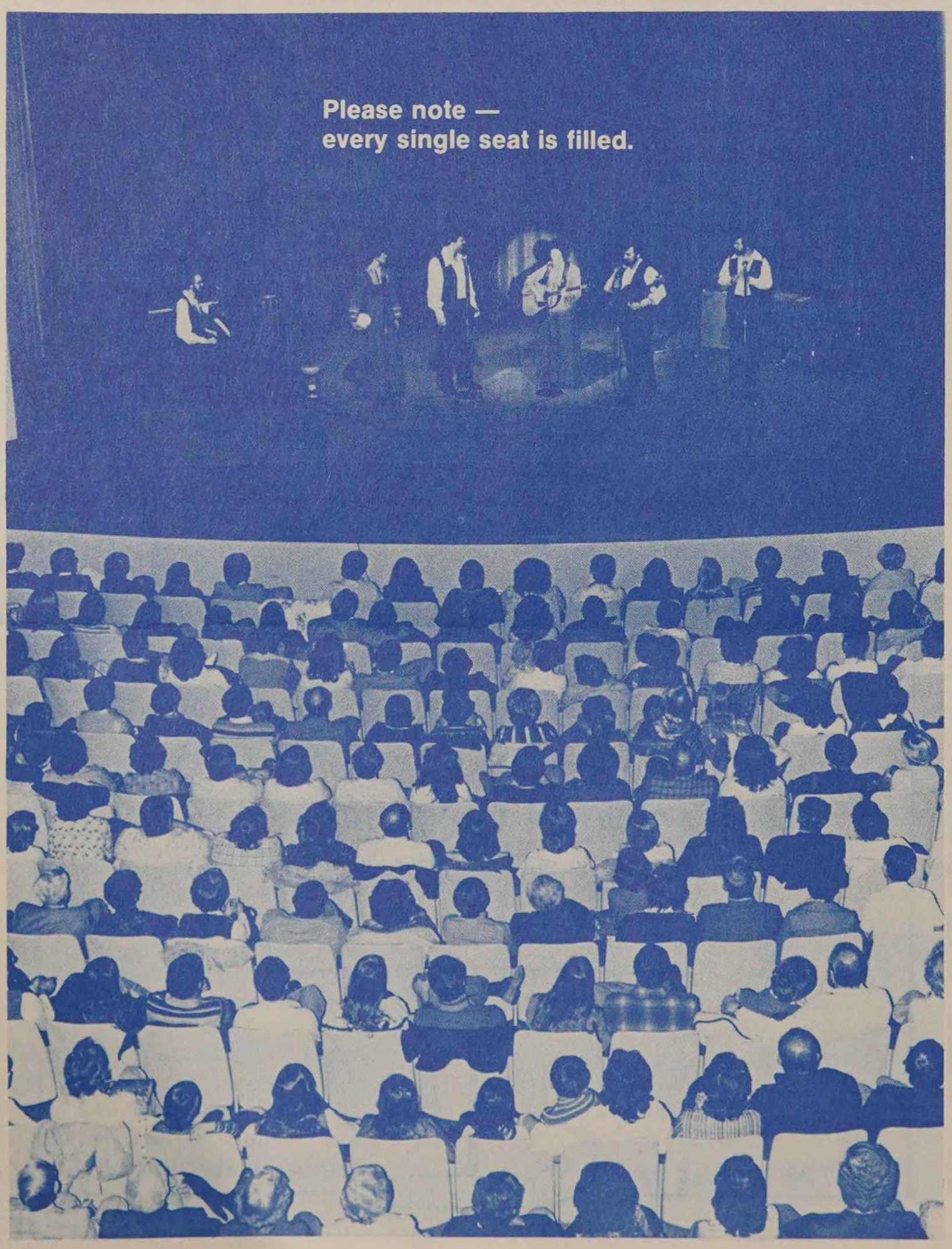


an experience of Messianic je

JEWS F✡R JESUS presen

THE LIBERATED WAILING WALL

in concert



Shown on these two pages are photos of
Jacksonville (Florida) and El Paso (Texas)
Liberated Wailing Wall is in a rented audito
to set up an atmosphere where both Chris

A program of music, drama, and a mes
clearly.

**Moishe Rosen went to the El Paso event i
and impressions of the event:**

When I was first in El Paso in January to se
auditorium available at all. Yet, I felt the urging
such an event. Just before I left town, a local
tion at the Civic Center Auditorium.

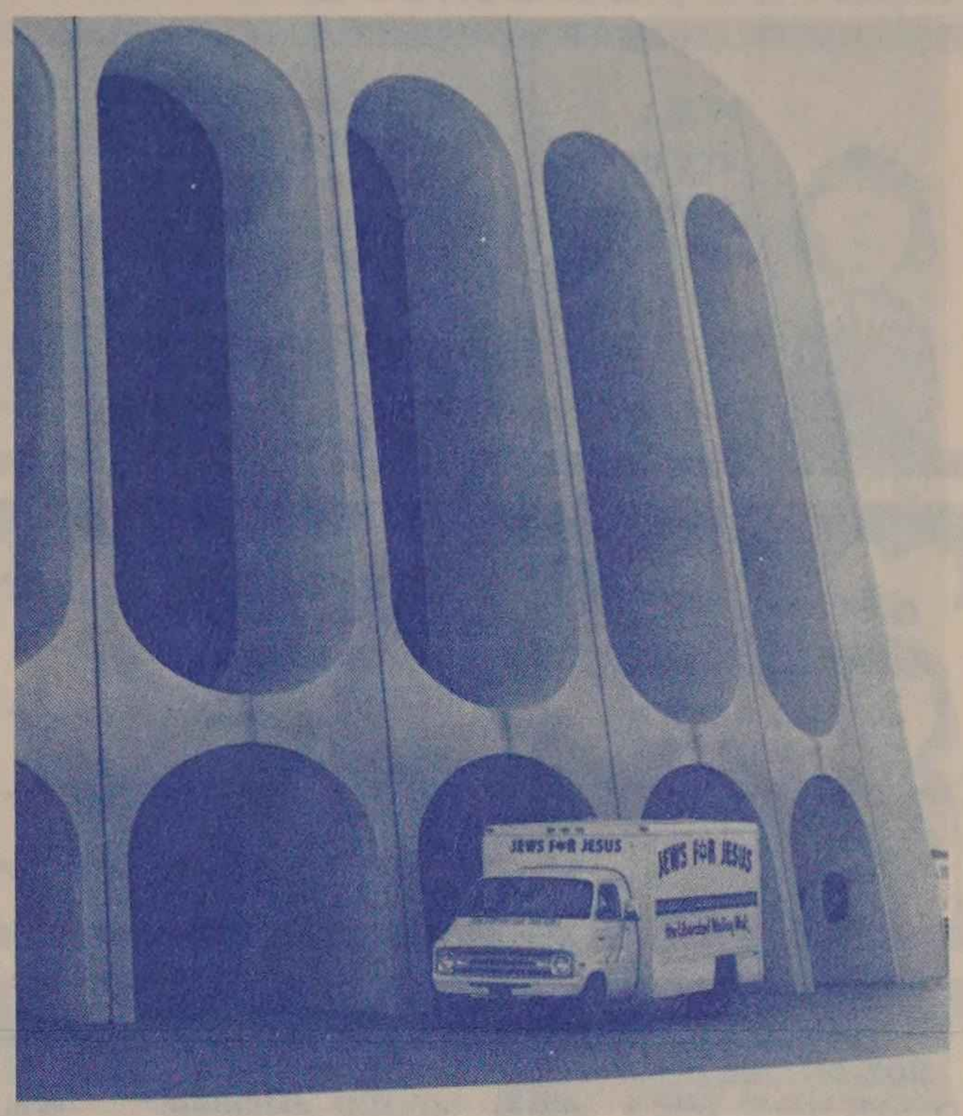
I went to see the place. It was beautiful, but I f
big. We talked about it and agreed that, if we
floor, then it might be appropriate. So we m
preparations for what we call "An Experience

I was back in California for a couple weeks an
we could chew, so I cancelled my own meetin
people of El Paso had received me well and I th
began receiving advice from knowledgeable pe
that most of the people in El Paso spoke Spanis
to bring a Gospel program. Besides that, dur
rallies, evangelistic meetings and speakers, etc
seldom get much of a crowd for "religious even
get two or three hundred people. The lower f

Now, part of the value of a rally is the testimo
in my mind that we could get a number of non
crowd, no matter how strong the program, it

Saturday night came and, much to my surpr
open up the balcony. 1,300 people came to h

I personally don't like applause for somet
groups to take "bows." In closing, the assemb
that we took them in advance. We had bowed
the audience to bow. **We then called on peo**
Praise God.



ngelistic concerts given by Jews for Jesus in
is is a new area of ministry for us, where the
n. Local publicity is utilized and we're trying
ns and non-Christians will be comfortable.
e are all interwoven to present the Gospel

arch to bring the message. Here is his report

bout planning the event, there seemed to be no
the Holy Spirit to do what could be done to plan
sh believer found out there had been a cancella-

was doubtful that we could use an auditorium so
d off the two balconies and used only the lower
arrangements, signed the contract, and began
Messianic Joy."
ealized that we had probably bitten off more than
nd planned to go down there as a speaker. The
ght that might strengthen the program. Then we
who said that our type of program wasn't right;
nd that culturally we were too different to be able
the month of February, there had been several
o top it off, the stage manager told me that they
One of the musicians told me we would do well to
seated more than a thousand.
of the group that comes out. There was no doubt
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uld be a strong minus.
that lower floor filled up very rapidly. We had to
and see the message!!
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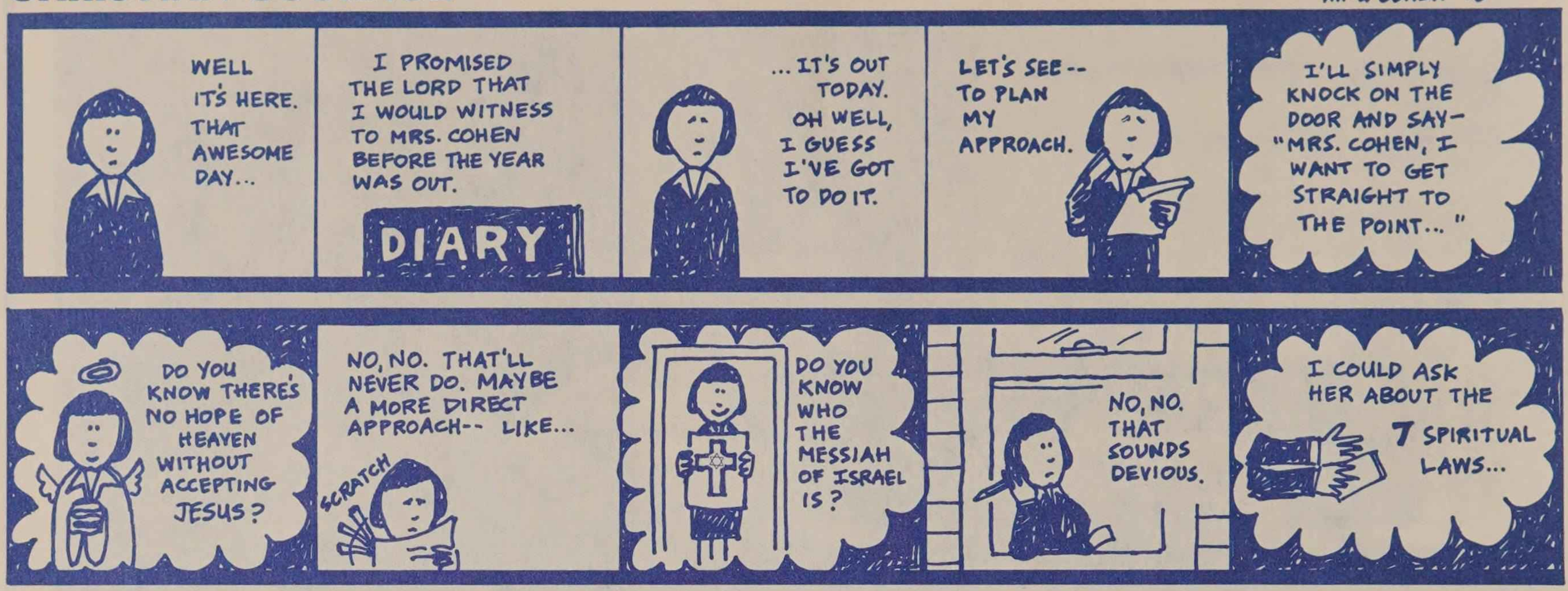
audience was told we would not be taking bows;
re the Lord Jesus Christ, and now it was time for
to make decisions for Christ and many did.



DIFFERENT GIRLS FIND CHRIST

By Ami Adlestein

What do a graduate student in counseling and a nineteen-year-old nurse's aide have in common? *They're two Jewish girls who recently prayed to receive their Messiah.*

Joan, the grad student, grew up in a traditional Jewish home in New York City, yet felt drawn to churches and to Jesus. Intrigued by the name of our group, she called the L.A. office and talked to Fred Goldstein. I followed-up on her interest and invited her to attend our Bible study, the night Moishe was in Los Angeles. Finishing with prayer, Moishe extended an invitation to receive Christ. Afterward, Joan whispered to me that she had been a coward and hadn't raised her hand. She seemed so open! But she was also wary. The next week I phoned to confirm another get-together. She had been crying. She had a lot of schoolwork and felt helpless. We talked about this sense of helplessness that extended to other areas of her life, and also about her feelings of alienation from the way people related to one another in superficial, insensitive ways. I reminded her how Jesus died and rose again to empower us to live straightforward, loving lives. She admitted that she was fighting an uphill battle against God. But she still hesitated to receive Him. I finally confronted her by asking what she was afraid of. She began to face her fears about vulnerability, change, and rejection. As she began to deal with them, she was ready. After prayer, she said she felt so relieved. **She has a real appetite for the Word and for fellowship, and has begun a regular discipleship program.**

Sheri was involved in metaphysics, cults, and especially Eastern religion. She recognized the human need for God, but she felt people could reach Him on their own power and in their own way. I tried to show her the inconsistency of her beliefs and challenge her with how vague they were. I tried to explain that meditation ultimately could not bring her the harmony she sought, because it depended on the individual who was in disharmony with God in the first place.

But Sheri's emotions exercise a lot of control over her, and emotionally her ties to these philosophies were strong.

Finally, she called one day very depressed. Her emotions were all in a turmoil. **I told her that only by centering her reality on God could she have any peace.** Only by accepting what Jesus accomplished on the cross, could all those things which kept her from doing the right, healthy thing, be washed out of her life. When I asked if she wanted Jesus to come into her life, she said yes. I still feel she has a lot to learn about her faith and about the reality of it, but her need and her love are great. Because of her emotional nature, I feel this young woman needs much prayer in her relationship with God.

Please pray for Joan and Sheri as they learn and grow in their faith.

(Ami Adlestein is a volunteer worker in L.A. branch and is part of Lion's Lambs. She is one of our scholarship students at Talbot Seminary.)

JEWS F✡R JESUS

Classified Ads

60 Haight St.
San Francisco, CA
94102

★★★

Jews for Jesus are known for their courage!! And it's true, there is a certain boldness in our witness which might be called courage. But where the real courage lies, most people never see. Here is a behind the scenes look at:

What Jews for Jesus do that takes real courage:

1. **Drinking Susan Perlman's coffee**
2. Eating Moishe Rosen's chile
3. **Refusing to eat Moishe Rosen's chile**
4. Teasing Mitch Glaser about how long it's taking him to finish his thesis
5. **Sending Baruch Goldstein a book entitled, "English as a Second Language."**
6. Telling Barry Rubin the Liberated Wailing Wall doesn't get a day off again next week, which is the third week in a row
7. **Threatening to put pebbles in Naomi Dauermann's running shoes**
8. Teasing Tuvya Zaretsky in the newsletter about anything
9. **Inviting Jim Warnock to dinner and serving anything besides a hamburger, two helpings of french fries, and a coke**
10. Asking Stuart Dauermann to play the accordian
11. **Telling Marcia Goldstein her baby isn't the most unique, beautiful little girl in the world**
12. Telling Sam Nadler that his son isn't the smartest, most promising six-month-old baby in the world
13. **Handing out broadsides on 47th Street in New York**
14. Telling Amy Rabinovitz there's another typo in the newsletter
15. **Telling Joanna Fritz she talks like a Yankee**
16. Telling Moishe Rosen we need to send out an appeal letter
17. **Writing a column like this and putting it in print before anyone else sees it**

JEWS FOR JESUS - a division of Hineni Ministries, Inc.
The following is a compilation of expenses and income for the fiscal year 1977. To those who were previous donors, we will make available in a full financial statement as examined and approved by our auditors.

INCOME

Individual support, congregational support, congregational offerings, materials sold, interest and miscellaneous	$1,863,662

USE OF FUNDS

Administration	$366,933	
Evangelism		
Fieldwork	357,551	
Literature & Missionary Tools	370,726	
Missionary Living Allowances	450,277	
Scholarships & Student Aid	49,867	
New Headquarters Facility	255,114	1,850,468
1977 income over actual ministry expenses		$ 13,194

Our auditors are Sleezer & Eckhoff of San Rafael, California

A REAL LIFE DRAMA

By Jeff Fritz

Judith is a sensitive, intellectual Jewish girl. Like many of us in Jew for Jesus, Judith was involved in the anti-war movement during the late sixties. She expressed herself through drama and was even involved in a Ph.D. program in Theater at Tufts University in Boston. She had many things going for her, but her life lacked a sense of purpose and meaning. Sensing this, Judith dropped out of her Ph.D. program and tried to change her life. She stopped her anti-establishment tactics and joined the nine-to-five, work-a-day world as a secretary. Her life charted an uneventful course until one very eventful day.

Coming in from work, she wondered what she should cook for dinner for herself and her roommate. Her mind engrossed in thought, Judith walked into her kitchen. What she saw as she entered the kitchen changed her life: her roommate's body lie dead on the kitchen floor—a victim of suicide.

In her terror and shock, Judith realized the reality of God. There could be no doubt that there must be something to live for other than a mere existence now and nothingness after death. Judith called her sister in New York and cried for help. God works in wonderful ways. Just a few months before, her sister, Robin, had accepted Jesus as her Messiah. Robin put Judith in touch with us.

I invited Judith to attend our weekly Bible studies in Cambridge. She came and for the first time in her life looked into the Word of God. As a Theater major, Judith had studied both the Old and New Testaments from a literary point of view. However, the Bible was in a totally different light now. In its words she found comfort and purpose and meaning.

I met with Judith in our Cambridge office shortly after she started attending our Bible studies. We spent several hours going over the Messianic prophecies. We read Isaiah 53 and Judith said that she believed the prophet was indeed speaking of the Messiah to come. We looked at some New Testament fulfillments. **Afterwards Judith opened her heart to Jesus and accepted Him as her Lord and Savior.**

Pray for this young Christian as she studies and grows in the real life God has provided.

A SPECIAL PRAYER REQUEST

Hofstra University is a small but beautiful campus, with a large Jewish student body. New York Jews for Jesus planned three weekly lectures in conjunction with a campus Christian club. Of the students who attended (in spite of the meetings being denounced by the local Rabbi and Hillel organization), one, Mark, was most interesting. After the first lecture, he had a few questions, introduced himself as a "Gentile Christian" and desired a Jews for Jesus button. The next week after the lecture (on Isa. 53), he had at least a dozen questions, mostly hostile. He mentioned our "lack of need for atonement since we don't sin." Sam Nadler asked him why he lied about not being Jewish and about knowing God personally. He said he thought "we'd pounce on him if we found him to be a genuine Jew!" He took several pieces of free literature before he left. After the third lecture given by Steve Cohen, Sam asked him if he'd like to further discuss Jesus. "Of course not," he heatedly replied. Since he was so faithful in coming to the lectures—he didn't miss any—he seemed to indicate an interest, however. Sam challenged him to disprove the resurrection of Christ. He said he'd try. **Pray that Mark does search the Scriptures, and that he finds the Truth of God.**

THE JEWS FOR JESUS NEWSLETTER

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ONCE ISN'T ENOUGH! By Moishe Rosen, leader of Jews for Jesus

Not too long ago, people were entertaining one another with good news and bad news jokes like: *"There's good news and bad news; first the good news—you've just won $1,000. But now the bad news—it's all in pennies!"* Well, there's good news and bad news on the Gospel scene, only it's no joking matter.

First the good news—*the "born again" movement seems to have caught on all over the country.* A recent Gallup poll reported 60 million "born again" Americans. High government officials are testifying about their new birth experiences. Other public figures are talking about being "born again." Suddenly it's "in" to be "born again." Everyone wants to get into the act!

But now the bad news—*many of those reported 60 million new births are still-births rather than new births.* The experience is not genuine. People want to climb on that "born again" bandwagon, but they want to do it their own way, not God's way.

The Religious News Service recently reported:

> "Jews can be 'born again' without becoming Christians or Jews for Jesus, says a rabbi.
>
> " 'Judaism has its own "born again" experience,' according to Rabbi Herbert Weiner, professor of Jewish mysticism at Seton Hall University . . .
>
> "This . . . 'born again' experience comes through Jewish mysticism, he says.
>
> "Jewish mysticism, which is often overlooked by modern Jews, provides avenues through which a spiritual experience can occur, faith in God can be retooled or reawakened or some other type of 'born again' encounter can take place, Rabbi Weiner says."

At first glance it seems to be good news that rabbis are telling Jews it's all right to be "born again." It's bad news, however, that they're telling them they can be "born again" without Jesus Christ.

The words, "Except a man be born again, he cannot see the kingdom of God," were first spoken by no less an authority than the Lord Jesus Christ, Himself. And he chose to speak them to a Jewish ruler, Nicodemus, signifying that Jews as well as everyone else need to be "born again."

Nicodemus was willing to receive Jesus as a rabbi, as a teacher sent from God, even as a person who could perform miracles. But he had not come to the point of receiving Jesus as Lord and Savior. Had Nicodemus been "born again," he would have seen Jesus not merely as a rabbi, but as the author of all truth; not merely as a teacher, but as the giver of all understanding; not merely as a miracle worker, but as the sovereign God who regulates all of the universe by His divine decree.

It is not enough, like Nicodemus, to admire Christ. **To be "born again" doesn't mean that we take Christ into our lives, but rather that He takes us into His kingdom. It is not a matter of our acquiring spirituality, but rather the Holy Spirit acquiring us.** It is not a matter of how we perceive God in our own cultural, ethnic frame of reference, but how God perceives us. Either we're extraordinarily shabby in our garments of sin and therefore unfit for the kingdom of God, or we are gloriously robed in Christ's righteousness.

Unlike being born, being "born again" involves a conscious choice. No one chooses his parents or the circumstances of his natural birth. I am Jewish not because in some pre-existent state I was wise enough to choose my Jewish parents; nor did I elect to be circumcised on the eighth day and be part of that covenant. Those things were determined for me by the will of God. Also, because to be Jewish is to be human, and to be human is to be a sinner, I was born a sinner.

Now when it came to the second birth, I did have a choice. God gives every man that choice. I could have said, like the majority of my people, that we Jews do not have the option as to whether or not we may receive Christ. That is what our rabbis want us to believe. But it's not what God says. I realized I could choose to accept that abundant life Christ offered me, or I could say it was not mine to choose.

However, once I accepted God's offer of the new birth, that's where my choice ended. I had to do it His way, not according to my own ideas or according to the dictates of any religious leaders.

Through my natural birth, I came to sense the world around me; but through my rebirth, I came to sense the kingdom of God, which is the transcendent reality, the ultimate reality, the eternal reality.

It was not through my original birth, but through my rebirth, that God became my father. It was not through my birth, but through my rebirth, that I became part of the household of faith and a member of the family of God. The spiritual experience didn't give me new birth; rather the new birth gave me the spiritual experience.

The problem hasn't changed much from Nicodemus' time. Nicodemus was looking for a spiritual experience. Rabbi Weiner also makes a serious mistake in thinking that the new birth can result from various types of mystical experiences. He misunderstands the term, "born again." He thinks it has something to do with the "renewal" of spirituality, with the "retooling" of one's inherent spiritual faculties. But when we are dead through our trespasses and sins, we don't need to be revived, for then we would only be revived in trespasses and sins. If you bring back to life a man who has died of cancer, he will still have that cancer and it will kill him again. We need a totally fresh beginning, a new life where the disease of sin which killed us spiritually is totally absent.

It's bad news that Rabbi Weiner is willing to allow Jews to be "born again," but not into the kingdom of God where Christ rules supreme, for that is the only way. However, the good news is that many are seeking a rebirth. Rabbi Weiner realizes this. He and many other rabbis know that a great number of Jewish people are experiencing spiritual hunger which rabbinical Judaism cannot meet. **There is a growing awareness of that true spiritual need in the Jewish community, and it is our calling, our work and our joy to proclaim that there is a new life, an eternal life, an abundant life, in Christ.**

Don't be confused by false formulas for achieving the new birth. It won't come through a guru, a rabbi, LSD, or any kind of mysticism. That new life is to be found in Christ alone.

> *"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."*
>
> —II Corinthians 5:17

PASSOVER, OR IT SHOULDN'T EVEN HAPPEN TO AN EGYPTIAN is enclosed this month. This year Passover is on April 22nd, so you can send the broadside to a friend or hand it to a co-worker. One of our favorite stories about this broadside is the one we heard from a Bible student who had just returned from Egypt. On the streets of Cairo, she glanced down and lying there face up was a copy of this tract.

SHE'D LIKE TO BE SAVED

By Sam Nadler

It was early afternoon when the call came into the Jews for Jesus New York office. I asked Steve Silverstein to take the call. I heard him answering the caller's questions as I went about my work.

Steve came to me afterward and said a woman found a discarded broadside. He invited her to that evening's Bible study at our Manhattan office. Small chance of that, I thought as I looked out the window and watched the storm dump snow and rain on 42nd Street. We'll be blessed to have any tonight!

As Bible study time drew near, it looked as though I had been right. Just a handful of stalwarts made it in that terrible weather. (I wondered whether they were angels in disguise or undercover mailmen.) Just as we were about to begin, one more came—Sheila G. I introduced myself to her and, by way of introduction, she took out the discarded broadside she had found near where she worked. I introduced her to some of the others, then started the meeting.

At prayer request time, I looked over at shy, quiet Sheila and asked if there was anything she would want God to do for her. She thought for a moment and said, *"I would like God to save me; I'd like to be saved!"*

Unruffled, I asked, *"Who would like to pray that God would save Sheila? Thank you, Mike. Who else has a need?"*

As I closed in prayer, I looked at Sheila and asked if she would like to be saved right now by asking Jesus to be her Lord and Savior and to come into her life. She said she didn't know what to say, so I suggested that she repeat a simple prayer after me. **She nodded and clearly asked the Messiah to be her Savior.** We all rejoiced to have a new sister in the Lord!

Following the meeting, Jan Cohen started to instruct her in the truths of God. She's been faithfully coming to Bible study since and will be attending church in her area. Please pray for this new sister in Christ.

PRAYER REQUESTS

Praise God for the number of Jewish people who have made decisions to follow Jesus recently!

Pray for DIALOGUE '79, a project by which we hope to encourage Christians to become involved in Personal Evangelistic Dialogue with many Jewish people.

Some of our young people who have committed themselves to attending school are finding it difficult to maintain their commitment. A couple want to drop out of Bible college and go to Israel. We feel it is God's will for them to complete what they've started and we're very concerned.

LIVING WATER IN COLORADO SPRINGS

By Steffi Rubin

Mrs. W. came to visit her son in Colorado Springs. Her son and daughter-in-law were both Jewish Christians. They had made arrangements for her to go to synagogue with friends while she was in town, but they had also asked her if she'd be willing to spend one evening in church to hear a Liberated Wailing Wall concert. *"Why not?"* she said, and so they came.

Afterwards, I got an opportunity to talk to the whole family. *"You all seem like such good Jews,"* the mother commented, *"and that tall young man over there* (pointing to Jeffrey Branman), *he sounds like he could be a rabbi; a reform rabbi, of course,"* she added hastily. Jeffrey had finished up our program with the Aaronic benediction with which he had won her heart.

We had chatted for a little while when we got onto the subject of atonement and sacrifice and sin.

"What do you believe," I asked, *"about all the sacrifices that God required on the Day of Atonement?"*

She paused and thought a minute. *"Well,"* she said, *"I suppose He wanted to teach us something."*

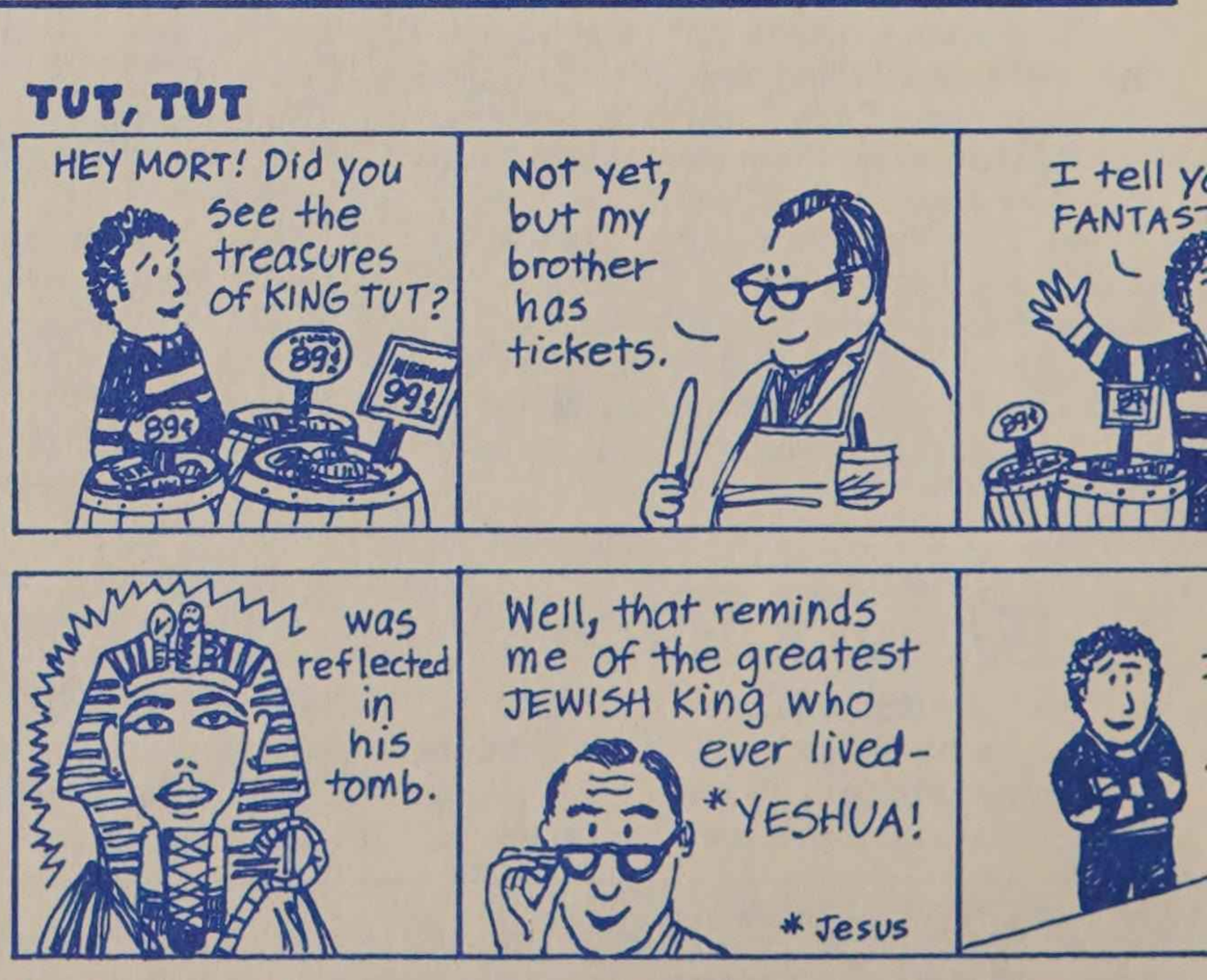
I asked whether we had already learned what God had tried to teach us, since we no longer sacrificed.

"No, I don't think we've quite gotten the message yet."

Just then her son came by, arms laden with goodies he had purchased from the Jews for Jesus booktable for witnessing to his mom. Mrs. W. gestured to her son. *"My son, he thinks he knows what God was teaching. Maybe; maybe he does."*

Mrs. W. hugged me goodbye and wished me a good day. Jeffrey Branman walked by and she sighed, *"Such a handsome rabbi he'd make."*

TUT, TUT



THE DOCTOR IS LOOKING TO BE HEALED

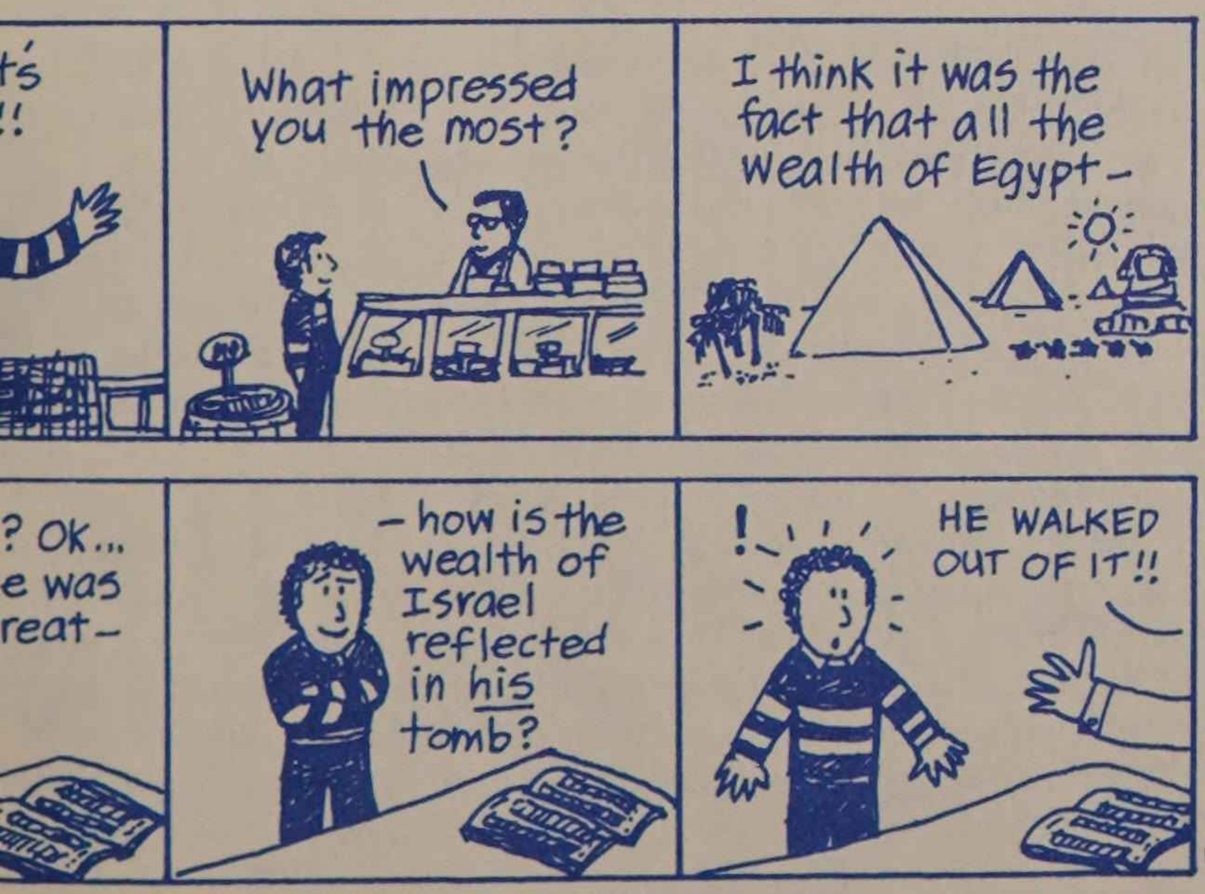
By Marty Reitzin

From the moment I entered Dr. G's office I felt that God had been preparing this man's heart for the message of salvation. My visit was the result of several calls he made to our Los Angeles office. He is an elderly Jewish man with the look of a kindly grandfather. Upon entering his office, I sat down on the examination table and jokingly told him where my body hurt. Our roles were rather reversed because, for the next two hours, he shared with me very seriously where his "spiritual hurts" were.

Dr. G. shared with me how several Christians from his past told him the good news of Jesus. Later in his life, his parents started caring more about their Jewish identity and tried to communicate this with him. But this still left him undecided about what it really meant to be Jewish. **Through the sensitive sharing of these Christians and one of our Jews for Jesus broadsides, he began to seriously consider if Jesus really was the Messiah.** He was approaching his later years and had an increasing desire to know if there was a God and if life did indeed have any purpose.

I was able to share with him how God had given me a real purpose to enjoy life and enjoy it to its fullest. During our time, Dr. G. also shared with me some very confidential things about himself, things he had never told anybody. I felt it a privilege and a burden at the same time to hear his anguish. He wanted answers to his dilemma—ones I could not give him. But I assured him that God could indeed answer him if he was open to listening.

He wanted to talk with God but confessed he didn't know how to approach Him. *"Like a friend,"* I said, *"like a friend who is also the Lord of the universe."* And so we parted with a brief talk to this friend and Lord. I have continued to be in touch with Dr. G. and would ask you to pray with me for his salvation.



THE PERCENTAGES ARE WITH US

Last June the teenagers and young adults residing in Nassau and Suffolk Counties were surveyed to determine their attitudes on religious commitment. This survey was carefully assessed by the Anti-Defamation League.

When asked if they personally knew of anyone who had joined the Hebrew Christian movement, 19% responded positively. But what is even more significant is that 41.5% answered that they had been invited to attend one of the meetings conducted by the Jewish Christian groups.

Another question was, "How do you feel about these groups?" There were four possible answers: "(a) I don't know anything about them; (b) They turn me off; (c) I would like to know more about them; (d) There might be something to their philosophy." 24.5% admitted that they didn't know anything about the Hebrew Christian groups. The highest percentage, 60%, said they were turned off by groups like Jews for Jesus. But what is really significant is that 12% said they wanted to know more about us, and 8% admitted that there might be something to our philosophy.

Perhaps all of these percentages don't mean much to you, but they add up to something very important to us. **It means that 20% of the Jewish young people are ready to hear what we have to say.** Perhaps you say that's only one out of five—well, if that's only one out of five and we can reach and win that one out of five, we will think that we've done a sizeable piece of work. **Furthermore, we think that, as the Lord Jesus gives new life to one out of five Jewish young people, the other 80% might take a second look at the Savior.**

ATTENTION: STUDENTS

Jews for Jesus has a number of part and full-time openings for summer workers in our San Francisco headquarters. If you have office or mechanical skills and would be interested in serving with us for the summer, contact us at:

P.O. Box 377
San Francisco, CA 94101

TESTIMONY OF THREE LETTERS

Our daily mail brings many letters from Jewish people which reflect a variety of views. Following are portions of three letters we recently received. Perhaps you'll pray for all of these writers and understand better the people to whom we in Jews for Jesus minister.

"Dear Meshumadim (traitors):

"Seeds were created in the past few decades by young Jews who either weak-mindedly slid into drug usage or, because of other reasons, resorted to such to solve their problems.

"These young Jews, being weak of mind and helpless in their condition, were magnetized in your direction. Unfortunately, they have been sold a bill of goods and in all actuality the bulk of them are not better off than they were before . . . To believe in your recently fostered concept serves only as a crutch and eventually will dissipate itself. Mr. M."

All of our letters don't agree with Mr. M's views. Many are like the following:

"Dear Jews for Jesus:

"Being a Jew turned onto Christ, I was overjoyed when a friend handed me a Jews for Jesus newsletter. I've only been a Christian for two months, but I was beginning to feel I was the only born again Jew around. I had almost given up hope of finding another Jew like me. I prayed about it and the same day a good friend gave me this newsletter and a copy of ISSUES. I thought to myself, "Wow! More Jews like me!"

". . . I would like to know if you could send me information that would help me witness to Jews who do not know Jesus. Love in Jesus, Miss S."

There are also letters that make us thankful to be available to answer questions, like this one:

"Dear Friends:

"I am a Jew and have decided to write to see if you could help me.

"Several years ago, my sister became a Christian, but during that time I got married and joined the service. My marriage fell apart and . . . I talked to my sister and others. I've been reading the Bible . . .

"Can you help me? I can't quite make a decision. I guess I'm afraid. Some of it is my Jewish background and I guess I've never been religious and don't know if I can be. Mr. S."

Jewish holidays are found throughout Scripture. See how you do on this

TEST OF JEWISH HOLIDAYS

1. **No work is done on the Day of Atonement because of the Scriptural admonition found in:**
   - **a.** Leviticus 23:28
   - **b.** II Chronicles 7:14
   - **c.** Romans 1:16
2. **The book of Esther is the basis of a Jewish holiday called:**
   - **a.** Christmas
   - **b.** Haman's Holiday
   - **c.** Purim
3. **The redemption from Egypt, on which Passover is based, is told mostly in:**
   - **a.** Exodus
   - **b.** Hosea
   - **c.** II Kings
4. **The Feast of Dedication, or Chanukah, is mentioned only once in the Bible. It is in:**
   - **a.** Psalm 122:6
   - **b.** John 10:22
   - **c.** Jeremiah 33:3

answers: 1) a 2) c 3) a 4) b

WHO IS TRUTH? By Jan Cohen

I first met Janet in the fall of 1977 when my husband, Steve, and I visited her in her home. (That was in the Jews for Jesus newsletter last Thanksgiving.) She was knowledgeable, well-read, and full of questions. Mostly I listened while Steve talked to her that day. The next time, it was my turn to share with her and we talked about the book of Ephesians, especially about God living in us through Jesus, and having His Spirit available to strengthen us. She felt she was in a "powerless" situation; that her husband would divorce her and her parents would disinherit her if she spoke openly about her search for truth. She had done some outside studying and her conversation was evidence that she had taken hold of some truth (also a LOT of garbage). The problem was showing her that Jesus is God.

Janet later began attending our Bible study in Queens. She drove everyone a little crazy, asking all her seemingly irrelevant questions. Often she'd stay later after the study and Steve and/or I would attempt to do our best to keep her on the real issue—is Jesus the Messiah? Is He God?

Eventually I seemed to be the only one around who was still saying, *"Hey, Janet's going to be saved; it's only a matter of time."* Those in the Bible study just shook their heads and said, *"I don't know; she's heard the Gospel so many times, what more can we tell her?"*

At the end of December, Steve and I went to Washington for vacation and deputation. When we came back, Steve called Janet to tell her we'd returned. As soon as he hung up, he came in and said, *"Guess what—Janet believes in Jesus!"*

My first reaction was, *"Oh, yeah; AS WHAT?"*

"As her Messiah." It took a while to get used to the idea. Janet says she kept reading Scripture and it finally all "clicked" for her. What's more, she told her husband AND her parents!!

I hope you'll continue to pray for Janet, now for her growth as a new Jewish believer in Jesus. We'll be meeting regularly for a discipleship program. One more thing—she told me the other day that she "just can't understand why" her husband can't see that Jesus is who He said He was!

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MAR 3 1978

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VAIN FAITH By Moishe Rosen, leader of Jews for Jesus

"And if Christ be not risen, then is our preaching vain, and your faith is also vain." --I Cor. 15:14

I was in a strange city. It was the day to worship, but I didn't know anybody or any churches. I found the Saturday paper in my hotel room basket and looked for the religion pages listing the churches. I found several listed. Right next to each other, I found two advertisements, each with a slogan to indicate the character of that church.

One slogan said: "The Friendliest Church in Town." The other said: "We preach Christ — Crucified, Risen and Coming again." I went to the second church. I liked the way they described themselves better, and it was friendly enough for me.

I already knew that Christ was Crucified, Risen, and Coming again, but I would rather stand with a church that was saying it "loud and clear" than be part of a group of people who came to church looking for friends. What a church, a person, or an organization proclaims to the world is more important than finding friends.

It is more important for me to have a worship encounter with the risen Christ than to have a good time with friendly people who are willing to like me.

Sometimes people are willing to like me if I keep my mouth shut about Christ. That's too much a price to pay for friendship.

Certain Jewish community leaders want to establish "friendship" with evangelical Christians — that is, unless those Christians behave evangelically. They propose dialogue so that a few Jewish leaders and numerous evangelicals can get together and be friends. But they make it very clear that they consider the evangelism of the Jews to be a very unfriendly gesture.

These Jewish "dialogians" are willing to set up conferences; even pay all the bills, so that they can influence Gospel-preaching people to be for Israel, for separation of church and state, for social justice and against the preaching of the Gospel to the Jews. On the other hand, evangelical Christians get to influence the Jews to be for . . . well, not for Jesus anyway.

Let me say that I am for dialogue but not the kind of dialogue where the same group of rabbis trek from conference to conference for the purposes of influencing Christians. **We need a personal dialogue between individual Christians and individual Jews, where each person can speak freely and openly of his faith, where each respectfully speaks to the other and personal prejudices can be reduced.** In such relationships trust can be built between individuals to the end that a TRIALOGUE may be established and the one true God can speak to both of them. Friendship with the Jewish community and individual Jews must be because of Christ, and not in spite of Him.

Our love for our fellow man cannot be based on our natural inclinations to be friendly and to want harmony. Our "natural inclination" is to be selfish and to seek our own welfare above others. **Rather, we must let our love for our fellow man be the love from the risen Christ shed abroad in our hearts through the Holy Spirit.**

Some Christians need to be reminded once again that the great commission of the risen Lord is not: "Go into all the world and make nice on the people." **Our commission is to preach, teach, and make disciples for the risen Savior.** But if He is not risen from the dead, if the resurrection of Christ is only another one of many conflicting opinions on religion, then maybe we all ought to quit church and find other places to meet the friendliest people in town.

MORE FROM MOISHE

Sometimes good news comes in half-heard murmurs. A friend sent me a book review published in the UNIVERSITY BOOKMAN. It is a review on the book, HOPE ABANDONED, by Nadezhda Mandelstam, widow of a well-known Russian poet. The reviewer quoted the following from the book:

> "The fact is that the resurgent intelligentsia consists of Jews and half-Jews—though they often come from grimly positivist families in which the parents still go on mouthing the same old ossified balderdash (note here that what is ossified is not the traditional Judeo-Christianity but positivism: the exactly opposite view to a modern Western liberal). Many of the younger ones have also become Christians or think on religious lines. I once said to Akhmatova that we are going through the times of early Christianity all over again, which was why so many Jews were becoming converts."

We have heard a lot of murmuring and rumbling, but no direct reports that many of the Jews in Russia are finding Christ! A while back, at the church I attend a missionary from Italy spoke. He told me of many Russian Jews coming through his area who were putting their trust in Christ.

Intuition tells me that something big is happening which may soon be brought to light. I regret that all we can do at the present time is pray for the cause of Christ among the Russian Jews. On the basis of what I know about my own Jewish people, if many Jews in Russia come to the Savior, they will be the spark to the light the Gospel fires behind the Iron Curtain.

JEWS F✡R JESUS GOES TO ISRAEL

December 6th through 26th, a team of seven Jews for Jesus — Jh'an and Melissa Moskowitz, Alan and Lyn Bond, Martha Ruth Brickner, Nikki Hevesy, and Brian Chernock — ministered in the land of Israel. Here is an account and some of the impressions of their trip, as told by Melissa Moskowitz:

Israel greeted us with the cool, balmy winds of Tel Aviv, and our first glimpses of this land of milk and honey were of the countryside between Tel Aviv Airport and Jerusalem. As our taxi sped along, I knew that this would be a trip where we would absorb the fragrance of history that made this ancient land a fortress of the Jewish hope.

Two Arabs appeared by the side of the road, donned with kaffias (the traditional Arab headdress), and their appearance startled me, for I had forgotten that we would find another people besides the Jews here. **As we climbed the road up to Jerusalem, I thought over why we Jews for Jesus had come to Israel.** In some of our discussions before the trip, we felt we could believe God for at least 100 witnessing encounters with unsaved Jews — not wanting to put a limit on God's grace or ability, we felt that 100 seemed like a fair number for a trip lasting a few weeks.

We had also come to act as an encouragement to the Hebrew Christians living in Israel, for it is a difficult place to be if one is a witnessing Hebrew Christian. We wanted to learn the needs of our brothers and sisters, and to listen quietly to their requests and burdens. We had come to learn, not to teach. So, what we had before us was a new and exciting task, and as the lights of Jerusalem appeared, I prayed that we would be able to meet God's challenges, with His love and His grace.

Our first few days spent in Jerusalem were filled with visits to the historical sights every visitor to Israel must see — the Western (Wailing) Wall, the Mount of Olives, the Garden of Gethsemane, the Knesset, the old city of Jerusalem. Our feet ached, and yet our hearts were filled with wonder with what is such an ancient and yet enduring city. We traveled on the public bus system, and wore our Jews for Jesus buttons just about everywhere. Needless to say, conversations were struck up with many Israelis, Arabs, and tourists — all inquisitive as to what a Jew for Jesus is, and how one can even be such. **More than once we realized how many Jews here are open to hearing the Gospel.**

On various side trips out of Jerusalem we visited such places as Tiberias, on the Sea of Galilee — the waters really do invite one to picture Jesus as having walked them — to Safed, a small artists' town, home of the Jewish sect of religious mysticists — to Haifa, drenched in the history of majestic Mt. Carmel.

Another day's trip took us to Masada, a fortress under excavation and restoration. Here the Jewish Zealots had resisted the Roman army to the point of mass suicide, rather than forsake their religion or their ideals. To reach Masada one may either climb the hour-long treacherous Snake Path, or take the cable car. (I won't tell you which half of our group braved it up the mountain on foot.) Here at Masada we heard the only hostile remark about our buttons, for the whole trip — an American woman said, *"Every time you wear that motto, you turn a knife in every Jews' heart."*

But the best part of our trip, perhaps, was gaining some insight into the Israeli mindset. Through the various evangelistic dialogues we had everyday, we learned that many of the Israeli Jews do not hold the same prejudices against Jesus that American Jews do. Sometimes an American Jew will feel his existence as a Jew is threatened and will cling even tighter to his Judaism, whether he practices it or not. Therefore, Jesus, or Jews for Jesus, or Christian groups in general, are more threatening to his very identity — thus, the hostility.

This is not true for the Israeli Jew, however. He is more secure in his Jewishness, by the very fact that he is in the majority. His is the Jewish homeland. Israeli Jews are first Israeli, and only secondly Jews; that is, they put nationality before religion. Their existence and very being is tied and related to their land and their struggle for freedom. **Bringing the Gospel to this country is not as difficult as some have been led to believe — in fact, the Israeli Jews were not threatened by our claims to be Jews for Jesus.**

On a few of our side trips we stayed in youth hostels. Often, these were not the most comfortable accommodations (we found out just how spoiled we Americans are), yet they afforded us with some of the best opportunities to meet and speak with the Israeli people, and with other travel-weary European and American tourists. It was at one of these hostels that Nikki and Martha Ruth led a Russian Jew to Jesus.

We visited, ate, and worshiped with some of the Hebrew Christian groups in Israel. At one of the services, we observed a rather unusual, and amusing practice. An American Jew from Chicago, who is now an Israeli citizen, was giving the Sunday morning sermon about Jesus in Hebrew. In the back of the sanctuary, about 40 non-Hebrew speaking visitors sat, and an Israeli Jew, with a very heavy accent and a not 100% command of the English language was interpreting the message.

The Hebrew Christians in Israel are still threshing out among themselves what it is to be in a land that does not accept them. **Though so many Israelis are open to the Gospel, the government is run by Orthodox Jews, who are making it difficult for one to be a Hebrew Christian there. This is a situation of which we American Christians need to be mindful and in prayer over.** Laws have been passed even as we were there that would end any effective missionary testimony.

After weeks of eating traditional Israeli foods — hummus, pita, shashlik, and baklava, we were able to board the El Al (the national airline of Israel) jet, feeling pleased with what had transpired. If one can feel satisfied in being a Christian, then perhaps that is what we felt. We had interacted with, lived with, witnessed to, and learned from the Israeli people, and were able to find countless opportunities to share the Gospel.

True, there is probably a spark in each of us that was ignited, a love for the Jewish homeland, and maybe even a desire to return there someday. But if anything, we are aware that Israel is primarily a people — all the Jewish nation scattered all over the world. Our debt is to preach the Gospel of peace where we are — right here in the United States where more Jews live than even in Israel. If the Lord should call us to live in Israel, we feel He would send us in the power of His grace, for it is a difficult place to live. **Though Israel beckons with a magic and history all its own, the American Jew needs his Messiah, also, and so, for now, this is where we will remain.**

A DIFFERENT KIND OF MINISTRY is available to you if you'd like to have part in our Jews for Jesus summer campaign. Besides the evangelists on the streets, we have a need for someone to take care of menu planning, shopping, and cooking for our hungry crew. If you would like to spend four weeks this summer ministering to the Jews for Jesus in this way, contact:

Sam Nadler, Jews for Jesus,
P.O. Box 2522,
New York, NY 10017.

IF YOU'RE FROM GEORGIA, WHY DON'T YOU SPEAK ENGLISH IN ISRAEL?

By Nikki Hevesy

Our stay in the Holy Land was very exciting. God blessed each one of us in many ways and we had many opportunities to share God's love with the Israelis. But one incident in particular sticks out in my mind.

We had been in Israel a little over a week. We had just arrived for a two-day stay in Eilat. It was beautiful—tropical weather, palm trees and a beach. Martha, Brian and I were sitting on a ledge near the beach, when a fellow about 25 years old came over to ask if we had a match. Even though we didn't, he continued mulling around where we were sitting. (He was waiting for someone to come by who might have matches.)

He started a conversation with us and told us his name was Tzion. He spoke broken English, yet when we asked him if he was born in Israel, he said no. He was an Israeli now, but was from Georgia.

Georgia??!!

Yes! Georgia, Russia. His family had escaped from behind the Iron Curtain five years ago. Then Tzion's gaze shifted from our eyes to my shirt where the button attached to it read, "Jews for Jesus."

"What is this?" he asked.

We explained to him that we were Jews who believe Jesus is the Messiah, that He came once to die for our sins and was coming again to set up His kingdom in Israel.

"Oh, you are religious Jews. I'm not so religious, but my mother, she is. She tells me about these things growing up. You are Chasidic (an ultra-Orthodox Jewish sect), *no?"*

It was clear that there was a language barrier. We tried again, except this time we made it simple.

"Through Jesus you can have a relationship with God and talk to Him everyday. Tzion, do you know what a relationship is?"

He shook his head from side to side, but was fascinated that you could actually talk to God.

We continued our conversation with him for over an hour. Martha and I struggled desperately to communicate the Gospel using the simplest terms possible, while praying silently.

Suddenly, Tzion's face lit up. *"Oh, Jesus makes you clean with God!"*

He was finally beginning to understand! We continued to talk. Tzion said he wanted Jesus to be his friend, too, and wanted to become "clean with God."

Martha said a simple prayer in English which Tzion repeated, but then he prayed in his own language, asking Jesus to come into his life and forgive his sins.

We will be sending him a New Testament in his native language, and are putting him in contact with other Israeli believers.

Please pray for this young Soviet Jew as he grows into a deeper knowledge of who Jesus is.

Pray for the missionaries in Israel. The new law passed against "bribing people to convert" is just a token of increasing hostilities the ministry of the Gospel faces.

KING OF KINGS

By Avner Boskey

Handing out literature at O'Hare Airport one evening, I noticed two young men about my age. They took a broadside from me and couldn't help but notice my Jews for Jesus jacket. As they stopped to talk, I noticed that one had a slight Israeli accent. I found out that they had spent a year in Samaria, a region in Israel just below the Galilee. They had both worked on a kibbutz and had studied Hebrew in Ulpan, a local language school.

"What is it that you believe?" the one named Leibel asked me. I began to share the Gospel message with him. Leibel responded to one of my words in Yiddish and, within a minute, we both were conversing in Yiddish, discussing the claims of the "Kings of Kings." He came from Mexico City and had never really been a strict follower of Conservative Judaism. **He was surprised that I, a man his age, obviously Jewish, was conversing in Yiddish yet sharing a belief which he had thought had always been the domain of Gentiles.** He encouraged me to challenge his thinking further.

"After all, the New Testament didn't take place in Africa," I pointed out.

"Of course; it took place in Israel," he agreed.

"And sin isn't a Gentile concept either. Yom Kippur (the Day of Atonement) *is definitely a Jewish holy day."*

"Again agreed."

I explained to Leibel that if Jesus is truly the Messiah, then our people have been wrong all these years. He agreed that if this was the case, it would take a lot of strength to admit and to reconsider the issue.

Pray for Leibel and his friend, that God will water the Gospel seed, and that he might come to acknowledge Yeshua, Jesus, as King of his life!

FROM OUR MYTHICAL MANUAL* OF HOW TO GET ALONG WORKING IN JEWS F✡R JESUS

It's only fair to explain to future workers that we occasionally yell at each other here at Jews for Jesus. It's not that we don't like each other, but, since most of us came from New York where you have to yell to be heard, it's just expected that if you want to be understood, you need to be loud. In our office, if you are not yelled at occasionally, if means no one likes you.

Other examples of how to understand what is being said are: When Susan Perlman says, *"Oh, I have an excruciating pain that is riveting through my head,"* what she really means is, *"I have a slight headache. Do you have any aspirin?"*

When Stuart Dauermann says, *"I have a tendency to somewhat agree that the most beneficial solution to this obvious difference is that which is most agreeable,"* he is really saying, *"I think the final answer is maybe."*

When anyone says, *"Everyone with any experience knows this is the way to do it,"* what they are saying is, *"this is the way I want to do it."*

When Baruch Goldstein says, *"I'm famished. I haven't had a thing to eat all day,"* he is really expressing, *"I'm starting to get hungry. I've only had three meals, each one two courses, in the past four hours."*

***This manual is mythical because there is no way to get along. That we ever get anything done right is a miraculous act of God.**

REFLECTION

By Steve Cohen

Eighteen months ago I sat in my comfortable home in Tacoma, Washington. I had just received a phone call that my wife, Jan, and I had been approved for full-time staff with Jews for Jesus. I didn't know just what that would entail, but I remarked to Jan that after our period of deputation: *"The last place in the world I want to be is New York City!"* Coming from my small town in Washington, New York looked like a black hole that would keep me too busy to ever allow me any comforts.

Yet, several months later the thing which I feared most came to pass—we were assigned to New York. *"Why am I so afraid?"* I kept asking myself. Perhaps because I felt inadequate and unprepared for the battle (spiritually and emotionally). Perhaps because I come from a small town which is quite peaceful and quiet. Perhaps because I dreaded the problems that big cities impose on their residents. Obviously, I had many good, human reasons for not wanting to like New York.

Immediately upon my arrival, I began working on preparations for our 1977 summer witnessing campaign. Soon, the campaign and all the activity were upon us, then just as quickly all the flurry of the campaign seemed to end. My attention had to turn to other things. . . an outreach at Queens College, a weekly Bible study, followup from the campaign, Scripture studies, deputation, and much more.

Now, a year later, I am taking time to reflect on this place of service. It's hard to believe that we've done so much in so little time. Yet, so much more remains to be done. I have learned how valuable time is, and that it should be utilized just like anything else the Lord gives us.

I've realized that my fear of the unknown almost kept me from allowing God to use me in this place. I've also seen that I had a tendency to be satisfied with what I had instead of stretching for more of what the Lord had in store.

New York is a city which presents opportunities for Christian service in many ways and many places. Instead of keeping me "too busy to allow me any comforts" I find that I cherish the creative ways my time can be used for God.

I'm still not sure why I was so afraid to come, but I can testify that I'm here and can rely more and more on Him for strength and peace.

" THE BANNER OVER ME IS LOVE "

By Baruch Goldstein

Look up in the sky. It's a bird, it's a plane. No—it's JEWS FOR JESUS!

If you have ever been to the beach in Miami on a warm, sunny day, it's not uncommon, within a three to four hour time span to see at least a dozen small airplanes towing advertisements overhead—such as "Use Coppertone," etc., and every so often the Goodyear Blimp goes by.

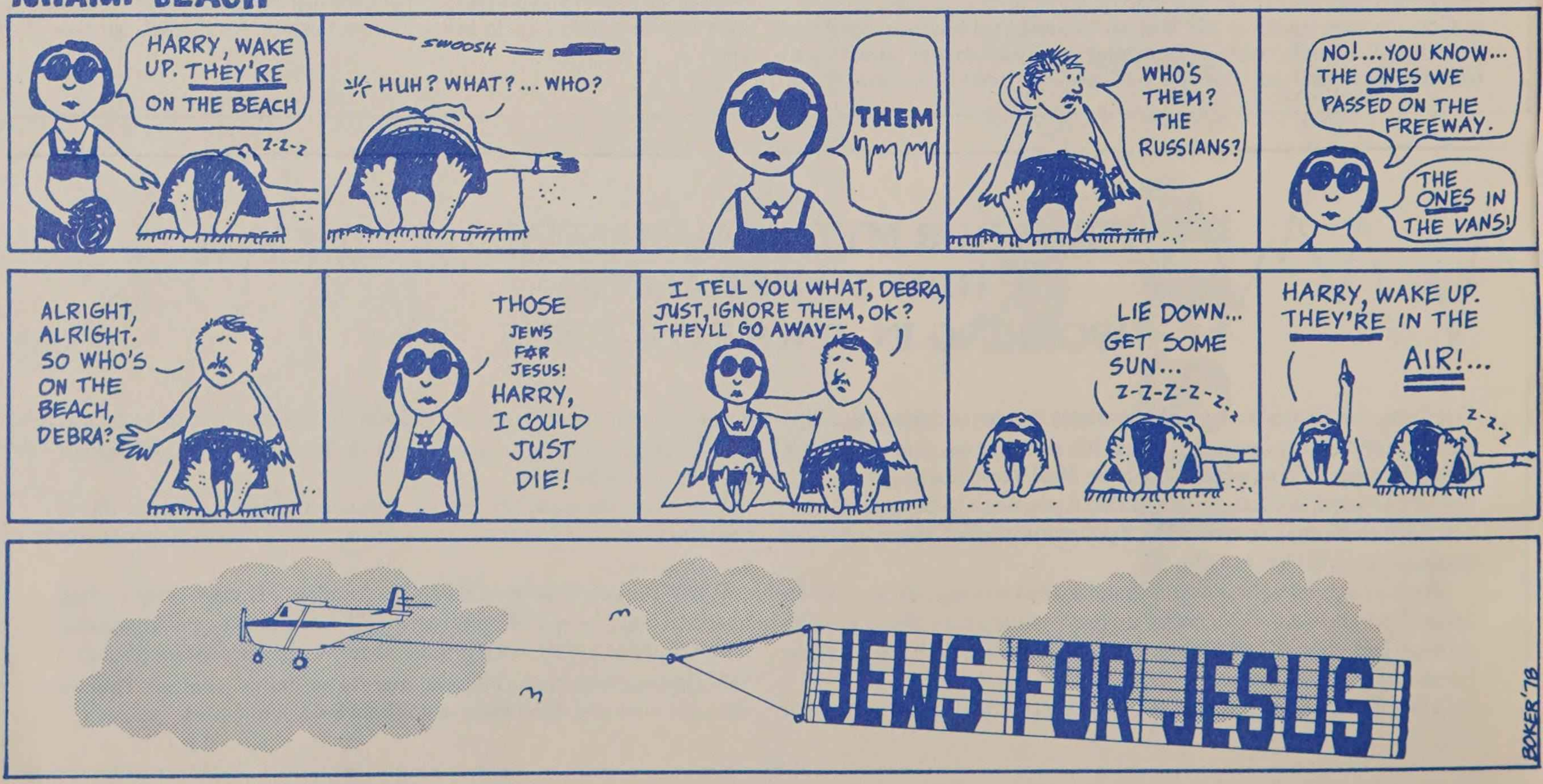
Many times, while people are lying on the sand and patiently waiting for the sun to tan them, they look for these aerial distractions. **That's when I got the idea to get a banner that says, "JEWS FOR JESUS" and fly it up and down Miami Beach.** After all, all this nonsense advertisement was being flown so why shouldn't I put something worthwhile up there for people to read?

I called an aerial advertisement agency and set a date and time. They informed me that it would cost $87.00. I knew we really didn't have the money to pay for it, but if it was His will I knew that God would provide. Sure enough, the very next day, there was a check in the mailbox for $80.00. To me this was a confirmation from God that He wanted us to do this.

When all arrangements had been made, several of us went to different locations along the nine mile stretch of Miami Beach with Gospel tracts. We witnessed for the two hours before the plane came, and in that time had many, many conversations. **When the plane flew over with a banner proclaiming Jews for Jesus, the beach was abuzz!**

That night we went to the King Orange Bowl Parade to distribute broadsides. There were at least six people who mentioned to us that they saw the banner flying over Miami Beach. We don't know how many thousands of people saw it and acknowledged it, but we do know that it did not go unnoticed.

We pray that it will provoke many people to thought and get them curious. You've got to admit that it's not everyday that one sees "JEWS FOR JESUS" flying through the sky, but I do know that one day there will be many Jews who will meet Jesus in the sky. **Please pray for our continued witness in a very Jewish area of Miami Beach.**



MERRY MESSIAH/MAS!

THE JEWS FOR JESUS NEWSLETTER

JEWS FOR JESUS PO BOX 3558 SAN RAFAEL, CA 94902 volume 4:5738

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THEOLOGICAL

PEACE THROUGH THE PRINCE OF PEACE By Moishe Rosen, Leader of Jews for Jesus

When Jesus was born, God became a man. Yet, at other times, He had assumed human form. Notable among these is when the three men appeared to Abraham in the plain of Mamre (Gen. 18). But in Bethlehem things were different. He became a man and ever will be in human form.

The baby Jesus invites our adoration, even as every infant mystically reaches our heart. Or is it mystical? It's only human to love babies—they are so dependent, so vulnerable, so needing of our protection and our provision.

By being born as an infant, Jesus made himself vulnerable. The December winds could chill. The wicked King Herod could kill. And a manger was needed to support His tiny frame.

Baby Jesus needed sleep. He needed His mother's milk; He needed to cry. And mankind looked upon this vulnerable child. "Unto us a child is born." He was entrusted to humanity for protection and provision. He could grow, He could learn, He could play little boy's games, He could be scolded by parents. He needed everything any other boy needed. Yet, there was always something that set Him apart. Unto us a child was born, but—unto us a son was GIVEN. He was not the son of Joseph, though Joseph loved him no less than if He were his own flesh. He was the Son of God. The Father entrusted Him to man.

The rationale of the Incarnation boggles the mind. Why did God do it the way He did? Theologians speculate and give answers, yet, no one can know the mind of God. And when God Himself does not give the reasons, we can only speculate. Sometimes the Almighty hints but does not tell. Those who are spiritually minded sometimes know from those hints. Perhaps God became man to show that we might one day share His nature.

The angel choir gives us a clue and much cause for speculation. "On earth peace, good will toward men." Oh, that we would exercise our volition and will to have peace. Oh, that we would choose peace over conflict. Every sinew of our physical being tells us that peace comes through strength, for no man dares to attack those who are strong. Human nature tells us that peace comes through subduing those who are weak. Yet, in the Incarnation, God's message contradicts man's inclination. **He tells us that peace comes through vulnerability.** The mighty can choose to be weak. That which is lofty can choose to be humble. Because God sent His Son, His almighty, all-powerful, I AM Son, to be a helpless infant, we need not fear the vulnerability of a new birth in our own lives. No man who ever lived had a choice whether or not he would be born—except Jesus. **Yet, we can choose to be born again, to be helpless infants before God.** We can make ourselves to be helpless in spirit, by exercising the will, the volition. We can make God incarnate within us if we are willing to be vulnerable.

God's way to peace is vulnerability—*the setting aside of human might and power and relying upon the Spirit.* This is illustrated in the teaching of Jesus, that peace comes by turning the other cheek. Picture this scene: a strong man being slapped across the face as hard as possible by a man who appears equally strong. The one who was struck turns and asks a bystander to hold a large stone. With a karate chop faster than the eye can see, he splits the stone. He grasps one of the broken pieces in his bare hand and through exerting muscular pressure, renders it into sand by the simple grinding within his fist. He opens his hand, letting the sand trickle to the ground. Facing his opponent he says, so earnestly that it will never be disbelieved, *"No matter what you do to me I would never, ever hit you back."*

The truest kind of strength is choosing to be weak and relying on God. Perhaps this is the message of the birth of Jesus, the almighty, all-powerful, omniscient, omnipotent, omnipresent God, who through a process which no man can comprehend, chose to be born as a baby. That thought is very frightening unless you love that baby, the man He became, the Jesus who died at Calvary, who rose again from the dead, and who wants to be born anew in our hearts.

A CHRISTMAS EVE CALLER By Moishe Rosen

It happened ten years ago when I was working as a missionary to the Jews in New York City. It was Christmas Eve, 1967, and most of the mission staff had gone home. I stayed behind to prepare some materials for the Urbana Conference which began the day after Christmas. On my way out of the empty building, as I passed the receptionist's desk, through the glass window I saw the telephone switchboard light up with an insistent flashing button. I used my key, opened the door and lifted the telephone. At the other end a person said, *"Is this the Jewish mission?"* I said yes. He then said, *"Well, I'm a Jew. . ."* To tell you the truth, I braced myself to once again be told off. But he went on, *". . .and I just wanted to call up since it's Christmas Eve. I don't believe in Jesus, and I've always been against what you guys are doing, but you know, tonight, somehow, it seems like it might be true."*

Being an experienced missionary, I asked for his name and address so that I could send him some literature. But he declined and said, *"You believe in prayer and believe it's the truth. Pray that God will show me it's the truth, and I'll pray the same thing."* With that my anonymous caller hung up.

Well, it's ten years later. I never heard from the man again. But then, I've been away from New York for seven years. **I did pray, and each year on Christmas Eve I think of that caller. Somehow I believe God answered my prayer and his prayer, too.**

REFLECTIONS ON GROWING UP

By Baruch Goldstein

When I was a child growing up in the Bronx, people would ask me, *"What do you want to be when you grow up?"* I told them, *"I want to be a soldier,"* or *"I want to be a fireman,"* or *"I want to be just like my father,"* (who was then in the restaurant business). If someone had told me that I was going to be a "preacher of good tidings" or a missionary, I would have laughed in his face. I would have also scratched my head and asked, *"What are good tidings and what is a missionary!?"*

I think that most of us Jews who today are for Jesus never dreamed in our wildest imagination that we would believe as we do. But, thank God, He had other plans for our lives. He knew us and wooed us and called us to be for Him.

I guess in many ways I really did become a soldier—not exactly the kind I expected but a soldier in God's army; striving, laboring, suffering and enduring for the sake of Christ and the cross. I guess I also became a fireman—again not exactly the kind we think of, but one who extends a helping hand to people in trouble. And I still want to be like my father, my Heavenly Father, ministering the food of the Word of God to those who hunger and thirst for righteousness.

In a sense I also took on a fourth profession, that of a builder. I first became a builder in 1974 when Moishe Rosen sent me to construct a Jews for Jesus work in Los Angeles. Now, three years later, I'm doing the same thing in the greater Miami area.

I've only been here a few months and have already encountered all sorts of people: other Jews who believe in Jesus, Jews who do not yet believe but are curious, and some who take a dim view of what we stand for.

All three groups were represented at our first Bible study. My wife, Marcia, and I didn't know how many to prepare for that night. We were just content to know that God would direct those He wanted to come and hear. But we were surprised when 21 unsaved Jewish people, including a rabbi and 18 members of a militant Jewish organization, walked through our front door. Also in attendance were several high school students and some elderly people. All I could think was — WHAT AN OPPORTUNITY. I welcomed everyone and proceeded to explain the format for the evening:

"First we start with some singing, then a time of prayer, then the teaching. Afterwards, we have refreshments and a time to casually meet one another."

When it came time to teach, I decided to head off any possible disruptive acts by saying, *"Now, during the teaching time, I do the speaking and there'll be no*

questions or comments." One of the unbelievers called out, *"You sound like a dictator."* *"Not at all,"* I replied, *"But this is my house and I set the rules. If you want to ask any questions, hold them till the end and I'll be glad to answer them."* *"That's not fair!"* another antagonist shouted. *"Look, it's my house and I do things this way. In your house you can set the rules."*

The group was attentive as I taught on "Israel—What It Means To Be God's Chosen," and when I finished there was a lot of discussion. I even had to ask people to leave when the hour got late.

Please pray with us as we continue to build works across the country to reach our Jewish people with the Gospel.

ME, A SHLEMIEL? **By Marty Reitzin, Los Angeles Branch Worker**

I was passing out broadsides at the Los Angeles Airport, when I was approached by a woman intrigued by the title of the broadside, "Are You a Shlemiel or a Shlimazel?" She laughed with approval. Phyllis had never considered herself to be clumsy or inept (a shlemiel) or one who always was on the receiving end of the shlemiel's antics (a shlimazel). But then I couldn't blame her.

Compared to shlemiels, all of us feel quite confident in our ability to accomplish anything with finesse and perfection. Unless of course, we really are shlemiels. Phyllis stopped laughing when she reached the punch line which states that the real shlemiels may be those who don't consider believing in Jesus. She was not very familiar with the Tenach (Old Testament) so I pointed out Isaiah's verdict on our self-righteousness. "All we like sheep have gone astray; we have turned every one to his own way. . ." (Isa. 53:6a). I explained that in going our own way we have not only fallen short of God's holy standard but have brought others down with us in the process. I could see from her expression that she identified with this condition.

After sharing with her my own personal search for meaning in the Messiah, we parted friends. She wanted to know more about how you can be Jewish and believe in Jesus, and I was cheered up by her warm inquisitiveness. On her way back from the terminal she smiled and even remembered my name. Pray for Phyllis S., that what began as a response to a little Jewish humor would continue in a search for the lasting, personal relationship with God.

TOO COLD TO STAND ON THE STREETS, BUT. . .

By now it's the middle of winter and you might be wondering what happened with our summer witnessing campaign "contacts." Well, it takes all year long to follow-up on the multitude of contacts that we gathered on the streets of New York during those hot summer months. Here are some reports from Steve Cohen of our New York Branch:

Jacob C. is 29 and a scholar in Hebraic studies. He's working on his Ph.D. and has over 20 years of Jewish education. I set up an appointment to meet with him. He was open to investigating the Scriptures to see if Jesus is the Messiah. We met for an hour and a half and Jacob said he wanted to meet again and over a long period of time to do a thorough study because, *"If Jesus really is the Messiah, I will believe in Him, even to the point of having problems because of that belief."* One of the issues we dealt with was the virgin birth.

"Is anything impossible with God?" I asked.

"No," was his reply.

"So would it be impossible with God to manifest Himself in flesh by a virgin birth?"

"No, again. . ."

"So then, is it really important what various rabbis say about Isaiah 7:14 if in fact God chose this way to intervene in humanity?"

"Hmmmmm."

Jacob is a very devout man and I believe, an honest seeker. I look forward to our future appointments, and particularly to his future appointment with the Holy One of Israel. ✡

I met with Fred S., an unbelieving Jewish man who had had a lot of contact with Christian Scientists. When I arrived at his apartment he introduced me to Sally, an unbelieving Gentile girl who lives with him. They both admitted that they didn't have peace in their lives. I spent a good deal of time laying down the foundation for the plan of salvation, going back to Genesis and concentrating on the nature and consequences of sin. When I read the New Testament Scripture, "For the wages of sin is death. . . " almost simultaneously they realized the true penalty for their actions. It was a real spiritual struggle for Fred but Sally was very open to receiving Jesus. Then, finally they both prayed to receive Jesus as their Lord and Savior. They also recognized the need to seek counsel regarding their relationship to each other and I put them in touch with a local pastor. They'll also be coming to our weekly Bible study in Manhattan. ✡

Mr. F. is in his late fifties and lives in the Bronx. He's an accountant who is really searching for peace in his life. He said that the rabbis haven't dealt with his questions satisfactorily. We had lunch in his office and went over some of the basic New Testament references showing that Jesus is God as well as some of the Old Testament theophanies. He was unresolved about the matter. Yet, throughout the 80 minute evangelistic interview he kept telling me that he was glad I was there because he saw that I had a peace in my life that he had been seeking for many years, and that he had to challenge the Scriptures until he could understand. He asked if we could meet again. ✡

DIRTY TRICKS

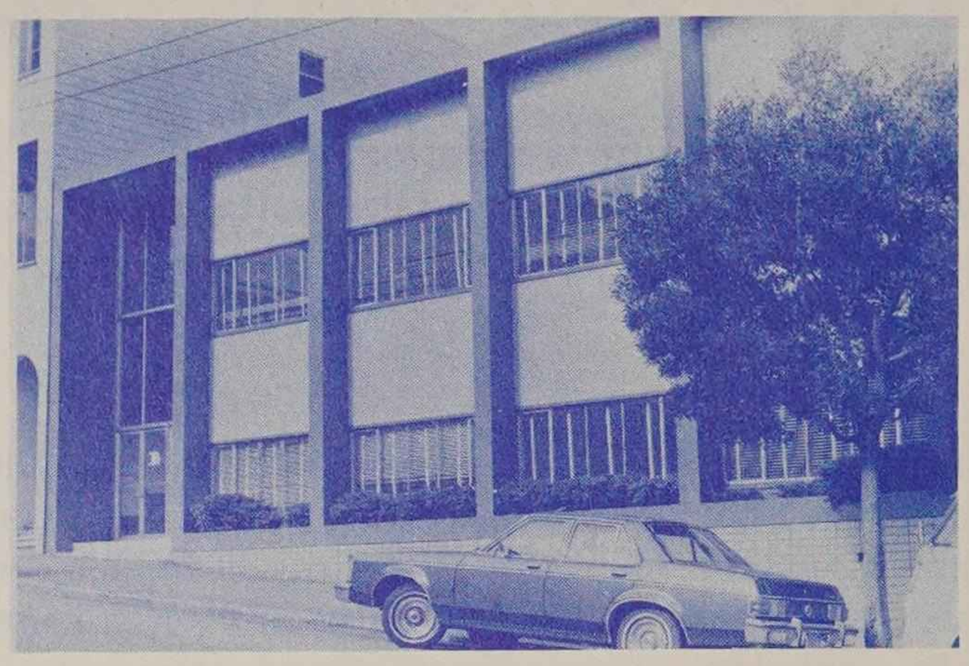
Harold and Grace Bodine are missionaries to the Jews with a little, independent mission in the Catskill region of New York, sometimes known as the "Jewish Alps." We were dismayed and shocked to receive a form letter from Grace Bodine renouncing Christ. We have known the Bodines to be faithful and true workers, laboring in love to bring the Jewish people to Christ. We immediately placed a phone call and found out that their office had been burglarized and mailing lists and letterhead had been stolen. **This was obviously the mischief of one of the Jewish anti-missionary groups to undermine the work of the Gospel.**

Our own New York office was breached last fall. The two girls on duty were bullied and beaten and our files were stolen. One of the culprits was apprehended on the street and put in jail. He was let off easily with a $200 fine and we never recovered the stolen files.

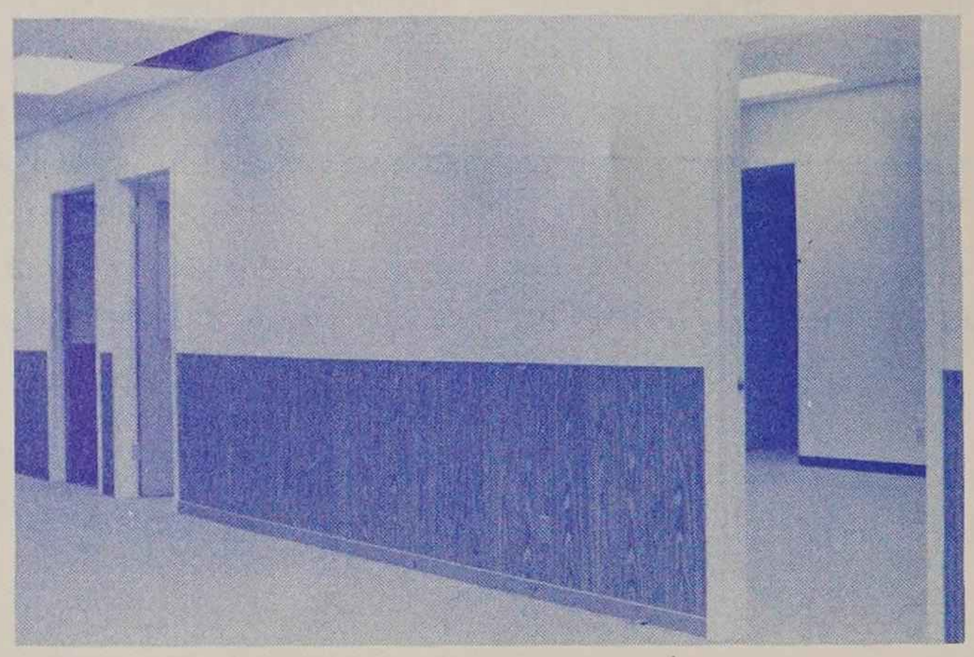
Recently our income has declined for some unexplainable reason. We wonder if the same agency that put out the false letters about the Bodines might not do the same with us. **If you receive or have received any strange, disappointing, or distressing information apparently from or about Jews for Jesus or any other Jewish mission, won't you let us know?**

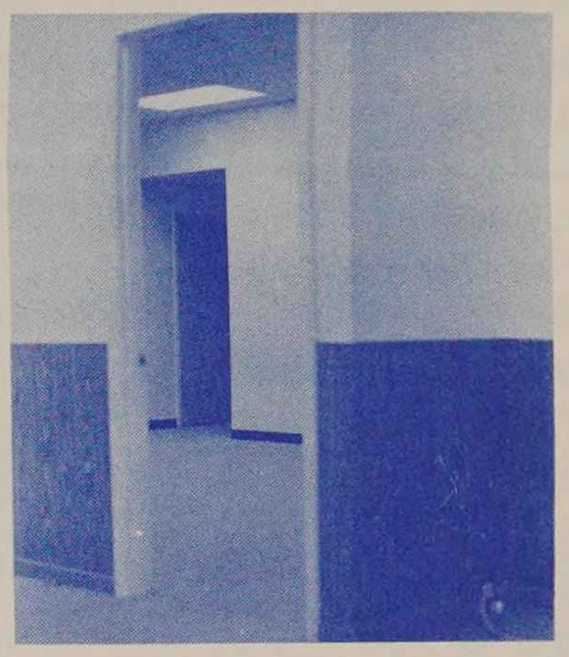
Well, here it is: The new Jews for Jesus headquarters!

The location is close to buses and trains and other public services we'll need to employ.



These empty rooms will be buzzing with people doing the support work necessary to keep the ministry going.





Usually we don't hear about the seeds we plant, but sometimes. . .

By Joel Goldstein of ISRAELIGHT

At the close of one of our musical evangelistic presentations, I asked if there was anyone who wanted to give their life to Jesus for the very first time. No one responded. Then I asked if there was anyone who wanted to believe, but just wasn't sure. Two girls raised their hands. I prayed for them and after the service went over to talk with one of them whose name was Elyse. She was a Jewish girl who had been invited to come after a Christian friend had seen an article about Jews for Jesus in the local paper.

As I talked with her, I found that her biggest fear was her family. I shared with her about how God worked in my family and in the families of other Jews for Jesus. I tried to stress to her the importance of not letting her fears stand in the way. I asked her if she understood why she needed forgiveness of sins and why Messiah had to die. She was not aware of this. I showed her Isa. 59:2 and Lev. 17:11. I then had her read Isa. 53. She had never seen it before. I asked her what it meant and she was very perceptive. She told me how Messiah would be rejected, die for our sins and be raised from the dead. As we discussed further, I told her I felt she was scared, which was all right, but that she truly knew Jesus was the Messiah. She agreed and we prayed.

I've remembered Elyse in my prayers since that evening and I'm happy to report she's growing in her faith. **A letter I recently received from her said:**

Dear Joel:

Shalom! I just got your letter today. I was really excited to hear from you. I certainly enjoyed meeting you. It was nice to meet you because you were warm, sincere, friendly, and most interestingly — Jewish. I finally found someone who at one point was probably as frustrated about doubts and beliefs as I recently was. Only now, you seemed so deliriously happy and optimistic about living. . .

I've seen a few changes in my day-to-day living since I became a Christian. My attitudes have become more positive and I've found it quite reassuring to speak with God. . .

I haven't told any of my Jewish friends about "the new me." I certainly haven't told my family either! I need some guidance, confidence, and time before I do that. Do you have any suggestions?

Well, this week has been busy. I seem to get up earlier and do more. I've been working on school work, playing a lot of tennis, and studying the Bible. I also have listened to your album pretty often! It's just great to hear Israeli folk songs about the Lord.

I really wish that we could talk together again. Seeing you as such a believer was the boost that I needed to see the light.

Thanks again for showing me the Good News. I'll keep in touch. Take care of yourself. I'll look forward to hearing from you again.

Fondly,

Elyse

Editor's Note: Because of the sensitive nature of this young believer's position, we have changed her name. But, we thought you would want to pray for her.

Then I Met Messiah . . .

by Ceil Rosen

"God, could it be possible that what these Christians are saying about Jesus is true?"

It was New Year's Eve. I was looking out my pantry window at a star. It seemed brighter and bigger than any star I had ever seen before, and the thought came to me, *"Maybe that's what the Christmas star looked like."* Then I realized what I, a Jew, was thinking.

I was born into a Jewish family in Boston, Massachusetts. My mother died when my twin brother and I were infants, and not long afterward my father had a nervous breakdown. I was raised by foster parents who were Orthodox Jews.

My foster mother kept the kosher dietary laws. We had separate dishes for meat and milk, and we washed the dishes with separate bars of kosher soap, and even used separate dish towels. We kept all the holidays, and on Sabbath I was not allowed to write with a pencil or pick up a needle and thread or a scissors. The very, very Orthodox would not ride in a car or handle money on the Sabbath, but we did. As I grew older I began to wonder why we kept part of the Law and not all of it.

We lived in a suburb of Boston until I was about thirteen, then we moved to Denver, Colorado. Most of the kids in the neighborhood were Jewish. My mother didn't encourage me to have Gentile friends. If you weren't a Jew, you were a Goy, and Goy just meant one who didn't have the good fortune to realize there was only one God. They worshiped statues and three gods, but we had the true faith.

One day Moishe Rosen, a high school boy who lived on our street, knocked on my mother's door, selling house number signs. He asked me out and after that we started seeing a lot of each other. It was a teen-aged romance that blossomed.

Moishe was raised in a nominal Orthodox family. His mother didn't keep kosher. I would go to his house and have bacon for breakfast and enjoy it. We didn't discuss religion a whole lot—I had my views and he had his. He was proud to be a Jew and felt that there were certain ties and roots that he wanted to keep.

". . . I began to tell myself that maybe there wasn't any God. . ."

About that time I began to chafe under all the restrictions. There was no reality in my life with God—it was just "learn this. . .memorize that. . do this. . .don't do that." I started to think that maybe Mama wasn't right all the time. I didn't think God loved me and I didn't love Him, so in rebellion I began to tell myself that maybe there wasn't any God. And if there wasn't any God, then I wasn't bound by anything; I could do what I wanted.

Outwardly I went along with what my parents were telling me to do, but inwardly I was rebelling.

When I was about sixteen, our high school chorus gave a Christmas pageant. We all dressed up as Israeli women and moved across the stage in a slow, almost modern dance movement as we sang, "O come, O come, Emmanuel,/And ransom captive Israel." While I was singing and performing I wondered if it was possible that there was something to Jesus being for the Jews.

When Moishe and I were married, I felt a real sense of freedom and was definitely not going to have an Orthodox home. We were just going to be modern Americans without any hang-ups about religion.

The pressure of having to be religious was off. So I began to feel a little bit freer within myself and realized that I did believe in God after all. I was content and happy, and when we were expecting our first baby, I started saying prayers of thanksgiving.

"God. . . Please show me what is right. . ."

At Christmastime, 1951, Moishe brought home an album of Christmas carols. One afternoon, while I was playing the record, I started to think about the words in the carol "O Little Town of Bethlehem": "Yet in thy dark streets shineth/The everlasting Light. . ." I prayed, *"God, could it be possible that what these Christians are saying about Jesus is true? I'm ready to go back and be an Orthodox Jew and keep all the Laws if this is what You want, or to believe in Jesus. Please show me what is right."* Then I got busy taking care of the baby and forgot about my prayer. But that was the turning point. About a week later, on

CONTINUED ▶▶▶▶

. . .CONTINUED

New Year's Eve, I saw the star from my pantry window, and from then on God gave me a growing hunger to read the New Testament.

But I was afraid to go buy one. Finally the next summer I asked Moishe's cousin to buy a Bible for me. She looked at me in surprise when I said, *"I want a whole Bible, but don't tell anybody!"* She brought me a King James Bible. I couldn't wait for her to leave so I could start to read it.

". . .If I have to choose between you and God, I would have to choose God. Don't make me choose."

I turned to the New Testament and just soaked it up like a blotter. I read about Jesus being the Son of David, the Son of Abraham, and this struck a responsive chord in my heart. I thought, *"What's wrong with this? Why don't we Jews accept this?"*

The more I read the New Testament, the more I thought, *"This is really a Jewish book."* I fell in love with the Person of Jesus and the things that He said. They rang so true that I just knew He was real. I went back and read the Gospels again, because I was so hungry for the Person of Christ. I felt a deep need to discuss these things with someone but didn't know where to turn, and I prayed that God would help me find someone to talk to.

One snowy January day in 1953 a lady came to our door and introduced herself. She was a missionary with a Scofield Bible and tracts. A Christian family had been praying for us for three or four years and was moved by God to ask her to visit us. I was so overwhelmed that I went into the pantry where I had seen the star and wiped the tears from my eyes. I didn't want her to see me crying.

Mrs. Wago began teaching me out of the Scriptures. As I started believing in the Person of Christ I soaked up everything she told me.

She came regularly for a while, but then Moishe became upset. He knew I was reading the New Testament, and he started worrying about it. He said, *"That's okay if you want to believe that; I don't want to believe it. Just don't tell anybody about it."* I tried to share the tracts with him and he just got more and more annoyed. Finally he said he didn't want her to come to the house anymore. The weather was bad anyway, so she taught me over the phone.

"The more I read the New Testament, the more I thought, 'This is really a Jewish book.' "

One day, while I was talking to Mrs. Wago, Moishe came home and, infuriated, ripped the phone out of the wall. That didn't terminate the studies, we just kept them a little shorter!

At one point when Moishe confronted me about my beliefs I said, *"If I have to choose between you and God, I would have to choose God. Don't make me choose."* He dropped it because he knew that I was serious.

On Easter Sunday, 1953, Mrs. Wago arranged for me to be taken to a church. I wanted very much to go since I had never been to a church service. Moishe said, *"Yes, you can go this once but I don't want you to make a habit of it, and don't let anybody see you leaving."*

I hid my hat and put it on in the car. If my Jewish neighbors had seen me wearing a hat on Easter Sunday morning, they would know I was going to church. When the minister gave the invitation, I went forward openly to confess and receive Christ.

Every day I prayed for Moishe. I would stand by the kitchen sink, washing dishes, praying and crying. I didn't talk to him about it during those weeks, because I sensed that he would get angry again.

But I left a little booklet about heaven on the table and Moishe read it. On a Saturday night, about seven weeks later, we were lying in bed talking and he said, *"Heaven's not like that guy says."* Then he caught himself and realized that he had been fighting it all along, He confessed to me that he believed and asked, *"What do I do now?"* So I said, *"It's a good idea to pray first."*

He asked, *"Would you help me pray?"* I told him, *"You just tell God that you believe in Him and that Jesus died for your sins."* He prayed and then said, *"I want to go to church tomorrow."* The next morning we went to church and he walked down the aisle when the invitation was given and confessed Christ openly.

Moishe tried to tell his family, but I didn't tell mine. Through Moishe telling his father, it got around to my family. One day my mother came over and said to me in Yiddish, *"I hear you've become a Goy."* I said, *"No, Ma. I'm still Jewish but I do believe that the New Testament is true."* I tried to talk to her but she wouldn't have any of it.

My father said, *"Will you go see the rabbi?"* And I said, *"Yes, I'll go see him but it won't change my faith any."* The rabbi asked us what we believed and Moishe told him. Then he turned to me and wanted to know my basis for believing and I started quoting from Isaiah and Jeremiah. The rabbi said, *"You know, I don't have my commentaries with me; I can't discuss this with you properly today."*

"Moishe began to feel a real burden that someone should tell the Jewish people that Jesus is the Messiah."

My father, I think, really wanted to know about Isaiah 53 and there was disappointment written on his face when the rabbi couldn't answer questions about it. He wanted us to go back to the rabbi, but I didn't see that it would serve any purpose. My parents said, *"Well, if you're not going to see the rabbi again, we'll just forget that you're our daughter and that will be the end of it."* That was the last contact we had with them. We heard they moved to Israel, but we could never track them down. I pray for them.

Moishe began to feel a real burden that someone should tell the Jewish people that Jesus is the Messiah. As he was praying about it, God used the Scriptures to say to him, *"You're asking me to send someone. I want you to go."*

Missionaries are looked upon with great distaste by the Jews. So I said, *"Oh, boy. Are you sure God wants you to do this?"* But I prayed about it and God showed me that this was what he wanted.

Being the wife of a missionary has not been an easy role. Because I am shy and reserved, I find it hard to confront strangers about matters they might not want to hear. But when anyone brings up the topic of religion I am happy to share my faith. Until recently I have stayed in the background of Moishe's ministry by helping with office duties and hospitality. When Moishe got the "Jews for Jesus" ministry started there was the need for me to be a "second Mom" to many of our new believers.

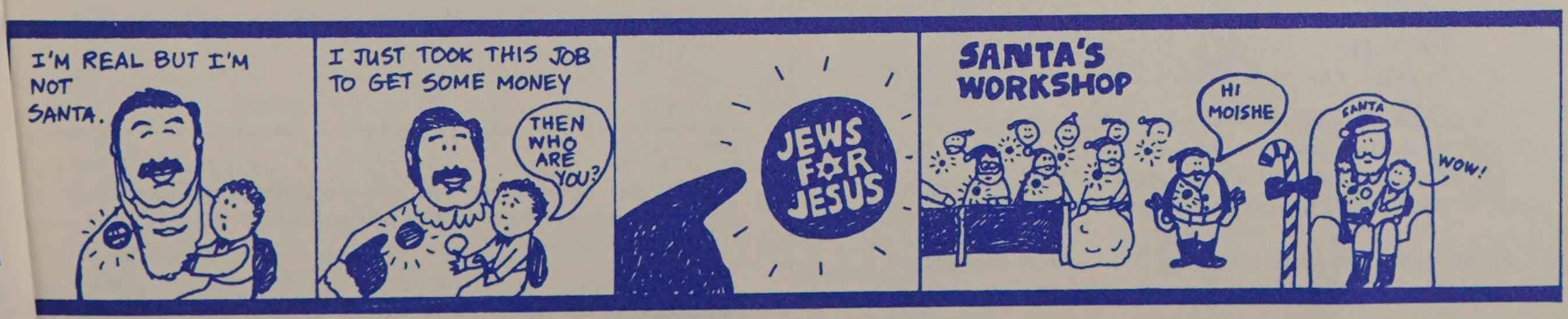
Now that our own two children are grown, I feel a new area of service is opening for me. I travel with Moishe, help him with his writing, and engage in public speaking and in a music ministry. I have told the Lord, *"I want to do what You want me to do."* And God has been good to me. **(Reprinted with permission from DECISION magazine, December, 1976.)**

ENCLOSED THIS MONTH. . .

"Christmas is a Jewish Holiday (or at least it should be)" is, well, sort of a tract. Originally it was hand-drawn by Moishe Rosen. Later it was sharpened, put through several art processes, refined, and polished in a beautiful art form. You know what? We continued to get better results from the old, scrawled tract! In the past six years we've hand-distributed more than two million of these tracts in different areas across the country and will be distributing about a half million in the month of December this year. Several newspapers have reprinted it as a Christmas greeting. It was broadcast over the "Arlene Francis Show," and was read in part on the "Merv Griffin Show." Some Christians think it's silly, but the foolishness of the Gospel prevails. We carefully gauge the response rate on tracts, and this one has had one of the highest in our history. **If you have an unbeliever in your own family, or a friendly neighbor who needs to get a new perspective on Jesus, pass on this pamphlet. We guarantee they'll do a double take.**

GOD HAS A PRESENT FOR YOU

Printed in U.S.A. ©1977 HINENI MINISTRIES



PRAYER REQUESTS

1. **Pray that more Christians might catch the vision of person-to-person witnessing to Jews. Many are intimidated and fear losing friends.**
2. Pray that we might be able to set up volunteer chapters in those places where we won't be establishing branches.
3. **Pray for the many Jews for Jesus presently attending Bible colleges and seminaries who will be taking examinations this month. They need encouragement.**
4. Pray for the moving of the Spirit of God at our Hebrew Christian Ingathering held at Mount Hermon Christian Conference Grounds in California from December 15th through 18th.
5. **Pray for an expedition of Jews for Jesus who will be in Israel this month.**
6. Pray for one of our staff members who had to be dismissed because of immoral behavior. All of us have heavy hearts.

RUDOLPH, GO AWAY!

It's Christmastime and you turn on the radio and hear "Jingle Bells." Or you browse through a department store hearing the piped-in music of "Rudolph, the Red-Nosed Reindeer." To many, that's Christmas music.

Yet, "Jingle Bells" will never mask the sounds of the sweet carols celebrating the birth of Christ and "Rudolph, the Red-Nosed Reindeer" will never be able to stomp on some of the sentiments called on in the old Advent hymns.

There is one hymn in particular that has much meaning to Jewish believers in Jesus. The origin of this hymn is unknown. It was introduced into church liturgy before the ninth century; yet some authorities say it was written long before that. Who wrote it and when it was written matters not. What is important is its content: a prayer that Messiah Jesus would come for His lost sheep, our Jewish people. "O Come, O Come, Emmanuel" is an earnest plea for the salvation of our people:

O come, O come, Emmanuel,
And ransom captive Israel;
That mourns in lonely exile here
Until the Son of God appear.

Rejoice! rejoice! Emmanuel
Shall come to thee, O Israel.

O come, Thou Dayspring, come and cheer
Our spirits by Thine advent here;
Disperse the gloomy clouds of night,
And death's dark shadows put to flight.

O come, O come, Thou Lord of might,
Who once, from Sinai's flaming height,
Didst give to Israel Thy Law,
In cloud and majesty and awe.

O come, Thou Rod of Jesse, come,
And open wide our heavenly home;
Make safe the way that leads on high,
And close the path to misery.

Remember, as you sing this hymn, you are praying that there will be more Jews for Jesus!

JEWS F✡R JESUS CHRISTMAS CUSTOMS

There's only one chance in 365 that it really happened on December 25th and most of the customs surrounding it are pagan, not Christian. A lot of people get materialistic and others just get drunk. However, when we think of Jesus being born, we like Christmas anyway.

1. Instead of plum pudding, try *tzimmes* and *gedempte fleisch.**
2. Who knows from partridges in pear trees? Stick with a *katchke* in a fig tree.**
3. Instead of sending Christmas cards, hand out broadsides.
4. At the office party, stick with 2¢ plain.***
5. Don't chop down trees—send a donation to the Jewish National Fund to plant trees in Israel.
6. Sing Christmas carols in a minor key.
7. Read all the Old Testament passages about the birth of the Messiah like Gen. 3:15, Isa. 11:10, Ps. 2:7, Isa. 7:14. . .
8. Light Chanuka candles but instead of the traditional prayers, thank God for the One who is the light of the world—Jesus.
9. Remember that there was no room for Him at the inn and send a donation to the Jews for Jesus building fund.
10. Tell everybody about the wonderful present that God gave.

* **For recipes, send your request to Kathleen Thier.**
** **For translation write to Arlene Rigney.**
*** **Seltzer water.**

HAPPY THANKSGIVING!

THE JEWS FOR JESUS NEWSLETTER

JEWS FOR JESUS PO BOX 3558 SAN RAFAEL, CA 94902 volume 3:5738

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ON GIVING THANKS By Moishe Rosen, leader of Jews for Jesus

"Let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing."
—Psalm 107:22

Once I met a Jewish hippie who didn't believe in Jesus. He felt he must differ from conventional society. He defied most of the social rituals. For example, when greeted with the common, *"Hello, how are you?"* he wasn't satisfied to give the time-honored, trite reply, *"Fine, how are you?"* Instead, he answered with three words that served to show his uniqueness, *"Thankful, mighty thankful."*

This didn't mean he had anything specific for which he was expressing gratitude, nor did it mean that he particularly believed there was anyone to whom he should express thankfulness. It was merely his way of shocking people and demonstrating that he was an individualist.

Nevertheless, he was expressing something which in my opinion, led him later to consider the profound issues of life. I believe his thankfulness was genuine. It's just that he had not found the One to Whom he should be thankful. You see, that young hippie later came to Christ. He is Jh'an Moskowitz, one of our Jews for Jesus group leaders. Many of you have met him as he has traveled the country with our Mobile Evangelistic Team, the New Jerusalem Players. Now he knows the meaning of thankfulness and he can really respond to the ritual, *"Hello, how are you?"* with a hearty, *"Thankful, very thankful!"*

Some Christians don't see the greater dimension of thankfulness. It's not merely the polite response to what God has given us. Our attitude of thankfulness strengthens our channel of communication with Him. It heightens our sense of reality. It prepares us for effective petition.

Thankfulness enables us to say something to God. It's the same on a human level, too. In the beginning of the Jews for Jesus ministry, I had a stumbling block of pride. I was used to being a giver, not a receiver. Therefore, as people did something generous for our ministry, I was inwardly flustered, not knowing how to respond. My feelings of appreciation seemed a bit overly sentimental, yes, even "mushy." I was afraid to express my gratitude because to open up, to let that heartfelt sense of appreciation express itself, would show others how vulnerable I felt.

It's like that with true thankfulness to God. When we get into the habit of thanking Him for good health, for provision, for friends, for everything in life, then we realize how utterly helpless we are, how completely dependent on Him we are. In the beginning this, too, was an uneasy feeling for me. But my expression of thankfulness to a loving Father led me away from the sin of self-reliance and into the realm of being able to trust Him more. It gave me something to say to God. Even as I was formulating the words of my prayer, I entered into a greater realization of all He had done for the work and personally how much He cared for me.

This same attitude of thankfulness strengthens our view of reality. It is human nature to want to think of ourselves as being "in charge of reality." We crave the power and authority to fashion our own lives, to schedule events that are convenient for us. The *fact* of reality is not merely our helplessness, our inability to do things by ourselves. The *fact* of reality is that God provides all we need and even more. He even allows some unpleasant things that shape our character. I don't know anyone who craves opposition or obstacles. It is human to avoid those unpleasant things. Yet, every instance of opposition, every obstacle provides us with an opportunity to exercise the "muscles" of our faith and become stronger. Our Heavenly Father would have us grow strong in Him. **If we begin by thanking God for the opportunities He provides and by praising Him for the strength He will give to overcome these obstacles, then we can grow strong through thankfulness.**

Jh'an Moskowitz, in an unregenerate state, expressed thankfulness. He later came to new life in Christ, attended Bible college, entered the ministry, and is generally one of the most joyful people I know. But let me tell you the story of another soul, a close relative.

Her attitude toward us and the Gospel has always been respectful. Nevertheless, she adamantly says that she will never believe in God. Twenty years ago, her first child was born. A few months after birth, it became apparent that the child was autistic. He learned to walk but, at 21 years of age, he can't talk, can't bathe himself, needs help in shaving and is shut away in an institution. His mother has said with anger many times, *"I can't believe there is a God who would do such a terrible thing to me!"*

How much better it would be if she could see that God has trusted her with an opportunity to show more love and patience than most mothers, if she could be thankful for others in her family, including a dedicated husband, who stand alongside to share her pain and burden.

Thankfulness must be more than our ordinary response to the situations of life. Being thankful or appreciative changes our character. There are those who do not allow themselves to develop the attitudes that help them to determine the meaning of life.

Job, who knew much of suffering, was steady in his philosophy of life. *"Though He slay me, yet will I trust Him."* His confidence in the goodness of God was invincible. His courage to praise God was dauntless. In a very real sense, Job was more than an optimist. He was an overcomer.

Everyone has problems, but we must see God's solution and appropriate for ourselves the right attitude, even while the solution to our problem is in the making. Are you fired from a job? Praise God and thank Him for the wonderful way in which He will provide. Did a loved one go astray? Thank God for the opportunity to show love even when it is not being shown to you, for such love is true love. Did serious misfortune overtake you? Praise God according to Romans 8:28 for the good He is planning to bring out and the additional benefit He intends to bestow.

Thankfulness must be part of the personal policy of the believer. "In all things give thanks." Only then can we realistically interpret the meaning of events in our lives and get the kind of perspective God wants us to have. Thankfulness also gives us another necessary ingredient for life. We are told in Philippians 4:6:

"Be anxious for nothing, but in everything by prayer and supplication WITH THANKSGIVING let your requests be made known to God."

A thankful attitude in our prayers enables us to have the confidence to approach God. It acknowledges that, as we initiate the action to gain those things for which we pray, our Heavenly Father wants to answer. I can pray for anything, and claim almost anything, because I can approach God, thankful that, if He does not give me exactly what I asked, in His wisdom He will give me something else much better.

So, my Christian friend, if you want to have more, be more, do more for God, yourself, your community, BE THANKFUL, BECAUSE THANKFULNESS IS THE BEGINNING OF GREAT THINGS THAT GOD IS DOING FOR YOU. ✡

SURROUNDED IN SKOKIE

By Avner Boskey

Skokie is one of the Jewish sections of Chicago. One day in a Skokie shopping area, as I handed out our "Happy Yom Kippur" broadsides, I was approached by a short Jewish woman who asked me why I was "following a Gentile religion."

"Wasn't Jesus Jewish?" I asked.

"Of course," she said.

"And the early Christians?"

"All Jews!" she responded. *"But what kind of Jewish education do you have?"* she asked.

It turns out that both of us went to the same Yiddish school. As we continued to talk, a tall middle-aged Jewish lady joined us and asked why I had decided to "convert" people; why couldn't I leave them alone? I explained to her that if the Gospel was true, and I refused to share this truth with my Jewish people, from my perspective I would be worse than anti-Semitic, keeping the secret of eternal life from my people.

Within two minutes, we were joined by yet another Jewish woman who spied my Jews for Jesus T-shirt. **I found myself surrounded by three middle-aged women, talking to all of them at once; each from a different branch of Judaism:** one Reform, one Conservative, and one Orthodox. As I began to share Messianic prophecy with them the Orthodox woman began to defend me, and told the other Jewish women: *"You know, he's right. Read Isaiah 53. It's too astounding to be a coincidence!"*

The Conservative woman said: *"I see what you believe is Jewish, but I have to think about it! It's not traditional!"*

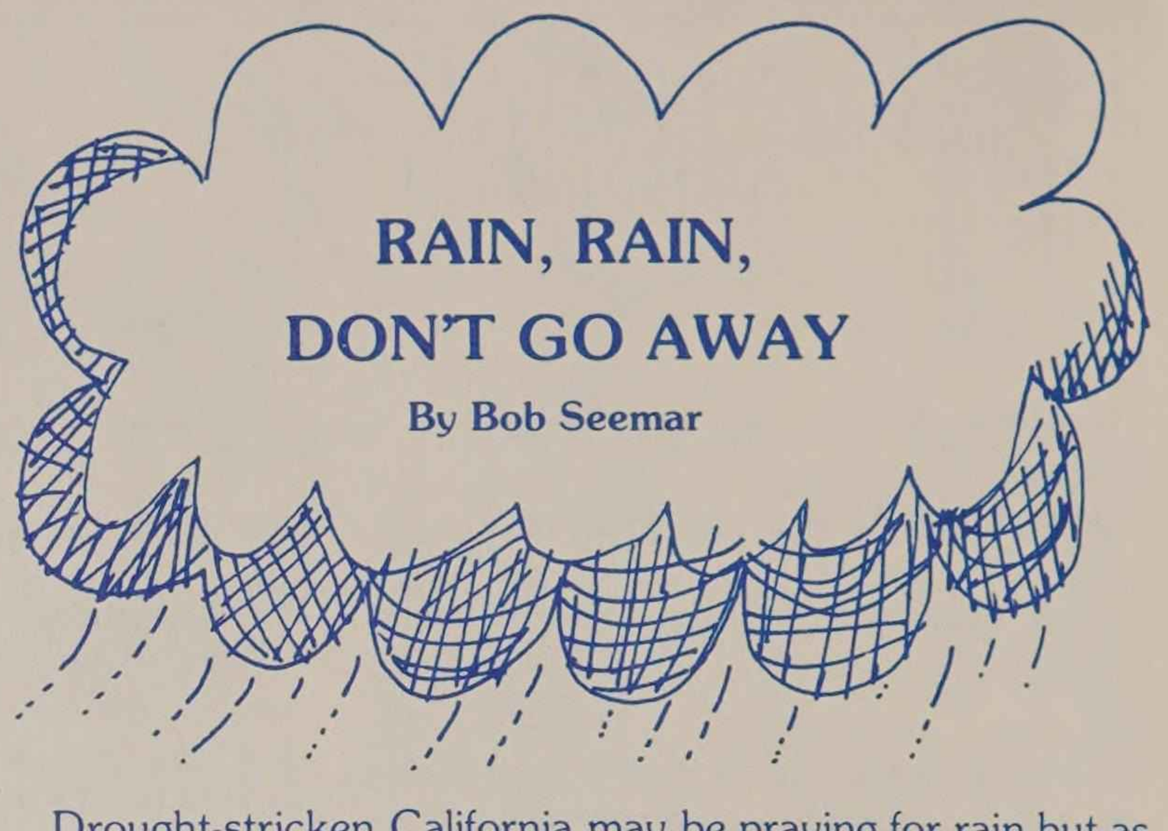
As we stood on the corner talking, an angry young man, wearing the clothes of an extremely Orthodox Jew, came up to me and began to harangue me, swearing that I should have been cast into Hitler's ovens. His vituperativeness caused all three ladies to come to my defense; they were shocked that this young man was ready to physically attack me.

Here we were, five Jewish people on the streets thinking about and discussing the claims of Christ. Why? Because some Christians prayed, others gave, and others did the leg work. Together we raise the banner of Christ so that in Chicago, America, and the whole world, people might know Jesus the Messiah.

A SPECIAL News Report

NORTH STAR OF DAVID CONTINUES

JEWS FOR JESUS ANSWERS is an evangelistic ad which has appeared in newspapers across the country. Recently, as part of our Operation North Star of David in Minnesota, we ran a revised copy of the ad in the Minneapolis and St. Paul dailies. The Jewish Community Relations Council in the Twin Cities issued a plea to "Christians of good will" to disavow all connections with Jews for Jesus and other missionary efforts aimed at the Jews. **PLEASE PRAY FOR those Christians who might consider compromising their stand on preaching the Gospel for the sake of "interfaith relations."** ALSO PRAY that a witness of love will go out as we stand firm in our conviction that there is *no* other salvation by which men might be saved.



RAIN, RAIN, DON'T GO AWAY

By Bob Seemar

Drought-stricken California may be praying for rain but as for me, personally, I don't like getting wet—at least not while I'm witnessing. **I used to dread the thought of going and handing out broadsides in the rain.** I thought, *"How in the world is this going to be profitable?"* I figured that it was a waste of time because the broadsides got wet and I got wet. But sometimes it pays to get wet. I remember the time our team headed down to a busy New York corner during the noon rush hour. When we got there, it was fairly clear, but then, all of a sudden, the clouds came and it started pouring.

Just before it started to rain, I had handed a broadside to a man as he walked past. Now I dashed into a nearby doorway for shelter, grumbling *"Lord, why am I here?"* All I wanted was to go back to our office and get out of the rain. As I stood there disgusted over my plight, the man to whom I had given the broadside also ducked under the same protective awning. He had read the broadside and he asked me if I was at peace because of what I believed. I told him I was, and gave him my testimony of how I came to know Jesus personally.

He told me that he had been searching for peace and that he had been looking to God to try to find it. He had been talking to some Jehovah's Witnesses and had gone to some of their meetings. He said he was confused because everyone interprets the Bible differently and he didn't know whom to believe. I told him not to follow any religion, but to follow Jesus. I explained to him the plan of salvation and told him that he could have Jesus as his personal Lord and Savior right now. When I said *"right now"* to him, he seemed shocked and said, *"Do you mean on the street?"*

I said yes and asked him if he would like to pray to receive the Lord. He thought for a few minutes, because he was embarrassed to do it on the streets. Then he said yes. I briefly explained what it meant to be a child of God. I prayed a prayer and he repeated it and before we parted he gave me his address for future follow-up. **I went away from there beaming and thanking God that He used the weather and me for the glory of His kingdom.**

LET JESUS BE THE ISSUE

By Jh'an Moskowitz

Not too long ago I was asked to appear on a T.V. program in the greater New York area. Needless to say I was quite scared. You see, I was to debate a rabbi on the topic of "Jews for Jesus." His goal was to discredit our faith and our way of sharing it with others. I had a month to prepare, scores of notes, but I was still scared. I asked everyone I met to keep me in their prayers about this opportunity.

One night while my wife and I were reading the Scriptures, she shared a verse with me: I Cor. 1:19-20 *"For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?"*

I realized that the battle was already won, and I was to only be a witness of it. I did not have to challenge this skillful debater, but just state the Gospel, and let Jesus be the issue. His Word really set my mind at ease.

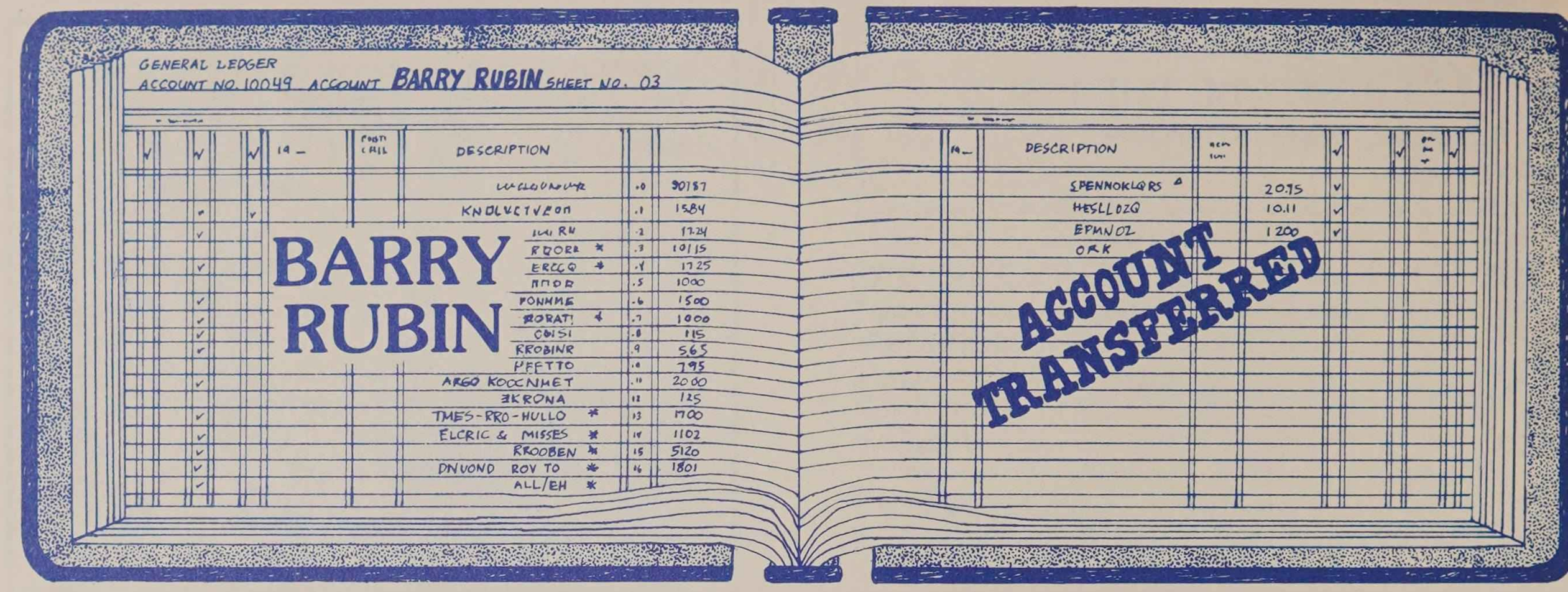
Well, the big day came and I went to the studio. We had twenty minutes. The moderator asked me the first question. Praise the Lord! **In my answer I explained the Gospel message, so if I said nothing more, I had accomplished what I set out to do—share Jesus with thousands.**

The twenty minutes flew by and after it was over, I had an inner assurance that the Lord was glorified. Yet, I was wondering if it was just my perception, or had I made the Gospel clear to the unsaved viewers. The next day while handing out tracts in New York, two Jewish women came up to me at different times and said they saw me and thought the program was enlightening, although they still disagreed with me. When I asked one of them what I was really trying to say she replied, *"You were saying that Jesus is either the Messiah for everyone or for no one."* I smiled and asked her to reconsider the question. **Please pray for all those who are asking themselves that now.**

Rabbi Rudin and Jh'an Moskowitz.

By Steve Cohen

After seeing the T.V. debate between Rabbi Rudin and Jh'an Moskowitz, Janet phoned our office. She is Jewish, in her mid 30's and married for the second time. Her husband is also Jewish and a lawyer, though atheistic, but he wants their 16-month-old daughter to have a "Jewish upbringing." She called because she had an interest in "converting" but wanted to get someone else's point of view. It turns out that for the past year she has been going to the World Wide Church of God. After reading up on the cult, I made an appointment to go and see Janet. My wife, Jan, and I visited her in her apartment for three hours. She was very talkative and has a basic understanding of the Scriptures but from a somewhat distorted view. She agreed to try to put out of her mind the teachings of the cult she was involved in and to allow the Bible to stand alone. Together we went through Scripture, pointing out the nature of sin and showing how atonement is provided through the shedding of blood, how Jesus is our atonement and that by simply believing on Him, our salvation is provided for. She agreed but was unwilling at that time to pray with us. She fears how her husband would respond. Janet recognizes her need and is very close to making a decision for Jesus. She will be attending our Bible study in Queens, New York, so please pray for her as she struggles to understand the truth of Jesus and His salvation.



It was Amos who said, *"I am not a prophet, nor am I the son of a prophet. . . But the Lord took me from following the flock and the Lord said to me, 'Go prophesy to My people Israel.' "* (Amos 7:14-15.)

Me? I'm the son of a Certified Public Accountant, and until God called me to Jewish Evangelism, I was following in my dad's footsteps. And like Amos, who was both a dresser of sycamore trees and a herdsman, I was a promising accountant and also a teacher of public speaking.

Not wanting to be on the front lines of evangelism, I figured that I could contribute my knowledge of accounting and speech as a consultant to different ministries. I definitely did not want to "go prophesy to my people Israel," especially with such an "out front" group like Jews for Jesus. But even from the very beginning of my walk with God, He had to use very direct means to get through to me.

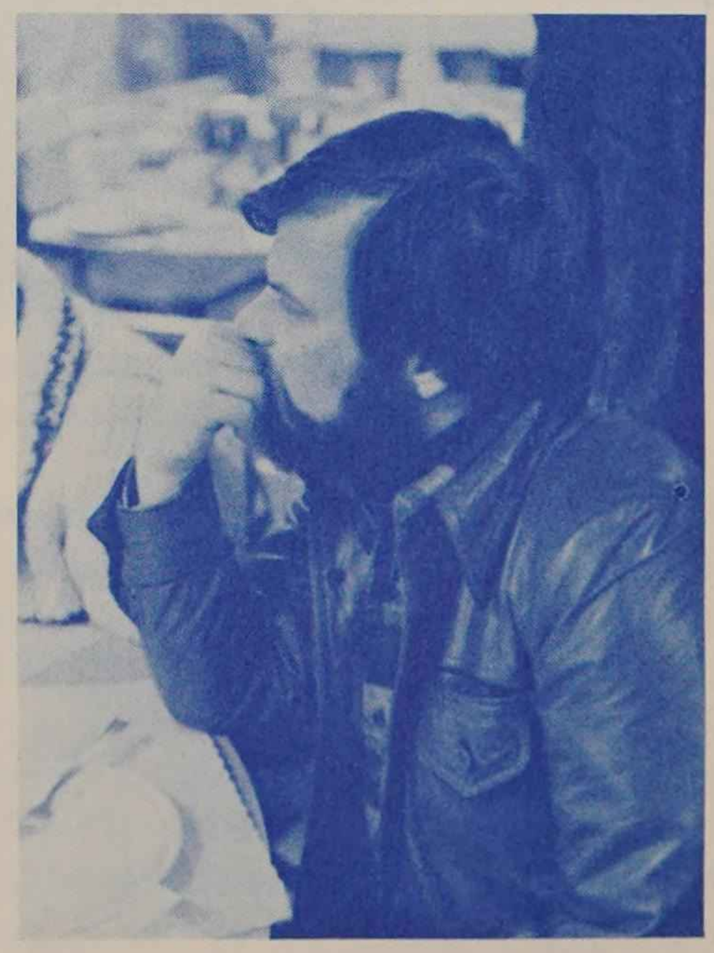
I remember the night I accepted Christ. It was Passover and I had just been with my family for the Seder. For months I had been studying the Bible, trying to find out if Jesus could possibly be the Messiah. I even studied with an Orthodox rabbi to hear his thoughts on the matter. In my mind I was convinced of Jesus' Messiahship, but I was stubbornly refusing to ask Him into my life.

Earlier on that Passover day, which was also April 15th, the last day of tax season, my dad had taken his whole staff sailing on Chesapeake Bay, a tradition around his office. Almost before the sailing really got underway, a large piece of steel fell from the construction work being done on the Bay Bridge and crashed onto our boat. I missed being killed by inches. *"Is God trying to get my attention?"* I wondered. It was later that night, after the Seder, that I admitted to myself the reality of God and asked Jesus into my life.

Soon I met Moishe Rosen and the other Jews for Jesus staffers (including my wife-to-be, Steffi). Moishe asked me to join up with Jews for Jesus and wanted me in California in a few weeks. I thought he was crazy. *"Me on the front lines? And in a few weeks yet!"* But after six months of wrestling against the Spirit of God, being convicted by the group's song, "Hineni" (Here Am I), and reading about Saul's error in doing good but not doing right (I Samuel 15), I had had enough. I got into my car and drove 3,000 miles through the dead of winter from Bethesda, Maryland, to Jews for Jesus headquarters near San Francisco.

My first assignment was with the New Jerusalem Players, a Mobile Evangelistic Team specializing in drama. Not only am I not a prophet or the son of a prophet, but I'm not an actor or the son of an actor. I had to agree with Moishe's assessment of me. *"Rubin, God bless him, he can't act, but he acts. He can't sing, but he sings."* After two years with the New Jerusalem Players and a year starting the Chicago branch of Jews for Jesus, I've been assigned to lead the Liberated Wailing Wall, one of our musical Mobile Evangelistic Teams.

I still maintain that I'm not a prophet, not an actor and not a singer. But I guess I've given up fighting the will of God and am finding out He can do amazing things with us if we're willing. *It's now my delight to be on the front lines of evangelism with the Liberated Wailing Wall.* One of my special pleasures is singing "Hineni" like the prophet Isaiah, saying "Here am I. Send me!" (Isaiah 6:8.)



"In my mind I was convinced of Jesus' Messiahship, but I was stubbornly refusing to ask Him into my life."

BROADSIDES

By Steffi Rubin

Broadsides began as an act of desperation. Literature distribution in the mid-1960's seemed a waste of time as a method of evangelism. People in general weren't reading Gospel tracts. In fact, it seemed they didn't even want to accept them when they were offered on the street.

Moishe Rosen created the broadside with a primitive, hand-scrawled effort (Moishe is no artist) called, "A Message From Squares." In the language of the hippies, he was a "square," but he had a message of reconciliation and acceptance in Christ. In this new-style tract, he pointed out that God (and Moishe) loved people just the way they were. The broadsides that followed concerned themselves with the Peace Movement, hitch-hiking and other current interests. They were an attempt to reach out cross-culturally to a group many were describing as unreachable.

When a number of hippies (including some who are now Jews for Jesus) started to come to Christ, broadsides helped us communicate, also. Whereas we didn't have to reach across cultural lines, we *did* have a desire to express the Gospel so that it would reach our peers in a personal, yet exuberant and very Jewish way. The first broadside I wrote dealt with the subject of freedom, called "People Everywhere Just Wanna be Free." Using the name of a then-popular song, it zoomed in on a subject that was on the minds of those with whom I wanted to share Christ. The idea of the broadside and its flexibility served to fulfill my need to tell it and other's needs to hear it.

Broadsides took off and now we have over 180 titles ranging from current movies to current issues to current best-sellers. I guess you could call broadsides "Now" Gospel literature.

In Jews for Jesus, everyone is encouraged to write his own broadsides. It helps to be able to stand on the street and say, *"Here, I wrote this."* We encourage you to write and design your own. If you love the Lord, you have something to say to people who don't yet know Him. If you're afraid of not being able to draw, don't worry. Many of our broadsides are printed in Moishe's scrawl, with stick-figure drawings. **Use your imagination and see how creative God will help you be for Him!**

RECIPE FOR A BROADSIDE:

O, taste and see that the Lord is good. . .

Ingredients:

1 cup relevant subject
¼ cup wit
½ cup illustration
1 tablespoon Gospel
1 teaspoon name, address and telephone number
¼ teaspoon copyright mark
1 good slogan

Procedure:

1. In a medium-sized bowl, combine wit and illustration. They should be stirred until compatible.
2. In separate bowl, fold Gospel message into relevant subject. Mix these together adding remaining ingredients and making sure to give to Moishe for sampling. (Licking the bowl is allowed for the boss.)
3. Turn over to proofreaders for proofing. Add a smattering of corrections.
4. Pour batter into well-greased offset press.
5. Fold in folding machine.
6. Place quickly into tract bags after cooling.
7. Pass out samples to the J.F.J. staff.
8. Distribute lovingly on the streets of any city or on any college campus.
9. Wait prayerfully for response.

ADDITIONAL NOTES: Some might wonder why we have only one tablespoon of Gospel in our recipe. Our experiences have taught us that there's nothing worse than answering a question no one has asked. They wouldn't get even a tablespoon if we didn't follow the recipe closely enough for the literature to be read. Broadsides touch on people's interests and lead them from that subject over to the Gospel. In the broadside recipe, only enough is served to whet the appetite of the recipient. That's why we put our name, address, and telephone number on the back. It's important to sign the broadside personally, since an interested person is more likely to contact an individual than an organization. We get calls and letters at our Headquarters and branches daily from people who have tasted enough to want more. ✡

HOW TO DISTRIBUTE BROADSIDES

Broadsides are designed for mass distribution—on campuses, in shopping crowds, at movie or concert lines or anyplace where there is a high amount of pedestrian traffic. Two people can usually hand out between 500 to 1,000 broadsides in an hour.

Other ways to use broadsides are to leave them in waiting rooms in offices, telephone booths, on bulletin boards at shopping centers and laundromats and to enclose them along with payments for bills or with birthday or Christmas cards.

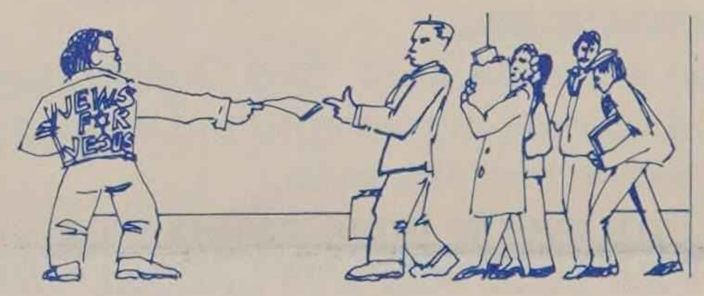
There are a few important points to remember when you go out to distribute broadsides. Be sure to read and understand the broadsides in order to be able to anticipate questions about them.

It's best to stand facing oncoming traffic and hand them to people as they pass. Hold the stack of pamphlets in such a way that approaching people can read the title. Don't be sidetracked by spending too much time talking to one person. Try to get the name and address of an inquirer. Tell him you will contact him later to discuss the point further.

If you distribute a lot of broadsides, it's a good idea to invest in a rubber stamp with your own name, address and phone number. Avoid putting names of churches and organizations on your broadsides. Many individuals are reluctant to contact what they consider to be an institution. Be sure to pick up any broadsides which have been dropped on the ground so as to preserve a good testimony.

Don't be afraid to invite inquirers to your church. The purpose of broadsiding is to provoke thought which will lead to later discussion and personal work.

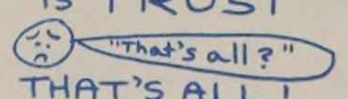
Beginners are often apprehensive, but soon realize how exciting broadsiding is. It's an adventurous and rewarding way of sharing the Gospel of Christ.



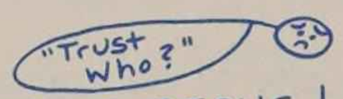
IF BEING BORN hasn't given You much Satisfaction...

Try being BORN AGAIN!

Atheists
Buddhists
Catholics
Jews
Protestants
YOU
are all eligible for this EXCITING EXPERIENCE
God wants all of us to have this opportunity!
All you have to do is TRUST

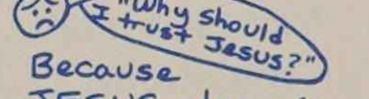


THAT'S ALL!
And you will become a NEW CREATURE with a Fuller and Happier Life!



TRUST JESUS!
Ask Him to come into your life and be the ONLY SPIRITUAL RULER in it!

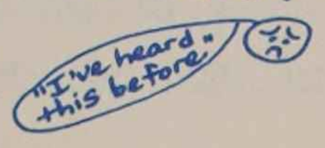
NOT your friend
NOT a guru
NOT your mother
NOT the pope
NOT your rabbi
NOT ANY OTHER MERELY HUMAN BEING!



Because JESUS alone is GOD, who became a MAN, as it was Foretold in the Old Testament

Micah 5:2
Isaiah 9:6
Isaiah 53
Zechariah 12:10
etc. etc.

He is the Messiah of the Jews and the Savior of all people who ask Him into their lives!



This offer may sound familiar, since it has been available for centuries...

How long are YOU going to wait to Trust Someone who will REVOLUTIONIZE your life and give you LOVE from ABOVE?

...not only that...

JESUS guarantees a Special Bonus Offer of ETERNAL LIFE

We Are JEWS for JESUS...

Doubters are welcome

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SHARING THE HOPE OF JESUS

By Martha Brickner

Norman is a dear Jewish man in his 90's who escaped from Russia as a young man. His mind is still amazingly keen and alert. I visit him each week in the nursing home where he has grown to look forward to my visits. Norman is a learned man from an Orthodox background. He studied the Gemara (a classic of Rabbinic teaching and commentary from the Talmud) and memorized many Old Testament passages so that even today he easily rattles them off in Hebrew. His prayer book is worn with constant use; I have often found Norman at his table, lovingly reading the pages. He knows over five languages fluently, but for all his knowledge, he does not yet know his Messiah.

Saturday I popped into his room with a warm, *"Hello!"* and a big hug, only to have my greeting returned with a long face and tears. Norman was terribly depressed. I'd never seen him so low. He was actually despairing of life! My heart ached for him as he spoke with a thick accent, *"Life is too heavy, I have no peace, I can trust no one, not even the Rabbi (the Orthodox Rabbi who owned this nursing home had been in trouble with the Government). Men are so evil and there is only hatred when we should love. There is no peace. I don't want to live any more."*

I pointed out the wonderful hope we have in Jeremiah 31 where God promises that men's *hearts* will be changed under the New Covenant. Well, Norman just wrinkled his forehead and scratched his head, *"New Covenant? Yes, only the Meshiach (Messiah) can bring in the New Covenant!"*

Norman shook his head, for he knows I believe that Messiah is none other than Jesus. He said, *"I don't know any more, I don't know."*

Several months ago Norman was vehemently denying I was Jewish, let alone that Jesus was Messiah. Disheartening though Norman's depressive state may be, won't you pray that God turns it around to use as a tool in his life rather than a defeat? **Pray that it will cause Norman to recognize his need, his Messiah, Jesus!** May God give him joy at 90 and 20 years of useful testifying.

MURRAY AND THE LORD

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BOKER '77

GIVING THANKS, JEWISH STYLE

We learned a certain kind of thankfulness from our parents and relatives. We're not sure it's the kind of thankfulness the Bible talks about, but *it is* thankfulness to every situation in life, in all things you might say.

For example, in response to a "bad report card" (any report card that isn't straight A's is a bad report card), a Jewish mother might say:

"Well, I'm thankful for one thing. I didn't have to go to your school, pick this up myself, and have to look your teacher in the eye."

Or in response to the untimely death of the head of the household:

"Well, at least there's one thing to be thankful for. He has sons to say Kaddish (memorial prayer for the dead) for him."

Or if there are no sons:

"Well, at least his daughters might marry well and the widow won't have to want for anything."

Or if there are no children at all:

"Well, we can be thankful there are no children for the poor widow to support."

Where there are children with a multitude of minor accidents attendant to childhood, a parent might say:

"Well, I'm thankful you didn't break a leg."

Or if you did break a leg:

"Well, I'm thankful it didn't happen to your sister. She's not as strong as you and couldn't stand the pain."

In the face of real catastrophe, Jewish thankfulness and Jewish humor have relieved some of the tenseness. In the aftermath of a pogrom in a small town in Russia, for instance, while watching his small bakery go up in flames, an old Jewish baker was reported to have said:

"So, at least they burned out my competitor, too."

Or, in modern times, if Dad came home from the family-owned business when there was no business, he might say:

"I can be thankful that it can't get any worse."

And when it gets worse, he might say:

"Listen, I'm thankful I can remember better times. Imagine all the people who don't have any business to worry about but other people's."

It's true that our Jewish people always have something to be thankful for. In the daily prayer book, Jewish men are instructed to recite:

"Blessed art thou, O Lord our God, King of the Universe, Who hast not made me a woman."

And Jewish women? They should be thankful, for in the same daily prayer book, they are instructed to pray:

"Blessed art thou, O Lord our God, King of the Universe, Who hast made me according to Thy will."

So, maybe we have something special to give our Gentile brothers and sisters in the Lord when we can help them see reasons to be thankful in all things. We have a multitude of promises to be thankful for in Jesus and, ultimately, whether we can see the reason for it or not, we can be thankful for everything because He knows best. HAPPY THANKSGIVING!

HAIGHT MEANS LOVE

One of the single largest influences on the modern Jews for Jesus movement was the hippie era of the late 60's. When the Jesus people's movement spread through the then famous San Francisco "flower children," a large percentage of Jews were affected. And now, many years later, the Jews for Jesus headquarters is returning to the scene of all those Jesus people activities, HAIGHT STREET.

Only this time, it is to be the location of our new headquarters facilities. For two years we've been asking you to pray for new facilities for us, and just as our lease expired in our present buildings we found a 12,000 square foot building in San Francisco. Previously owned by the Salvation Army, the building has many factors ideal for an organization such as ours.

At the time this newsletter is going to press, the final papers for the purchase haven't been signed, but we have every reason to think we can get the go-ahead on this big step.

Praise God with us for the answer to prayer, and begin again to pray with us about all the steps that need to come next:

a. That we'll get the necessary money to pay for the building.

b. That the move will not be disruptive to ordinary operations.

c. That our testimony might be strengthened in San Francisco as a result of the move.

PRAYER REQUESTS

● **Pray that God will send laborers to the harvest.** Moishe Rosen's secretary is getting married and he needs a replacement. Because of the rapid expansion of our work, we have positions open in several of the departments of our home office. But pray that God will not send us people who want "jobs," but dedicated Christians who have a vision and who share our joy at all that God is doing.

● Pray for the additional opportunities we have to distribute our literature during the Christmas shopping season. Next to our summer campaigns, it is the most intensive time of tract-passing.

● **Our New Jerusalem Players Mobile Evangelistic Team will be in Israel next month.** Pray that they might find many opportunities to personally witness as they explore and orient themselves to the Jewish national homeland.

● **Because of the size and scope of the ministry, we have stopped listing individuals who need prayer. If you or your prayer group want to undertake to pray for several special, individual needs, write us and we will personally respond.**

JEWS FOR JESUS newsletter

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JAN 4 1977
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THE CONFLICT by Moishe Rosen, leader of Jews for Jesus

For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. *Matthew 10:35-39*

The above truth is one of the most difficult in the Bible. Nothing is more precious on this earth to Jewish people than relationships with family and with Jewish friends. The enemies of Jesus quote the passage often to show that He was a "troublemaker."

However, Jesus did not desire that we who follow Him should act against our families and reject them. Not at all! He recognized that while we might love our families more as a result of having our salvation in Him; our families, *because of Him,* will turn against us if they don't want to face Christ in us. The truth of Christ is always contended and contested by those who don't want to know the truth.

As a Jew, I didn't even want to consider the claims of Christ. Some Christians think the Jews know all about Jesus, and for carefully thought through reasons, decide not to believe. Nothing could be further from the truth. Most of the time, we Jews don't allow ourselves to consider the claims of Christ. We don't want to be unfaithful to what we regard as our heritage.

We have been incessantly reminded that throughout the millenia thousands have died so that Judaism might survive. We were taught to be obligated to maintain a Jewish identity, whatever might happen. We were taught that believing in Jesus was not only un-Jewish, but in effect, it was "going over to the side of those who persecuted us."

Where could Jewish people get such a notion? Well, in medieval times the church treated Jewishness as though it were a sin, and something to be eradicated. Loyalty to the Jewish people on the part of the Jewish Christian was treated as treasonous. It was the church of the Middle Ages that promoted the lie, "You can't be Jewish and believe in Jesus." In order to do this, they had to completely ignore the example of the apostles. They had to ignore the words of Christ Himself.

In recent years, Christians have come back to the Biblical understanding that nothing is more Jewish than Christianity, and that, indeed, the Jew who believes in Christ is not a traitor to his people, but is fulfilling the Law of God in the way the Creator of Israel intended.

Now we hear the same erroneous charge from the Jewish community: "You can't be Jewish and believe in Jesus." The truth of the matter is that most of us never intended to leave Judaism, but we were made outcasts for what well-meaning, but misguided, Jewish leaders intended as a policy to promote "the survival of the Jews." We were rejected because we were infected with the gospel and everyone knows that Jewish-Christians are highly contagious. We can hardly contain ourselves. We're eager to tell our fellow Jews and gentiles that Christ is not only the Messiah of Israel, but the Savior of the world. No, we did not leave *Judaism.* We left our *sin* at the cross of Calvary.

Most of us were rejected by our own families and Jewish friends to a greater or lesser degree. We were told we ought to be ashamed of ourselves, and that our conversions served to destroy the Jewish people. Well, we don't think our coming to Christ destroyed anything, but our work on His behalf could restore some of our fellow Jews to the place that God would have for them. We don't have a message of death, but a message of life, and WE ARE NOT ASHAMED.

Recently, several leaders of the Jewish community called upon church leaders to denounce our activities as being "injurious to interfaith relations." To our horror, we found certain churchmen agreeing with those Jewish leaders. There's no doubt the idea of Jews coming to Jesus and joining the church will upset some. But we must ask the question: What other understanding would you have of the above passage from Matthew? *Jesus didn't intend to bring a sword of strife to separate us from family and friends. He intended to bring the sword of the Spirit and sometimes His truth is hard to bear.*

When our families turned away from us, it hurt! But we know God gave us family and friends in you, our fellow believers. That fellowship gives us joy. We intend to maintain our Jewish identity, not for the purpose of taunting Satan, but that others might know the fact *that is* and *must be:*
God intended Jesus for Jews.

TAPES AVAILABLE

WE WERE LIKE DREAMERS, the Liberated Wailing Wall's recent album, is now available on cassette tape (sorry, no eight track). It can be ordered through this office for $6.95 plus 40¢ postage. (Calif. residents add 42¢ for tax.)

HOME REPAIRS LEAD TO COMPLETE RENOVATION

When Mrs. W. bought a copy of the Liberated Wailing Wall's album, it was because she enjoyed the music. She enjoyed it so much, as a matter of fact, that she was playing it when Mrs. H. telephoned.

Mrs. H. was calling to get an estimate on home repairs, not to hear about the Lord. But over the telephone, in the background, she heard Jewish music. Being Jewish herself, she commented on it. Mrs. W. explained it was Jews for Jesus music. *"That's interesting,"* remarked Mrs. H.

Asked if she'd like more information, Mrs. H. gave her phone number, which was passed on to Baruch Goldstein of our Los Angeles Branch. When Baruch phoned, Mrs. H. invited him to come by and explain about Jews who believe in Jesus as the Messiah.

Late Wednesday afternoon, Baruch went to the H. home. For several hours he explained why and how a Jew can believe in Jesus.

Though it all started with a call to get her home repaired, Mrs. H. was completely renovated that afternoon; she prayed to receive Jesus as her Lord and Savior.

1977 PRAYER REQUEST

We're hoping that in 1977 we can open another branch ministry. Right now we're considering a city in either Florida or Canada. Would you pray with us about this?

TESTIFYING FOR JESUS

We really enjoy raising the banner of Christ. That's what we intend to do when we stand on street corners, handing out our broadside gospel tracts. We really like to talk to people and be where they can talk to us. But it's not always comfortable. Sometimes, the stories that we hear from our co-workers are downright chilling. Here is one of those accounts that tells about the "other side of the gospel tract."

While the Liberated Wailing Wall was in Minnesota, they went out specifically to distribute literature (26,000 broadsides worth). It was never above freezing, and once they went out in —26° weather. One day they returned to their van to discover it had been spray painted and egged. Jeffrey Branman writes of another time, *"Just another excursion?? Hardly!!! 19°, a biting, bitter wind, and no gloves. I stood there and prayed, 'Lord . . . why did I forget my gloves?' "* Avner Boskey writes *"Cold was not the word for it, frigid could barely describe it."* However, both Avner and Jeffrey agree that they warmly "praise God for opportunities, even in the cold." Even in these coldest of climates, they each met people who wanted to know more about Christ and will be corresponding with students they met on those icy days.

POSTCARDS-
THE SMALL ILLUSTRATION TO THE
BY ONE OF OUR OWN JEWS FOR JES
THESE POSTCARDS OURSELVES AND
BUT ~ SOME OF YOU MAY NOT KN
CARDS TO A PACKAGE FOR $1.00 PLUS
YOU MIGHT WANT TO REMEMBER THA

A SPECIAL NEED:

We're looking for a certain person to fill a certain position. The position is "Senior Financial Officer" and we're looking for someone with extensive experience in nonprofit organizations or one who is knowledgeable about IRS and other governmental regulations. Our Board of Directors wants a man who is a Certified Public Accountant or an Attorney. We've grown so fast we want to be sure that all our dealings and paperwork conform to strict governmental standards. **If you know someone who is interested, either permanently or as a consultant, would you ask them to write to Amy Rabinovitz, P.O. Box 3558, San Rafael, Ca. 94902.**

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AROUND THE COUNTRY WITH JEWS FOR JESUS:

Jeff Fritz writes from downtown Boston. . .

Recently I gave a "Christ in the Passover" demonstration in a downtown church. As I was leaving the church, a Jewish lady, Mrs. S., stopped me. She said she had been in the congregation but had become so upset that she had to leave. I asked her what upset her so. She explained that recently she had sought out a local pastor for spiritual help. She was concerned about whether she would go to heaven or hell, and wanted reassurance. She got it alright! This pastor told her that Jesus would definitely welcome her to heaven because she was such a good person. My sermon troubled her because I didn't espouse such a view at all! In her tally of opinions about being "good" enough for God, she got a dissenting vote. Please pray for Mrs. S.

Melissa Moskowitz (New Jerusalem Players) writes from St. Louis . . .

We had preached on the campus here through our gospel parables and dramatic skits, but it wasn't until I was handing out our literature afterward that I met Laura, a Jewish girl. She was curious and told me that she had been reading the Bible. It seemed to her that Jesus was the Messiah. "But how," she asked, "can a Jew accept Jesus in light of thousands of years of Jewish tradition that taught the opposite?" Laura is finding it difficult to go against what she's been taught. Please pray for this girl as she investigates further.

Rivka Chester writes from San Francisco . . .

Before I met the Lord, I promised myself that one day I'd live in San Francisco. To me, it's a mellow version of New York: the excitement, the cosmopolitan atmosphere, and a setting that is so beautiful that no one hurries. The best thing, however, is the people. Every good Californian is into something of their own, or "on their own trip." Nowhere are things as upbeat as they are here, I thought as I stood handing out broadsides. But by the time I had been on that corner for two hours, I had spoken to:

1) a woman who "knew" we were out to get her because secret radio transmissions from the mayor told her so;
2) a young man in stockings, high platform shoes, beads, and lipstick who thought that what I was doing was "absolutely disgusting;"
3) a National Socialist (meaning Nazi) who also thought the fact that I was Jewish was "absolutely disgusting."

I realized that the "trips" I had found to be so colorful and entertaining were just the sad evidence of a lost people. But I met another man that day, a Jewish merchant marine, who was very interested in what I had to say about Jesus. It reminded me that no matter how worldly things look around us, there *are* individuals out there who *want to know* about Jesus.

T IS A REDUCTION OF JUST ONE OF THE POSTCARDS DONE
RTISTS (AND MY FRIEND) STEFFI GEISER-RUBIN. WE PRINT
THEM IN OUR CORRESPONDENCE.
AT WE SELL THEM AS WELL. YOU CAN GET TWELVE ASSORTED
POSTAGE AND HANDLING (CALIF. RESIDENTS ADD 6% TAX PLEASE).
E NEXT TIME YOU WANT TO DROP YOUR FRIEND A "LION."
- BOKER

WHERE YOU CAN FIND US JANUARY — JUNE 1977

Following are cities where you can see some of the Jews for Jesus. If you live elsewhere and want to know when we'll be in your city, or if you'd like further information, just write us.

LIBERATED WAILING WALL

JANUARY: Phoenix, AZ; Southern California
FEBRUARY: El Paso, Houston, Dallas, TX
MARCH: Miami, St. Petersburg, Jacksonville, FL; Memphis, TN
APRIL: Philadelphia, PA; Albany, Houghton, NY
MAY: Bath, Vestal, NY; Boston, MA

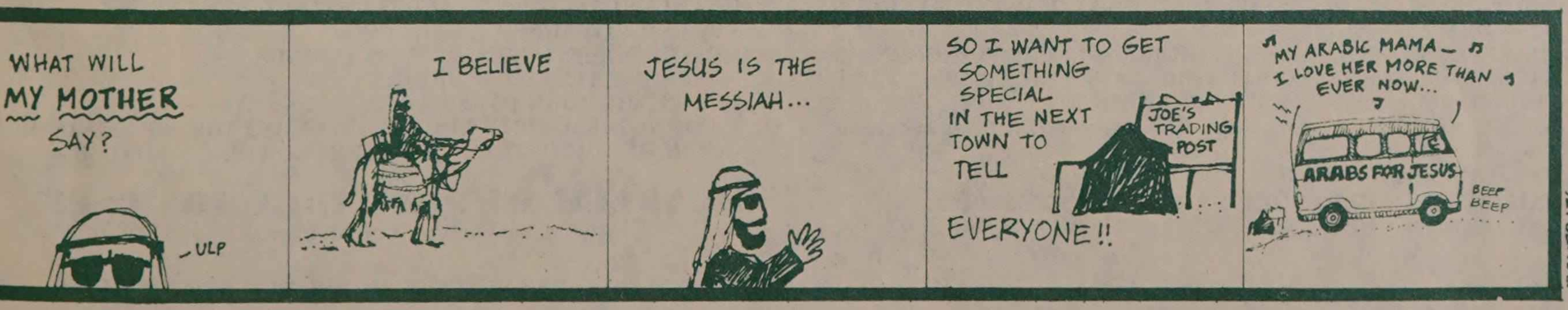
NEW JERUSALEM PLAYERS

MARCH: Southern California; Phoenix, Tucson, AZ; Albuquerque, NM
APRIL: San Antonio, Dallas, Houston, TX
MAY: Mobile, AL; Miami, Tampa, FL
JUNE: Jacksonville, FL

MOISHE ROSEN

JANUARY: Wichita, KS
FEBRUARY: Grand Rapids, MI; Dallas, Houston, TX
MARCH: Washington DC/Baltimore, MD;
APRIL: Minneapolis, MN
MAY: Minneapolis, MN; Seattle, WA
JUNE: Detroit, Kalamazoo, MI

AND OF COURSE, NORTHERN CALIFORNIA



JEWS FOR JESUS IN MINNESOTA

During 27 days of ministry in Minnesota recently, the Liberated Wailing Wall saw five Jewish people accept Christ. That made everyone else in the ministry begin to wonder what God was doing in this quiet state. Jan Markell, our Jews for Jesus area coordinator, tells more about how God is working:

MINNESOTA DOCTOR GETS "HEART TRANSPLANT"

Jason was born in a Displaced Person's Camp in the ruins of Hitler's Germany. Today, he is not unlike many young Jewish intellectuals. He's an articulate and well educated doctor at a nearby hospital.

Jason has been resisting the gospel of Jesus for some time. He would frequently visit church gatherings and either feel very bored and disinterested, or in some cases, would create an awkward scene by exiting in a defiant manner. Nevertheless, it was obvious by many of his questions that he was searching for an inner peace and purpose in life. He would take no satisfaction from our answers that would lead him to consider Christ. He also feared the wrath and disappointment of his family should he ever make a commitment.

Loving music (and being intrigued by the name Liberated Wailing Wall), Jason responded to an invitation to hear Jews for Jesus at a local church. He attended with no more thought than to have an entertaining evening.

The message of a personal relationship with the Messiah Jesus was made plain that evening and Jason realized that inner peace was available for him, and that it was available through a personal relationship with Jesus. He made a commitment to Christ that very night. *Please pray for him as he begins to study Scripture and tells his family about his new walk with the Messiah.*

A "FAST" WAY TO A SLOW DEATH

Lori N. is a petite 29-year-old Jewish girl who has literally searched the world for some reason to live. Her wandering led her to India two years ago, where she looked for a guru or spiritual leader to follow. In India, one does not have to travel far to find those who offer peace and fulfillment.

Lori's guru promised her happiness if she would diligently fast. She fasted once a week. Fulfillment didn't come. She fasted twice a week. Still no change. Finally she decided to fast 40 days. She went down to 65 pounds then fell into unconsciousness. She lay in a coma for three days before anyone missed her. They found her hours before death and rushed her to a near-by Catholic hospital.

Lori flew home to Minneapolis this summer. Her best friend had become a believer in Jesus. A few days later she received a broadside tract and called our Jews for Jesus number.

Lori recovered in that hospital, and during recovery, was impressed that the little Catholic nuns had such inner peace. They shared with her that inner peace and happiness only comes through knowing Jesus, the Messiah, in a personal way.

I have met with Lori frequently, but she's undergoing a spiritual struggle and has talked with the local rabbis about her openness to accepting Jesus. *Pray that Lori might end her life of wandering for peace and happiness through a relationship with Him who offers true peace.*

MORE JEWS FOR JESUS IN LOS ANGELES

by Baruch Goldstein

This past month has been a busy, exciting time for us. Not only have we had many, many people write and phone, but six Jewish people received the Lord and we've been busy discipling them.

One Friday morning I was getting ready to leave for San Diego where we hold a monthly fellowship meeting. At the last minute I saw a letter from Stuart, a man in San Diego who was asking questions about Messianic prophecy. When I got to San Diego I telephoned him and made arrangements to have lunch the next day. Over coffee and pastrami sandwiches, I shared what the Bible showed to be true and he shared with me about his life and search for God. We went back to his office and spent another hour or so talking. As I was getting ready to leave, I asked him if he would like to pray and receive Jesus as his Messiah. He said yes. So we stopped and prayed and one more child of God was added to the Kingdom. Please pray for Stuart and for the other new believers in Christ as they grow in Him.

Being on staff of Jews for Jesus certainly has its delights, but it has occupational hazards too. In the past two years I've gained 20 pounds. I'm hoping that somebody will invent some non-fattening corned beef and pastrami. Please pray for me, too, that I lose at least 10 pounds.

Your friendly (almost fat) Jews for Jesus missionary,

Baruch Goldstein

It's a new year, but things look pretty much the same in the headlines. Even though Jews for Jesus doesn't have a newspaper, we thought we'd speculate on some:

HEADLINES WE'D LIKE TO SEE

1. 15,000 JEWS ACCEPT JESUS CHRIST AS LORD AND SAVIOR IN ONE DAY
2. DAVID LIPKOWITZ OF JEWS FOR JESUS PLEADS INNOCENT TO "BOOKIE" CHARGE. SAYS IT'S HIS SLANG FOR "ACCOUNTANT"
3. MONTH PASSES WITHOUT BREAKDOWN OF ANY JEWS FOR JESUS EQUIPMENT (this wish first appeared in 1974, and hasn't happened yet)
4. NO SORE THROATS FOR NAOMI DAUERMANN
5. ALL ARABS ACCEPT CHRIST AND LOVE THE JEWS
6. ALL JEWS ACCEPT CHRIST AND LOVE THE ARABS
7. CHARLYN LASKEY GETS ALL JEWS FOR JESUS TAKING PROPER VITAMINS
8. MOISHE ROSEN LOSES ~~10~~ ~~25~~ 50 POUNDS
9. POSTAGE RATES TO BE REDUCED
10. FIRST BABY BORN TO JEWS FOR JESUS STAFF
11. NATIONWIDE CRISIS ERUPTS IN SHORTAGE OF SEATS IN CHURCHES: MINISTERS CITE OVERCROWDING AS CAUSE

HEADLINE WE PROBABLY WON'T SEE

(because we won't be on earth)

RAPTURE TAKES PLACE. ALL CHRISTIANS WITH CHRIST.

Printed in U.S.A.

JEWS FOR JESUS newsletter

PO BOX 3558
SAN RAFAEL CA 94902
VOLUME 1:5738

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AUG 31 1977

WHO SHALL ATONE? by Moishe Rosen, leader of Jews for Jesus

Jehovah gave ancient Israel seven feasts to teach and remind them of certains spiritual truths. The annual rehearsal of these truths helped to bind the Jewish people to God and to one another. To this calendar, our people added other holidays that are not required in Scripture, but are based on events in Israel's history. Thus, at Chanukah we celebrate the victory of the Maccabees and the rededication of the Temple; at Purim, we rejoice in the triumph of Queen Esther and the Jewish people over wicked Haman.

Most Jewish holidays are festive. Yet, in contrast, we have some solemn days in the traditional Jewish religious calendar. **Yom Kippur** is the most holy, most solemn, most awesome Jewish observance. It comes ten days after the celebration of Rosh Hashanah, the Jewish new year. Of all these sober fast days, **Yom Kippur,** the day of Atonement, alone came by the direct command of God through the lips of Moses:

> *"Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls . . ."*
>
> -- Leviticus 23:27

The Almighty gave Israel this most solemn of all days for expiation of sin, both national and individual. No one could ever enter the Holy of Holies, under penalty of death, except on the Day of Atonement. Then, only the high priest could approach after first bringing a sin offering for himself and his family. He set aside his regal vestments, washed his entire body, and put on simple garments of white linen, a symbol of purity and holiness. Only then dared he come into God's presence with the blood of the atoning sacrifice. The people watched from afar for the high priest's return. They agonized in penitence and contrition and awe as they waited, for only when he reappeared could they be assured of forgiveness (Leviticus 16:16-17).

Though now there is no tabernacle, no Temple, no sacrifice, the Jewish people still observe Yom Kippur, the Day of Atonement, with solemnity. But today, when the popular slogan is, "I'm okay, you're okay," repentance has become a mere formality. People forgo breakfast and lunch and recite pages and pages of liturgy in the synagogue: ". . . we have killed. . .we have robbed. . .we have coveted . . ." without much ringing conviction. The general feeling is: "I'm not any worse than the person sitting next to me, and God, if there is a God, will forgive us both because He is merciful. After all, I am atoning for my sins. I didn't go to work today, and I'm sitting here through this long service in a crowded room with my stomach rumbling, and I intend to make some good-sized pledges to charity and the synagogue." At the close of the services everyone goes home to a sumptuous evening meal, without real assurance, but relieved that the ordeal is all over for another year.

Still, there have been some concerned rabbis down through the centuries who have wondered about the *bloodlessness* of the Day of Atonement since the destruction of the Temple. The Talmud records the questions, "Now that we have no prophet or priest or sacrifice, who shall atone for us?" (Tanh. Va Yishlalah 10.)

There is no answer outside of Christ. **Because of the problem that this is unrecognized, Judaism has evolved from a religion of "Thus saith the Lord" to a philosophy of "Who can really know? We do the best we can, and God will reward us for having the proper attitude."** Jewish authorities have decreed that atonement is accomplished by *t'shuvoh* (repentance), *t'fillah* (prayer), and *t'zaddakes* (righteous deeds). Yet Scripture teaches, ". . .all our righteousnesses are as filthy rags . . ." (Isaiah 64:6.)

Leviticus 17:11 says:

> *"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls . . ."*

The Hebrew word for "atonement" is KAPPORAH, which means "covering," in the sense that clothing covers the body. Yes, we can try to construct our own atonement, but it will not be clean enough. In the presence of a holy God, it will appear only as a filthy rag, and it will be an offense to Him. As for me, I'm covered by the blood of the Lamb! **According to the book of Hebrews, Jesus the Messiah is the perfect Prophet, the perfect Priest, and the perfect Sacrifice.**

Most of my people still don't know this truth. Judaism has changed from a religion concerned with sin and salvation to a moral religion where maintaining Jewish identity is all important. Loyalty to one's people takes precedence over finding peace and reconciliation with God.

Most Jews simply don't take the words of contrition found in the prayerbook as being anything more than a primitive folkway that reflected a superstitious era of the past. Humanitarianism — the care for one's fellow man — degenerates into humanism. Thus the exaltation of the human spirit overrides the theistic concept of an Almighty God who desires a relationship with His created humans.

On the Day of Atonement, many Jews will recite prayers of penitence. One of these prayers reads:

> "And to Jerusalem, thy city, return in mercy, and dwell in the midst thereof as thou hast spoken; rebuild it soon in our days . . . and speedily set up therein the throne of David . . .
>
> "Speedily cause the offspring of David, thy servant, to flourish, and let his horn be exalted by thy salvation; for we wait for thy salvation all the day . . .
>
> "Accept, O Lord our God, thy people Israel and their prayer; restore the service to the innermost part of thine house; receive in love and favour the fire offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable to thee. And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion."

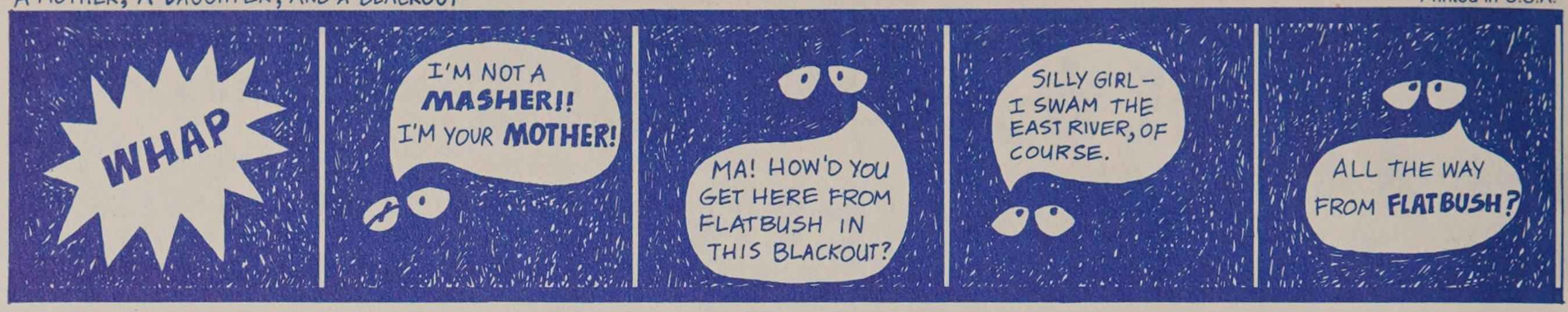
When they pray this prayer, little do my people realize that they are praying for the Messiah, Jesus, for He alone can sit upon David's throne. He alone brings forgiveness and acceptance.

According to tradition, at this holy season, God reviews the conduct of each man and decrees that the name should or should not be inscribed in the Book of Life.

As a small boy in Jewish Sunday School, I asked my teacher one day: *"If God writes our names in the Book of Life at the beginning of the year, what happens if we sin later during the year? Does He erase our names?"* She looked puzzled for a moment, but promised me an answer the following week. The next Sunday she had this explanation: *"We repent between Rosh Hashanah (the Jewish New Year) and Yom Kippur (the Day of Atonement) and God writes our names in His Book of Life. But every time we sin, our names fade a little, until if we do too many bad things, the names fade out altogether, and they must be re-written every year."*

I think her source for that answer was a "sanctified imagination"! How thankful I am that in the Lamb's Book of Life there are no erasures, and that my name is written there because I trust Him as my Messiah and Savior. How I wish I could tell that to my old Jewish Sunday School teacher. How I long to cry out to my Jewish brethren: There *is* a prophet to call us to repentance, there *is* a Priest to serve as mediator, there *is* a King to sit on David's throne. IT'S ALL IN JESUS CHRIST, OUR MESSIAH! If you have Christ, you have full atonement. Your sins are covered, you are one with God, and you are written forever in the Book of Life!

Printed in U.S.A.



SPECIAL JEWS FOR JESUS CAMPAIGN AWARD

BEST OPPORTUNITY TO SHINE FOR JESUS: THE BLACKOUT IN NEW YORK CITY that gave us a chance to tell people about the Light of the world. Even before the lights went on we were handing out a broadside (that we printed in New Jersey!) "Where Were You When the Lights Went Out?"

During the blackout, Steve Cohen had an interesting opportunity to share Christ. He had driven one of our vans back to the garage and had to take a taxi back to the hotel because the subways weren't running. The blackout seemed to make everyone more friendly and open to talking, including Steve's cab driver.

As they sped down the near-empty streets, the cab driver asked, *"What line of work are you in?"*

"I'm not sure you'd want to know." Steve countered.

Then the cab driver was really curious. *"Sure I do."*

Steve told him he was a missionary with Jews for Jesus.

The driver turned around and said, *"Well, waddaya know?! My sister became one of those religious fanatics too. She told me about it, but I wasn't interested in becoming, one. . . of. . . uh. . . them."*

Steve explained that it wasn't a matter of fanaticism, but one of obeying God's word. *"Have you ever trusted Jesus as your personal Savior?"* Steve asked.

The man said, *"No,"* but he would like to, so just before Steve had to get out, the cabbie prayed to receive Jesus.

Later, Steve was handing out tracts on Fifth Avenue. Radio Station WNEW was interviewing people on the streets. The interviewer asked Steve what he thought of the blackout. He replied, *"Even in the darkness we have peace because Jesus is the Light of the world."* This message was later broadcast throughout the New York area!

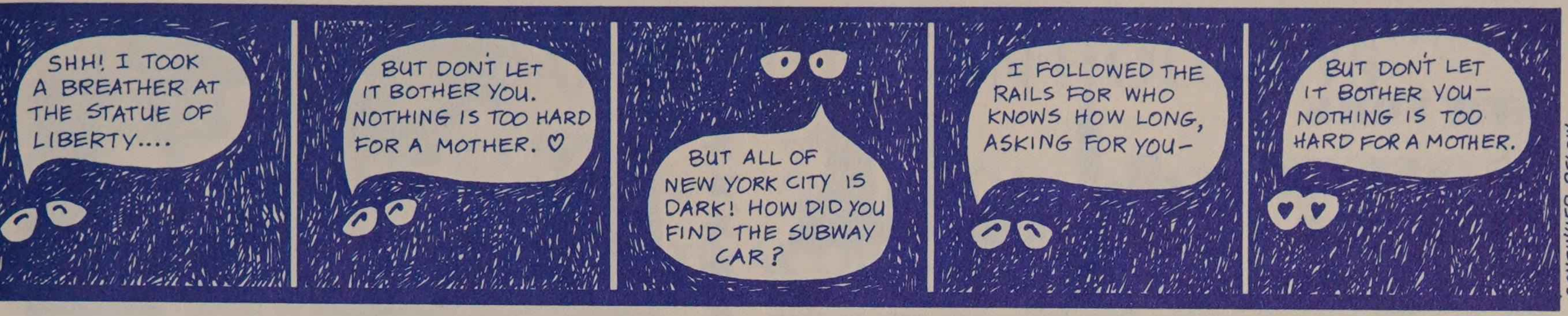
REWARD

REWARD * * * REWARD

We make mistakes. Do we ever! Did your newsletter come addressed to Zxylwblack Xocinowitz on Glimph Avenue N.E.? Well, sometimes we get a name or address wrong. After all, our names are a little different, like Kresha, Moishe, Shoshana, or Baruch. So if we read yours as Zxylwblack when it's Joe, John or Morris, you can understand.

But we will give a reward of a new Israelight album for the first five mistaken addresses and a leatherbound $45.00 Bible for the funniest mistake. Please send your entry with our mistaken address label and the correct spelling of your name and address to:

Nobody's Perfect Contest
Jews for Jesus
P.O. Box 3558
Sam Rafael, CA 94902



Where did four years go? **Those of us with Jews for Jesus since 1973 often look in amazement at the organization that has come into being and the long way we've traveled. Sometimes it frightens us. Even though what now exists far exceeds our greatest vision of 1973, it's only now we're beginning to see how far we still must go.**

It was in September, 1973 that we officially became an organization, so September is a time of reflection for all of us. We often remember the struggles and fears and hopes of those first days. There was that first burst of enthusiasm, the camaraderie involved in tackling a difficult task, the faith and anticipation of who God is and what He would do.

Friends of the Jews for Jesus ministry see our adventures and sense the excitement of our calling. Yet few realize the drudgery, boredom, and many, many discouragements we face.

Being merely human, it's easier to stagnate than to grow. It's so easy to feel that the last four years have been hard and we *deserve* a break, a rest, a time when we're not involved in intense struggle. It often seems as though the past is filled with so many battles. Though the battles never end, the victories seem short-lived.

Even with the battles, tedium and struggles, God gives us grace enough to reflect. Then we remember that He gives the victory, that in the midst of turmoil, He is steady; that there is no worry too great, no burden too heavy to be cast upon Him.

The Great Sabbath of Rest will come — maybe not when we demand it, but in God's good time. **We need to remember that a race is not won by a runner who is trained in resting, but by one who is trained in endurance. Sometimes we just need that perspective.**

As you pray for us, pray that we might have that Godly perspective. **Pray** that we might be more for God and see more of Him: that we might grow in all He would have for us.

Help us celebrate our anniversary by standing with us. Share our joy and satisfaction in what God is doing, knowing that you have had a part in it.

With Love,

Amy Rabinovitz and
Bill Rosen

HE SAID, "I DON'T BELIEVE IN MIRACLES"

By Avner Boskey

"Let God show me a miracle! Then I'll believe!" demanded a survivor of one of Hitler's death camps. The words were a challenge and a cry of despair. I realized his unspoken question was, "How can I reconcile the agony and pain of this world to a God who supposedly is compassionate and all-powerful?"

That conversation started when I walked into a Jewish delicatessen in Ohio. The proprietors, a Jewish couple, noticed the Jews for Jesus lettering both on my van and my jacket and came over to set me straight.

"Evidently you were raised without any Yiddishkeit (Jewish awareness)," they surmised. *"That's why you believe in Jesus."* However, as we argued back and forth in the Yiddish language, they both saw that Yiddishkeit was not the issue.

"Why do you accept the Gentile's God?" they continued. *"It's not for us Jews. He was only a man. We lived through the '56 and '67 wars in Israel. We survived Bergen-Belsen. We've seen that God can't save us, only we ourselves! We don't even believe in God."*

Normally at this point one would say, *"Well, I tried. They won't believe. They're just too stubborn. God will work in their lives eventually, I suppose."* But, I asked myself, who will reach them? Who else will take the time or trouble?

"Let God show me a miracle," the man had said. I thought of the many miracles in the Bible but realized I should talk in a modern context.

"Don't think of the Six Million who died. Think of the 12 million who survived. Remember that God brought us back to Israel in 1948 after 1,800 years of dispersion. Think of how we were victorious in battle not once, but five times, all within 25 years. Think of the Yom Kippur War when, attacked on all sides, we defeated our enemies and still remained alive to celebrate our victory. Think of Entebbe, a modern day Exodus barely a year old. Indeed, God has shown us many miracles."

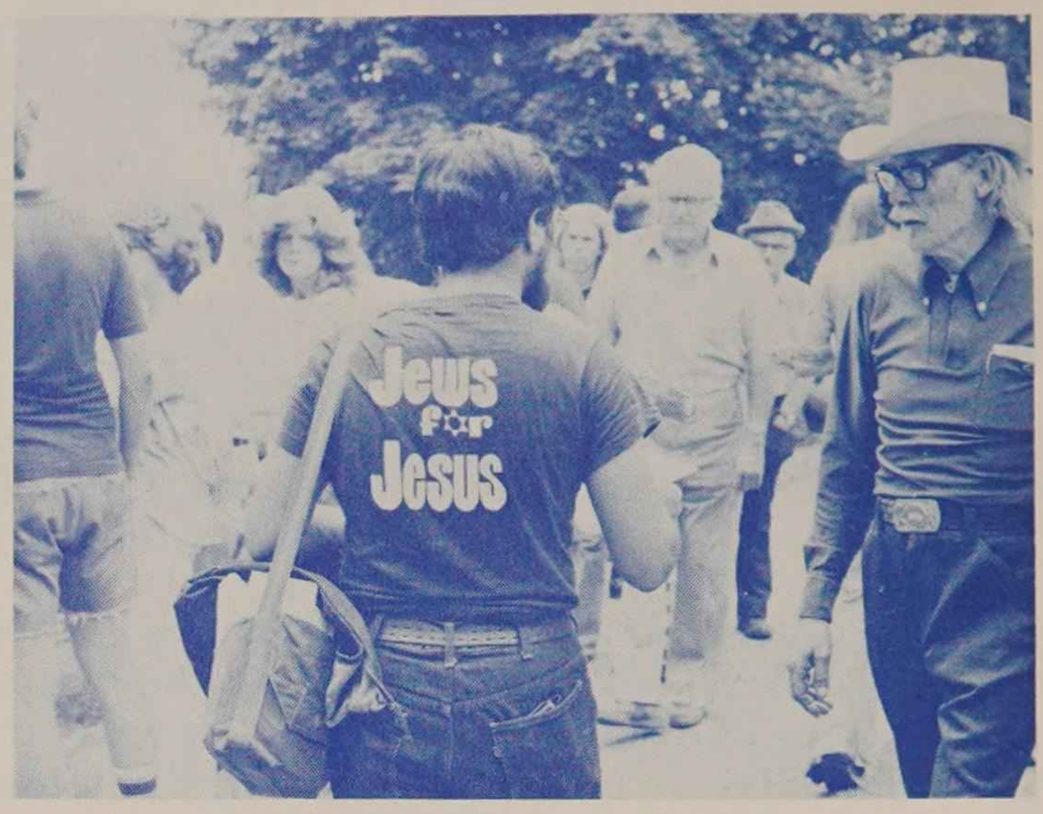
The man paused to reflect. Then he said, very quietly, *"I just can't believe in miracles."*

"Then what can God show you," I replied, *"if you refuse to believe? Our Messiah said, 'If you had believed Moses, you would believe Me, for he spoke of Me.'"*

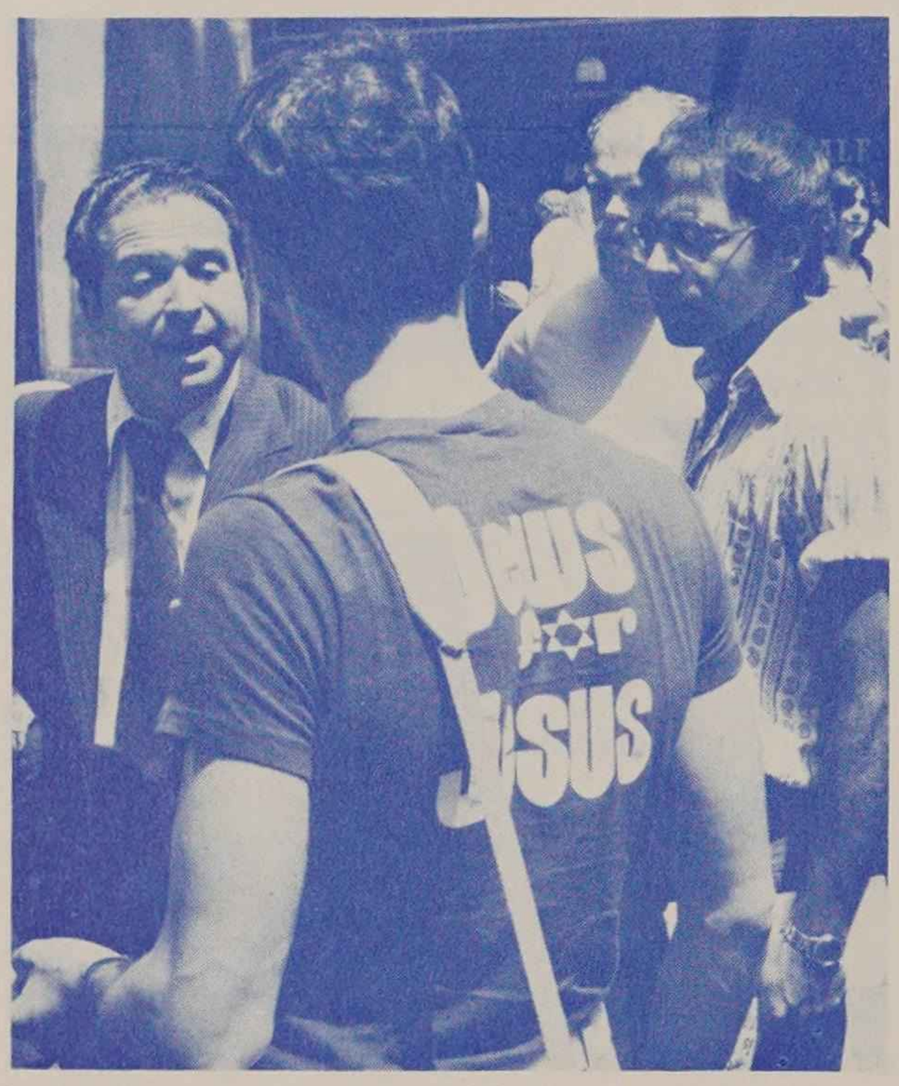
Please pray with me for this Jewish delicatessen owner and his wife, that God will work the greatest miracle of all in their lives: that He will open their eyes to the truth of our Savior.

NEW YORK WITNESSING CAMPAIGN

This year over 1,000,000 gospel tracts were handed out during our New York Witnessing Campaign. Over 1000 people gave us their names and addresses to enable our ministry to continue in their hearts, and dozens of Jewish people prayed on the street corners and in meetings to receive Jesus. Thank you for your part in these victories with us, and for standing with us in the labor through your prayers. Here are some typical scenes, to help you see what a New York Campaign looks like!

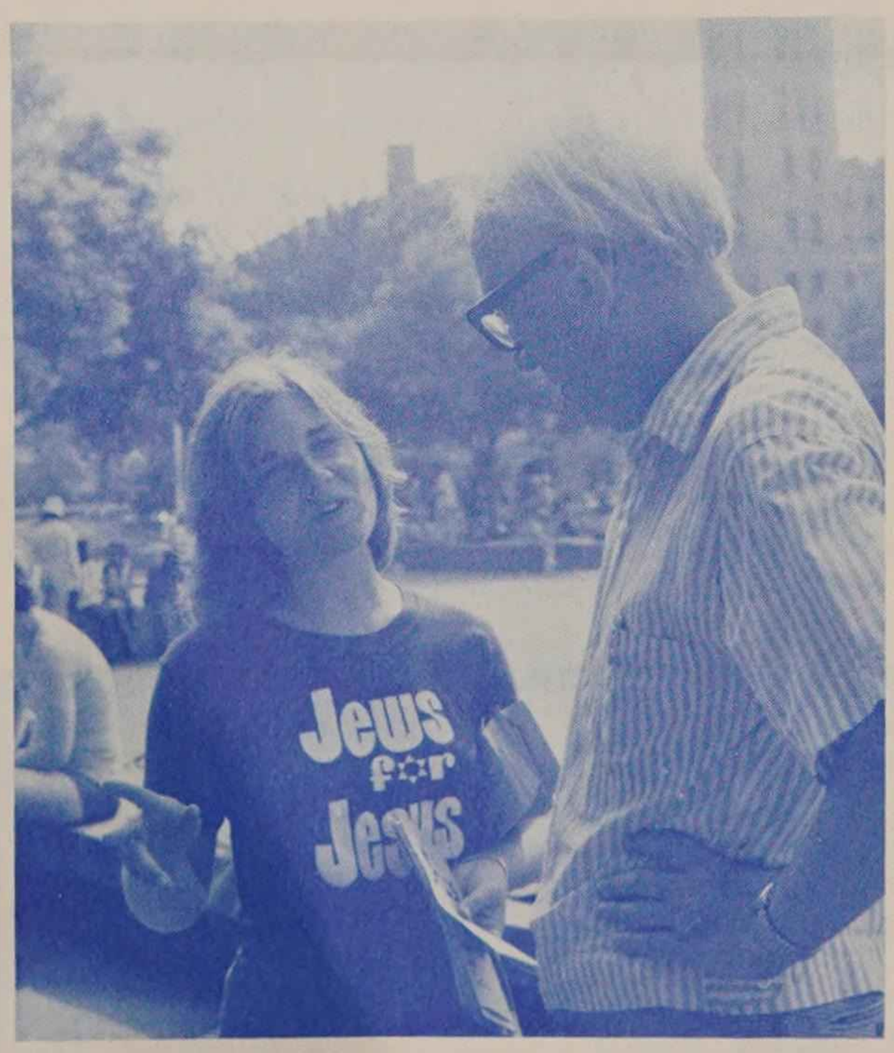


Our "tract bags" don't stay full too long on these busy New York streets.



Sometimes we meet with hostility on the part of the broadside recipients . . .

Our briefings are taken seriously by campaigners. Jeff Fritz tells his team of the violent reactions and how to deal with the hostility.



Other times real dialogue ensues.

A JFJer intently listens as this curious pedestrian describes his consternation at the idea of Jews believing in Jesus.

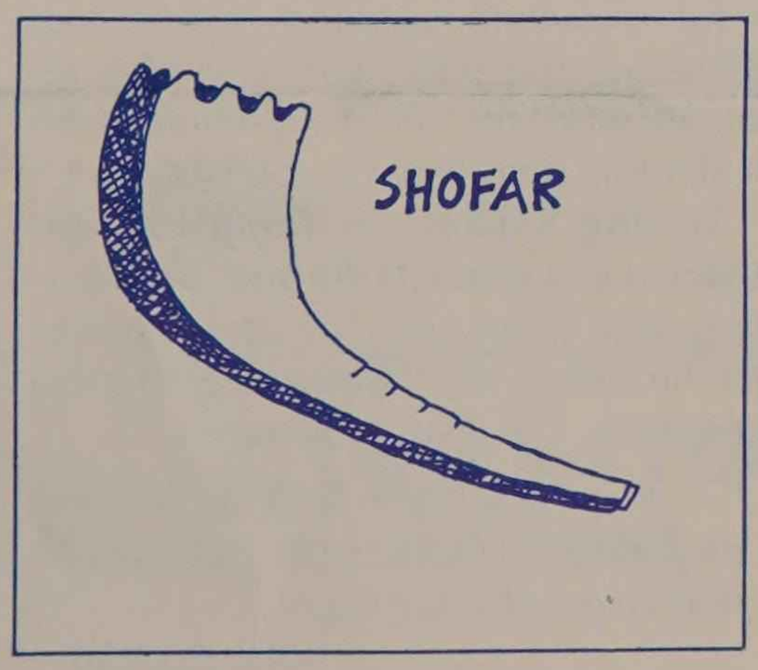
THE TRIAD OF AUTUMN HOLIDAYS

FEAST OF TRUMPETS, DAY OF ATONEMENT, FESTIVAL OF BOOTHS

"Awake, you who sleep; remember your sin," comments Maimonides, an ancient Jewish scholar, regarding the blowing of the ram's horn at Rosh Hashanah. **Rosh Hashanah, is called the Feast of Trumpets in the Bible.** It comes on the first day of Tishri, the seventh month of the Jewish religious calendar, and ushers in a very solemn season of deep spiritual significance to the Jewish people.

Though the Bible says that the 14th of Nisan (Passover) is the beginning of months, custom has designated Rosh Hashanah as the Jewish New Year. Jewish tradition says God created the world on the first of Tishri, and therefore it is a day of judgment for Israel and all mankind. However, before the judgment is finalized, there is a period of repentance. For the next ten days, each person is to review his own relationship with God.

These "Ten Days of Repentance" culminate in the Day of Atonement, Yom Kippur. On this most solemn day, the Rosh Hashanah judgment is either changed or finalized. For this reason, the Day of Atonement is also called, "Yom Ha-Din," The Day of Judgment.



A distinct sound on both Rosh Hashanah and Yom Kippur is the hoarse blast of the *shofar,* or ram's horn, summoning the worshippers to an awareness of their spiritual needs. The ram's horn reminds us of our forefather, Abraham, who was ready to offer up his son to God. At the last moment, the Lord stopped him and provided a substitute sacrifice, a ram caught in a nearby thicket. The blowing of the ram's horn is also to remind us of the giving of the Law, and the coming of the future Messiah.

While such solemn sounds and prayers characterize the synagogue services at Rosh Hashanah, the home scene is by no means austere. It is, after all, a feast day, a time for family intimacy and good food. In lieu of boisterous merrymaking, an atmosphere of quiet celebration pervades, prompted by the hope for good things in the coming year. To symbolize this anticipation of a sweet and good year, the father, acting as religious head of the household, distributes slices of apple dipped in honey. He pronounces a special Hebrew prayer used at certain special occasions:

"Blessed art thou, O Lord our God, King of the Universe, who has given us life, hast sustained us, and hast brought us once again to this time."

The menu itself varies with the imagination and culinary skill of the cook. Two characteristics mark the Rosh Hashana food scene: one is the absence of anything sour or pickled, and the other, in obvious contrast, is the presence of many dishes containing sugar or dipped or drizzled with honey. Favorite traditional desserts at this time include STRUDEL (pastry), filled with apples, nuts and cinnamon; LEKACH, a dark, moist honey cake full of spices, raisins and nuts; TAYGLACH, mounds of tiny egg puffs bound together with honey and accented with bright maraschino cherries; and MANDEL BROIT, (literally "Almond Bread"). This latter is a kind of toasted almond cookie, similar to Italian anise toast in shape, but lacking the anise flavor and firmer in texture.

Throughout the day family, friends and business acquaintances visit one another. Greetings are exchanged and the visitors are treated to one or more of the above-mentioned delicacies. Tea, coffee or sweet grape wine is served and, over the wine, the traditional Hebrew prayer, the *Kiddush,* is recited:

"Blessed art thou, O Lord God, King of the Universe, who has created the fruit of the vine."

Thus the season begins and continues through the Ten Days of Repentance. Past wrongs are righted; good deeds are performed to outweigh bad ones; and each person is to be prepared for judgment. Those who cannot greet friends in person send New Year's cards inscribed with the hope, "L'SHANAH TOVAH TIKATEYVU (May you be inscribed for a good year)."

The ten days draw to a close at **Yom Kippur,** the Day of Atonement. **It contrasts sharply with Rosh Hashanah in that it is a solemn fast day.** One Jewish writer explains the solemnity by saying:

"It is a solemn occasion to inspire us to seek peace of mind through reconciliation with God and our fellow men."

It is worth noticing that he uses the word, "reconciliation."

In Leviticus 16, God commanded a special way of reconciliation, which, while the Temple stood, was carried out on Yom Kippur. Two goats were chosen. The high priest sacrificed one goat, stood before the assembled people while the high priest placed his hands upon its head and transferred to it all the sins of the congregation. They led the scapegoat through the city, where people hit it with sticks and spat upon it to

CONTINUED ▶▶▶
The Triad of Autumn Holidays

Jews for Jesus P.O. Box 3558, San Rafael, CA 94902.

. . . CONTINUED

show contempt for the sins it carried. Then they took the scapegoat into the wilderness and let it go, never to return, thus symbolizing the permanent removal of the confessed sins.

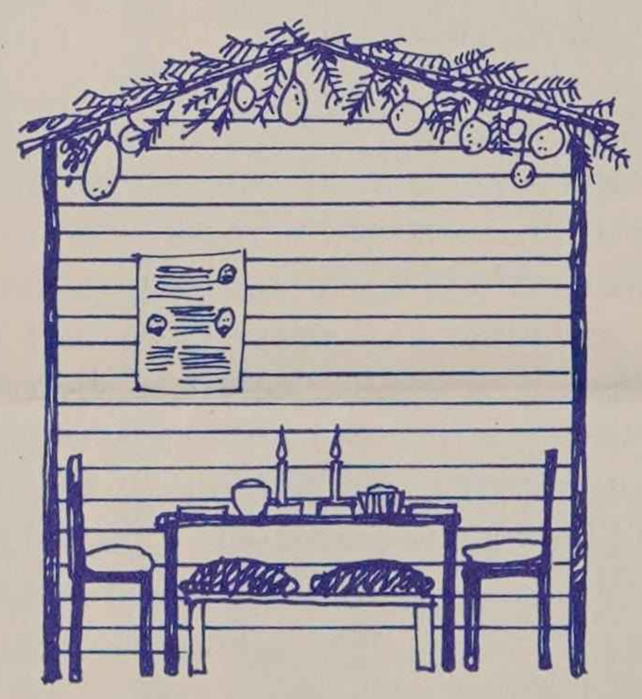
In Bible times, atonement ceremonies centered in the Temple. For many centuries after the destruction of the Temple, the Jewish people held fast to the Scriptural concept of blood atonement. A man chose a rooster, and a woman a hen. They made circular motions over their heads with the live fowl, praying: *"Let this now be my atonement."* Then they slaughtered the unfortunate bird as substitutionary atonement in place of the Temple sacrifice. In more modern times, some changed this practice to passing coins over their heads and donating them to charity. One or both of these methods of substitutionary atonement continue in some Orthodox Jewish circles today. Sadly, the Jewish people, deprived of the Scriptural way of blood atonement, are striving sincerely, but ineffectually, to find that reconciliation outside of Christ through many prayers, good deeds, and mortification of the body through fasting on Yom Kippur.

Modern Yom Kippur observance begins with the blast of the shofar to remind the people that God will soon be sealing his judgment for another year. The service opens with the somber, haunting strains of KOL NIDRE, chanted by the cantor. This traditional prayer set to music, has a mystic psychological impact on most Jewish people, setting up a mood of deep nostalgia and soul-searching. The essence of the prayer is that God will absolve His people from all oaths, obligations and commitments to Him, impulsively made, or forced upon them by an external power. This ancient prayer had special meaning for the Jews of the Spanish Inquisition, who were forcibly baptized under threat of death or expulsion.

The Yom Kippur services continue throughout the following day until sundown. During this entire time, Jewish people abstain from eating. In addition, the most Orthodox Jews won't take a sip of water, or even brush their teeth, lest they inadvertantly swallow a drop of water. Many wear slippers instead of shoes, a sign of mourning. The rabbi and cantor who lead the services wear a long white garment called a *kittel,* reminiscent of the tunic worn by the high priest when he entered the Holy of Holies during Temple times.

The special prayer book for the day contains many long prayers, outlining specific sins and pleading for God's mercy. These prayers are intended to cleanse the soul of all moral impurities accumulated during the old year. The long day of prayer and fasting ends with the final blare of the *shofar*. Then everyone goes home to break their fast and resume normal daily routine.

One more holiday follows as part of this season: SUKKOS, the Feast of Booths. This week-long holiday begins five days after Yom Kippur and is commanded in Leviticus 23:34. God gave SUKKOS as a final harvest festival and reminder of the time when the Israelites lived in nomadic style in the desert and benefited daily from the provisions of the Almighty. Many think that the Pilgrims patterned our modern Thanksgiving Day after the Scriptural Feast of Booths. SUKKOS prayers are of gratitude rather than supplication, and it is a season of rejoicing in God and His bounteous provisions.

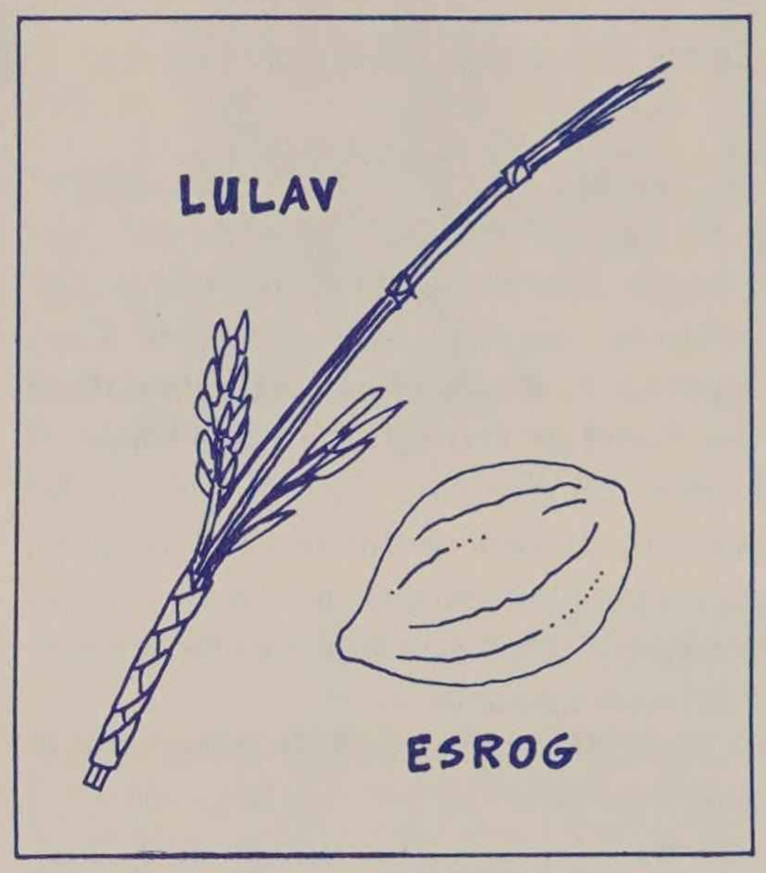


Many Jewish people still build temporary lean-to shelters adjacent to their homes to obey the command in Leviticus 23:42:

"Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths."

These booths, or *sukkahs,* have no ceilings, only a covering of branches, and they are decorated by hanging harvest fruits and vegetables.

Two more elements of the Sukkos observance are the LULAV, (palm, willow and myrtle branches woven together and bound into a sheaf) and the ESROG (a lemon-like citrus).



These are used as part of the prayer ceremony. The worshipper holds the *lulav* in one hand and the *esrog* in the other while reciting the prayers. During certain parts of these prayers the *lulav* is shaken gently. This is done each day of the holiday. The first day and the last day are "solemn assembly" days, Sabbaths, when no work is allowed. During the intervening days, work is done as usual, and the only differentiating characteristic is that people who had a *sukkah,* or booth, take their meals in it and sleep in it, weather permitting.

Ancient Jewish sages have taught that the sacrifices which were offered in the Temple at this Feast of Booths are the most important sacrifices of all, and these are the ones which will be resumed when the Temple is rebuilt, even if all other sacrifices are abolished.

During Sukkos, in Temple times, there was a special offering: the pouring out of water upon the altar, a prayer for the latter rains. It was concerning this ceremony that Jesus proclaimed:

". . .If any man thirst, let him come to me, and drink. . .out of his belly shall flow rivers of living water."

(John 7:37,38)

Truly, Jesus our Messiah and Savior is the fount of Living Water. Won't you pray for those Jewish people you know, that during this holiday time when repentance and atonement are uppermost in their minds, many may realize their thirst and come to the Savior?

OPPOSITION? HARDLY!

There are groups that set themselves to oppose the Gospel. They move in on the corners where we stand and harass our evangelists. They write literature opposing our position in Christ and distribute it wherever we preach or hand out literature. They threaten and try to frighten those who appear interested in the Jews for Jesus message.

Then, too, some individuals who are not part of any organized group react violently against the Gospel. They berate us with such vehemence that it often means we get spit at, kicked or punched.

Of course, most Jewish people are not that hostile to the Gospel. But sometimes it helps us to remember that God has a sense of humor in dealing with those who are. **Here are some incidents that gave us occasion to remember the folly of being against God:**

* * *

Jeff Fritz was standing in front of Macy's Department Store handing out broadsides. A girl in her early twenties, a member of an "anti-missionary" group stood next to him handing out her anti-Jesus literature.

An elderly lady came walking across the street, extremely upset because she had just received one of our broadsides. She marched up to the pamphlet-passing girl and demanded to know if she was Jewish. The girl proudly proclaimed that she was, whereupon the lady started to chase her down the street, hitting her with her sun umbrella. When the girl returned, Jeff expressed his concern for her. She told Jeff that the woman had mistaken her for a Jew for Jesus!

* * *

One woman scolded Rich Robinson for his faith and the audacity to preach his beliefs. The woman indignantly but distractedly stormed off and walked right into a wall!!

The same day, someone tried and tried again to knock Rich's literature from his hands. In the process of trying to do this, the man fumbled and dropped everything in the packages he was carrying all over the gritty, dirty New York sidewalk.

* * *

And just one more incident of anger blinding a person. Loren Jacobs tells about a well-dressed man who made no secret of how he felt about Jesus and Loren's belief and about what Loren was doing in trying to tell others about Jesus. In the process of verbally assaulting Loren, this otherwise proper man started going down the up escalator!

Those who fight the Gospel won't get very far!

IT'S IN THE JEWISH BIBLE

By Martha Ruth Brickner

While passing out broadsides at the O'Hare Airport in Chicago, I usually experience a variety of reactions and responses. I was not surprised or intimidated when Mark approached me. Deliberately emphasizing every other word, he said, *"HOW can YOU believe THIS STUFF?"* He raised his voice an octave higher, *"You CANNOT be JEWISH if YOU BELIEVE THIS!"*

His reaction was not uncommon, so I challenged him to think. *"Tell me how Torah* (the sacred Law) *defines a Jew."*

He stumbled around with that for one uncomfortable minute and shrugged, so I answered for him. *"A Jew is a descendant of Abraham, Isaac and Jacob. So that's why you're Jewish and that's why I'm Jewish."*

He jumped in with, *"But how can you believe THIS??!!* He slapped at the broadside in disgust.

"Let me ask you a question. Where do you think Christians got the 'Messiah idea' from anyway?" Taken aback, his face softened. *"The Bible. That's right – the Jewish Bible. Messiah is a Jewish concept, not to mention that Jesus is Jewish. As a matter of fact, it's because of my faith in Jesus that my identity as a Jew has strengthened. I'm proud of my heritage and I'm committed to the survival of Israel."*

The lines of expression on Mark's face had changed from anger to confusion and then to wonder as he asked, *"So why do you believe that Jesus is the Messiah?"*

Just then a young girl joined us. She apparently was with Mark because he acknowledged her as "Shelley," and then turned to hear my answer. As I began to speak, I noticed Shelley bobbing her head excitedly and mouthing a silent message, loud and clear. "I'm a believer, too! He's not yet, but I am! I'm a believer, too!"

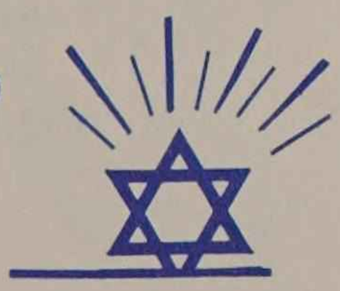
Mark listened as I pointed out Messianic prophecies from "our Jewish prophets." I urged him not to take my word for it or anyone else's for that matter, but to check them out for himself and see what God has to say. *"Besides,"* I challenged him, *"you should be reading your own Bible anyway."*

Mark accepted the challenge. (Beside him, Shelley was absolutely beaming now.) But God wasn't through with Mark for that evening. Upon discovering Mark's hometown, I asked him if, "by coincidence," he knew Loren Jacobs (a Jew for Jesus from the same city). Mark's jaw dropped! *"He's my friend's brother! He's a Jew for Jesus?"*

With that, I pointed to where Loren was standing a couple hundred feet away and said, *"You can go speak to him for yourself."*

Mark literally ran to where Loren was standing while Shelley quickly explained that she was Mark's sister and a new believer herself. She requested prayer for Mark and the whole family. Won't you pray for them?

NORTH STAR OF DAVID RISES IN MINNESOTA



We're excited about *North Star of David,* our witnessing campaign in Minnesota! This will be a year-long evangelistic thrust starting in September. Minnesota is more spread out than New York City, so we won't be able to do the same kind of street evangelism that we do on the East Coast. Still, our purpose for the "North Star of David" campaign is the same: **to tell Jewish people about the Messiah Jesus and to help Gentile Christians share the Gospel with their Jewish neighbors.**

We will use the same kind of methods we used in "Operation Lone Star of David," our Texas outreach. But we will revise and change this campaign based on what we learned in Texas. The most important improvement is that we'll have a full-time representative in Minnesota to follow up and follow through.

As before, an evangelistic ad called "Jews for Jesus Answers" will appear on September 7th in the Minneapolis Star and the St. Paul Dispatch, and on September 8th in the Minneapolis Tribune and the St. Paul Press. This will include the most frequently asked questions about Jews for Jesus and about Jesus Himself. Jews for Jesus will visit local churches, teaching others how to share Christ with the Jewish people. We will also visit individual Jewish people and have meetings where the Gospel is communicated in song, drama and testimony.

Please pray that God will guide and bless this outreach. If you think a "Star Campaign" would be good for your area, share the idea with others in your church and write to our headquarters to let us know.

MOVING FOR/WITH GOD

"Grow where you're planted" is a popular Christian slogan which is generally an urging to patience and endurance. However, some mistakenly use this aphorism to mean, **"Stay right where you are."** There's obvious good in this exhortation but, on the other hand, one must be ready to move on for Jesus, too. **It is part of our commitment to follow the Lord, to be willing to move often, to change positions and to assume new duties; not just because we're wandering Jews, but also because we've taken a New Testament example of the Apostolate who held themselves in readiness to go and who moved their households often to follow God to His place of service.** Those involved in our mobile evangelism, either individually or as part of a team, frequently sleep in a different place each night. Even those assigned to branch offices expect to be moved periodically to new places.

Some of our staff members are just out of college and the mobility required of them is a challenging adventure. To others who are more settled it's the opportunity to gain new experience and to make a substantial contribution where their knowledge is useful.

For the most part, our staff is young. Although not all of them travel constantly, even the more established Jews for Jesus enjoy the adventure of change. **Baruch** and **Marcia Goldstein**, who pioneered our Los Angeles work which has now grown to have a full-time staff of five and over a dozen part-time workers, will be moving to Miami to begin the work of staff building anew. **Mitch Glaser**, who trained under Baruch Goldstein, will take over the leadership of the Los Angeles Branch.

Even settling in with branch responsibilities is only temporary, and that which is planted is sometimes transplanted. **Barry Rubin** was in the New Jerusalem Players Mobile Evangelistic Team for the year of 1975. Then he traveled alone for six months. His wife, **Steffi (Geiser) Rubin**, was in the Liberated Wailing Wall Mobile Evangelistic Team two years, then served as Art Director. In 1976, the Rubins went to Chicago to pioneer our branch in the "Windy City." Now the two of them have become part of the Liberated Wailing Wall and Barry has been appointed the new leader of the group.

On the other hand, **Tuvya Zaretsky,** who has been an itinerate evangelist for 2½ years (two of those years as leader of the Liberated Wailing Wall), will take up the leadership of the Chicago Branch. There he will have the opportunity to disciple and minister on a more permanent basis.

Steve and **Jan Cohen** spent the past year as mobile evangelists. Now they're anchored in New York City to serve as associates to Sam Nadler.

Alan and **Lyn Bond** will be coming off 19 months of traveling evangelism to fill home office responsibilities while, at the same time, some of the home office "mainstays" are being sent to branch offices where they can get more Bible training. **Sara Sims** will be attending Gordon-Conwell School of Theology as she takes a position with our Boston team. **Patti Struck** will attend Moody Bible Institute in Chicago and be a part-time worker in that branch.

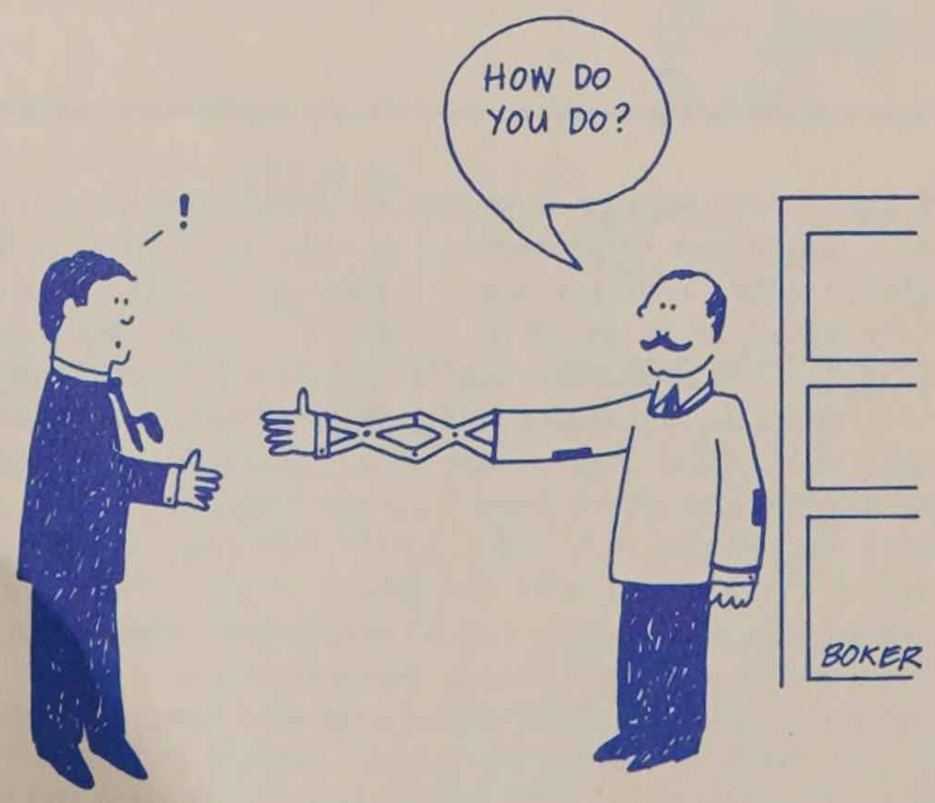
Home is where the heart is and when our hearts are fastened in Christ we can move with ease wherever He is leading us. We grow where we are planted because He is the branch that is extending throughout this world. **Pray for those who are moving and pray for us.** In the course of making decisions in this work, no decision needs more prayer than that of assigning the right person to the right task in the right place.

Christians often talk in a language of their own. Sometimes, when explaining the Gospel to Jewish people, we're rudely reminded of the lingo we take for granted. Eliezer Maass, one of our scholarship students at Moody Bible Institute, inspired the following cartoons by Pat Boker (Miss).

"EXTENDING THE RIGHT HAND OF FELLOWSHIP"

WE KNOW IT MEANS: The reception extended to those of like faith and practice who desire our acceptance and prayers within the Body of Christ.

BUT THE WORLD SEES IT LIKE THIS:



"O FOR A THOUSAND TONGUES!"

WE KNOW IT MEANS: Our ordinary vocal apparatus cannot express the wonder of God, so sometimes we wish we had a thousand tongues to convey His glory.

BUT THE WORLD SEES IT LIKE THIS:

THE JEWS FOR JESUS NEWSLETTER

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TROUBLEMAKERS FOR JESUS By Moishe Rosen, leader of Jews for Jesus

"And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city . . ."

— Acts 16:20

Paul's initial ministry to Macedonia began with a lot of trouble. A careful study of the Book of Acts will show that wherever the Gospel was preached in power, there was always one certain result — trouble!

When Paul came to Philippi, there were only a few Jewish women present to listen to him. The Apostle to the Gentiles always went to the Jews first to present the Gospel, but the one who in all ages opposes Christ sent one of his own disciples, a young girl, to counter the Gospel. Yet, even this disciple of Satan, filled with an evil spirit, snarled out the truth: ***"These men are the servants of the Most High God who show unto us the way of salvation."*** It's amazing to see how sometimes an evil mouth speaking the truth can change it into a lie.

But the Christ who was in Paul was greater than the Satan who was in that girl. In the subsequent confrontation, Satan was cast out. One might think the citizens of Philippi would have been delighted, but they were not. This demon-filled girl had brought them a measure of pleasure and amusement. Through the torture of the girl's body, the demon gave a measure of self-indulgent gratification to the Philippians, and the Philippians financially supported the owners of the girl.

People miss the evil gratifications of their surroundings when the evil is expelled; thus, Paul and Silas were regarded as troublemakers. Those who held the girl in bondage wanted their revenge, and they were to have it. They provoked a mob against the servants of the Most High God, and what followed is the interesting part. The accusation was not that the Apostle had healed the girl or announced the way of salvation. ***The accusation was that they were Jews!***

But then after all, who should be the ones to preach the salvation of the Most High God but the people from among whom God has chosen His ancient prophets? What should be more natural to a Jew than the preaching of salvation to those who need to be saved?

The angered citizenry of Philippi recognized something they had not been told but that all the world today could know from the words of Jesus — that is, ***"Salvation is of the Jews"*** (John 4:22).

Essentially, these Jewish Christian disciples of Christ were accused of being TROUBLEMAKERS! The people of this Roman colony saw them as such. Wherever the disciples went and preached the Gospel in power, there was "trouble." This is characteristic throughout the Book of Acts.

As Jews for Jesus, we consider ourselves servants of the Most High God, but for the most part, the world still considers us to be troublemakers. We don't preach of ourselves, yet there is something about Jews preaching the Gospel of salvation in Christ which is troublesome.

Christians today fail to recognize the fact that the opposer of Christ is still dominant in the hearts and minds of men. Though God created the world and gave man dominion over this planet, man surrendered his sovereigty to Satan who is now the prince of this world. The world is not aligned with the Creator but is in opposition to Him. We must never allow ourselves to believe that the world's order of business is God's way of doing things. Christ came as an intruder. To those whose sense of reality has been dimmed by sin, the Lord Jesus Christ is the ultimate alien. He will continue to be an alien until His coronation when He will be crowned Lord of Lords and King of Kings.

Since most of the world and even the majority of citizens in this wonderful land have not submitted themselves to the Lordship of Christ, the Gospel continues to be controversial.

For example, according to the rulers of most school districts in the big cities where we have branches, it's all right for a teacher to advocate homosexuality, and it's all right to discuss couples living together without marriage as a possibility. However it's not all right for a teacher who is a Christian to talk about how Christ is the Way the Truth and the Life. Recently in the state of Illinois, a teacher and friend of ours, Lucien Daigneault, was dismissed from his teaching post for leading a person to Christ. We could understand that it might be justified if he had led a student to sin, but to the Savior? **This is just another example to remind you that the person who advocates sin is not a troublemaker, but the person who advocates the Savior is.** The Gospel is controversial!

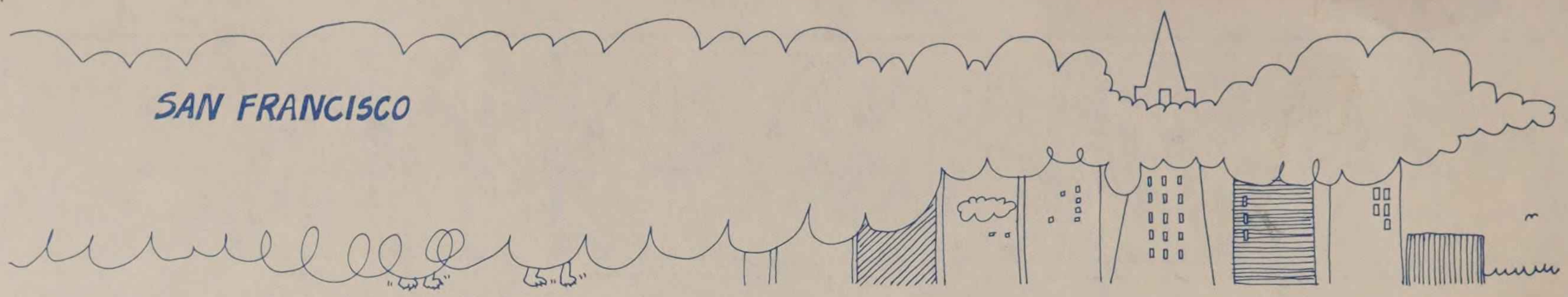
We Jews for Jesus are regarded as troublemakers when we hand out tracts and when we witness out on the highways and byways.

Last June, the President's sister was invited to speak to a Hebrew Christian group (not ours). At the wedding of their niece our "born again" President felt the need to tell his sister that the group was "controversial" and that her presence was an offense to the Jews.

Isn't it strange how things have changed? At one time it was the Gentiles who were angered because it was Jews who preached the Gospel. Now the leaders of the Jewish community are troubled because the Gospel is being preached by Jews to the Jews, which shows that the Jewish community belongs to the world. I guess that ***all*** leaders in ***all*** places rest uneasily upon their thrones of power at the thought of what it might portend when Jews come preaching the Gospel.

Do pray for us Jews for Jesus troublemakers, that nothing should be done through vainglory or insensitivity. **If there be any offense, may God grant that it's only the offense of the Cross.**

As for you, dear reader, let me ask you a question, one that you should be asking yourself. What kind of trouble are you into for Christ's sake? Or, to put it in the form of a slogan I saw, "IF YOU WERE ACCUSED OF BEING A CHRISTIAN, WOULD THERE BE ENOUGH EVIDENCE TO CONVICT YOU?"



THE GAY RIGHTS MARCH By Kresha Warnock

When people think of California, they usually think of sunshine. But when you think of San Francisco, it would be more appropriate to think of fog. Even in the middle of summer, the city is frequently covered with a gray blanket. It could be that God is creating a big parable in the weather conditions of San Francisco, for it is surely a city with very little spiritual light.

Christians here are few and easily intimidated. There is only a handful of strong, Bible-believing churches, and while there is abundant sin everywhere in this fallen world, the outward manifestations — and even outward glorying in sin — are stronger in San Francisco than in any other city where I've lived. This is particularly true in the area of sexual mores as San Francisco is known as the "gay (homosexual) capital" of the United States.

Since the Jews for Jesus headquarters has moved directly into this city, we have a commitment to stand for God here. On "Gay Rights Day," local groups sponsored a parade, and the newspapers were predicting that hundreds of thousands of homosexuals would join together for a march through the heart of the downtown area. We knew that God would want us there, too, so ten of us decided to go along the parade route and hand out Gospel tracts.

Now to tell you the truth, we were scared. We anticipated hostility being directed toward us and maybe I was doubly scared because I knew that, if there was violence, it would probably be directed against my husband, Jim, who was in charge of our witnessing team.

But we looked to the Scriptures and prayed and others were praying for us as we set out. There turned out to be 240,000 marchers making up a huge, three-hour parade replete with floats, marching bands and placards, and ending up in a massive rally at the Civic Center. One speaker received loud cheers when he said, ***"Anyone who tells you that you face eternal damnation deserves to be damned himself!"*** Perhaps the most tragic statement of all was made through one of the floats which carried a large, black cross and a banner stating, "Wipe out Christianity before it wipes out you!"

Yes, we were frightened, but God truly protected us. While we received a lot of verbal abuse, we hope that some of these hearts will be touched by the Spirit of God.

San Francisco has many times been compared to the cities of Sodom and Gomorrah, perhaps so many times that the statement has lost impact. Yet, this morning I read through Genesis and again came upon the passage describing the sin prevalent in those ancient towns before God destroyed them. **Pray that an impact can be made here so that, when the Lord looks down on San Francisco, he will see not just 25 righteous men or 50 righteous men, but that He can smile upon thousands and thousands made righteous through the blood of His Son.**

HONESTLY SEEKING By Al Brickner

Steve called the New York office saying he had received a broadside several weeks ago in Manhattan, about two weeks before the campaign had started. He said that he had been thinking about Christ and the broadside had prompted him to get in touch. He wanted to speak to a Jewish believer and the inquiry was referred to me.

I phoned Steve and he told me that he had first received a witness from a friend (a Gentile Christian) while in school. He had been impressed with this Christian's life and had been prompted to read the Scriptures and ***The Late Great Planet Earth.*** For awhile he wasn't sure he even believed in God but he had come to believe in His existence after recognizing fulfilled prophecy from Lindsey's book.

He was motivated to read the Scriptures but then lost interest and let other things intrude. **When he received the broadside, his interest was roused again.**

When I phoned him, I found him to be genuinely open and interested. He wanted to attend a meeting and meet and talk to others who believe, so I invited him to eat dinner with us and stay for a Bible study. While at dinner, he wanted to know how I had come to believe in Jesus. There wasn't time or opportunity to share then, so we decided to go out for coffee after the Bible study.

Seated in the coffee shop, he told me that he had enjoyed the Bible study and wanted to come again. He then asked me to share my personal experience. He listened intently, asking a few questions at certain points to clarify matters.

Then he told me there were a number of important parallels between my experience and his own, in terms of the issues I was struggling with. I asked him to share those with me.

After he did this, I asked him where he stood now in relationship to Jesus. He replied he wasn't sure, that he felt he just had a logical belief in God, yet wasn't ready to believe that Jesus is the Messiah or Son of God.

I pointed out the importance of *wanting* to know God and *doing* His will and not just believing He is there. I asked Steve if He would be willing to ask God to show him the truth — if Jesus really is the Messiah and the way to Himself.

He was a bit hesitant. I quoted Scriptures from Jeremiah 29:13 and John 7:16-17 to emphasize the importance of the will and wholehearted seeking.

I feel Steve is genuinely interested but needs a spirit of conviction that will spur him to seek earnestly to know and do the truth about Messiah. **Pray with us for his salvation.**

JEWS FOR JESUS

P.O. BOX 377,
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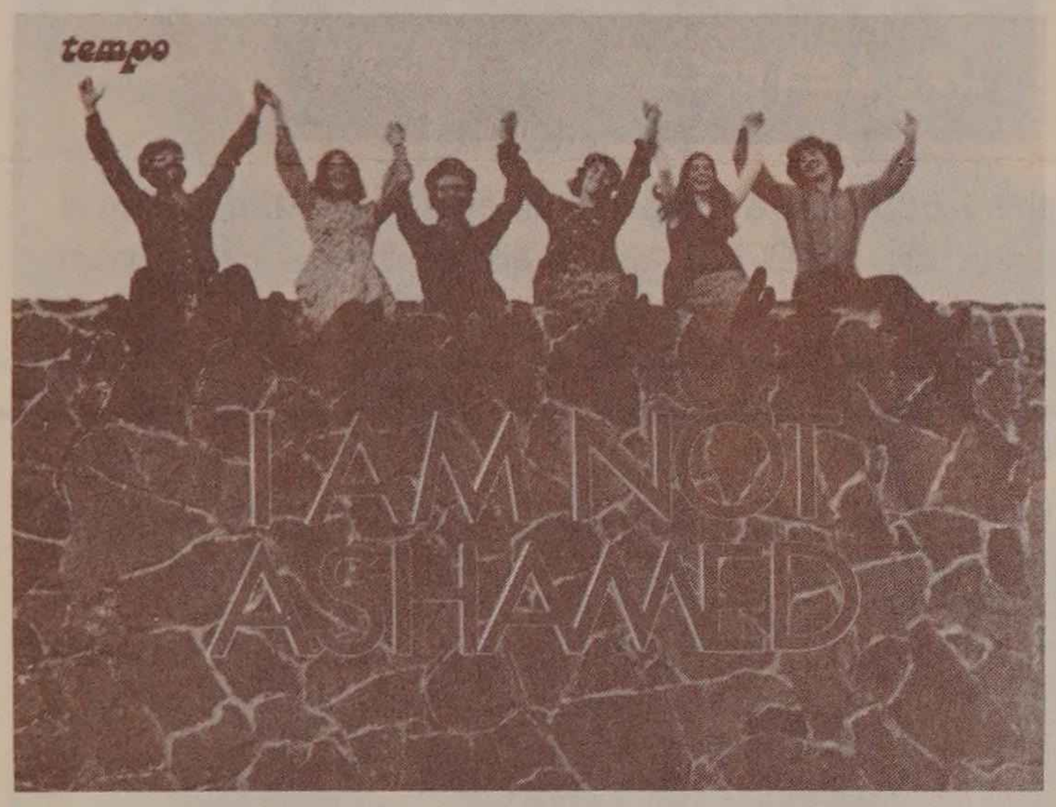
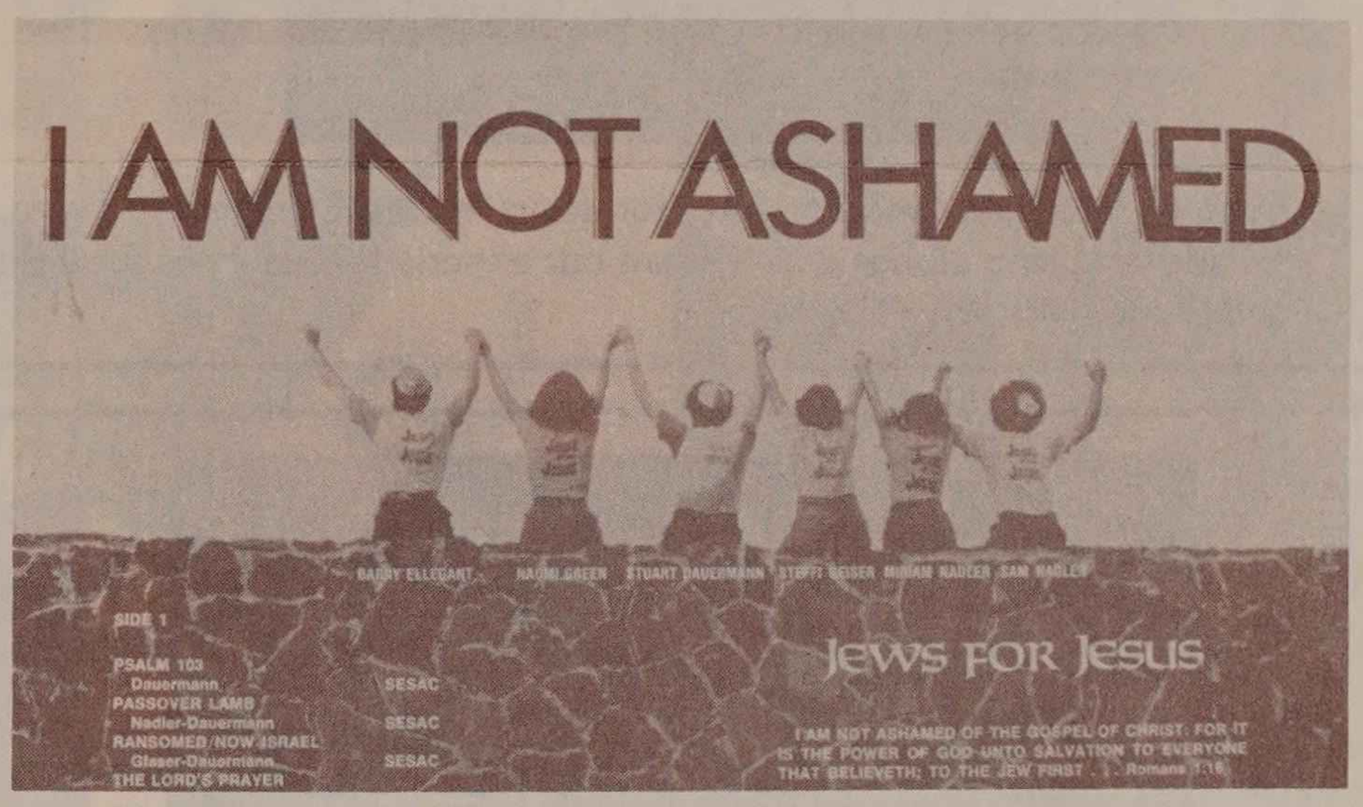
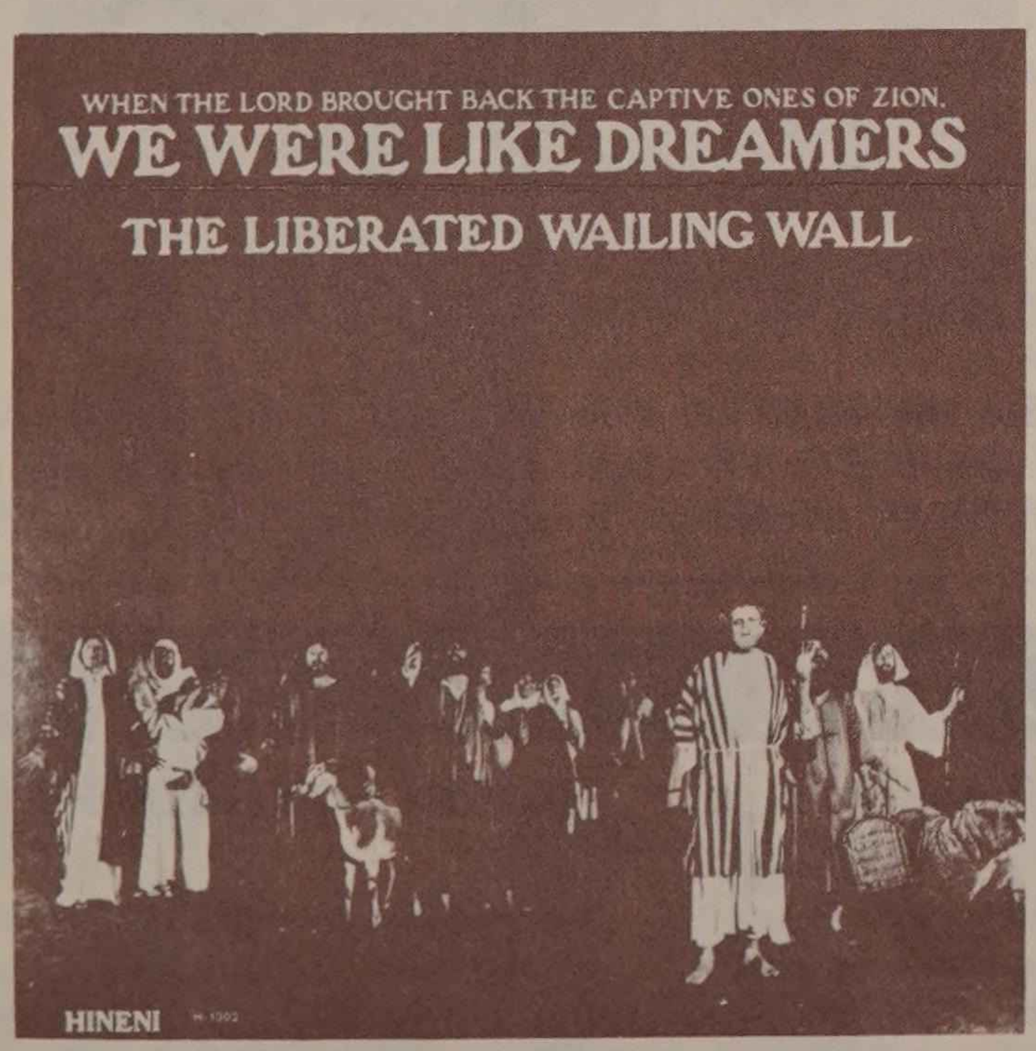
MUSICAL MISH-MOSH* *HODGE-PODGE!

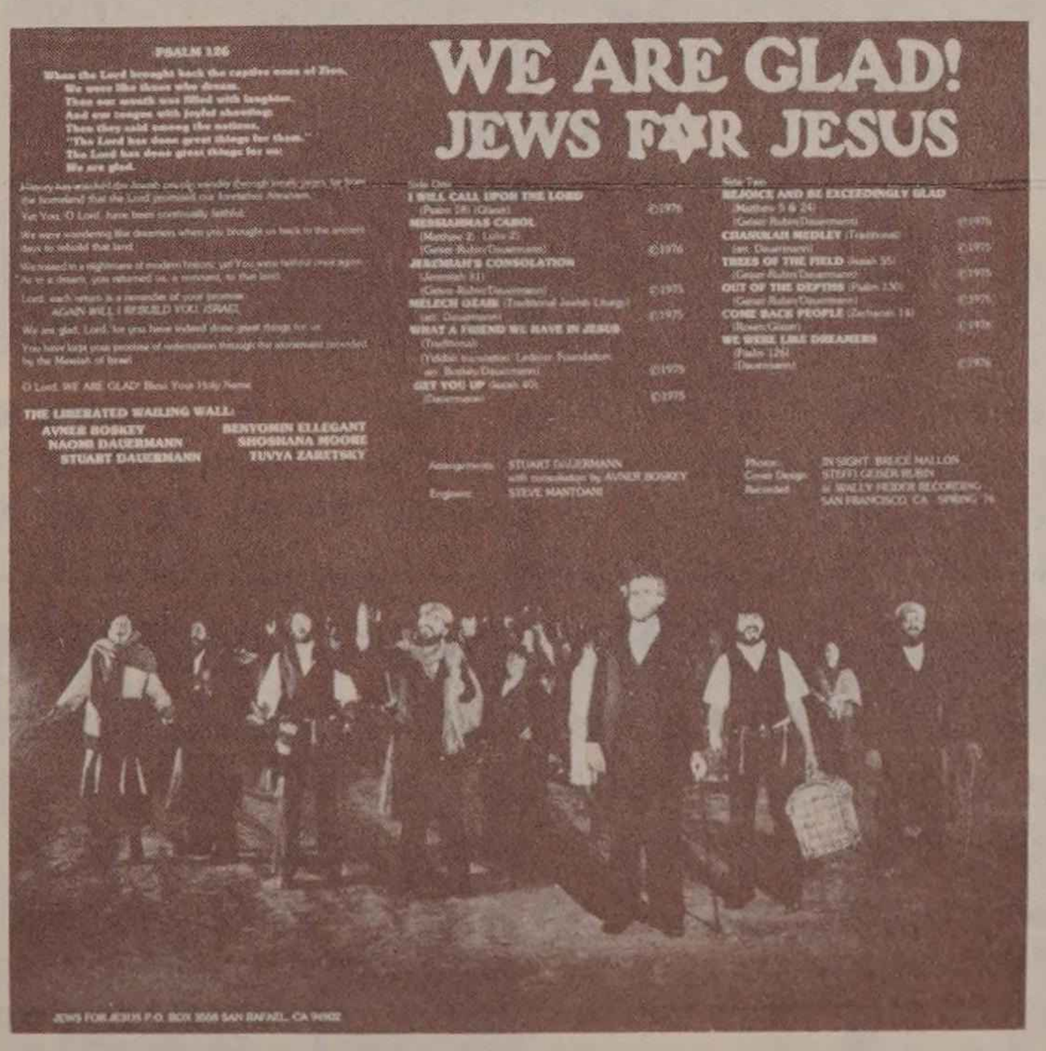
COMPLETE YOUR LIBRARY OF JEWISH GOSPEL MUSIC — AND A FRIEND'S! **ANY FOUR ALBUMS FOR $20.00 OR ANY 4 CASSETTES FOR $22.00.** *(Please add 15% for postage and handling. Calif. residents also add 6% tax.)*





A vibrant album of Jewish Gospel melodies with a bold message of salvation in Jesus. This Liberated Wailing Wall album features "Passover Lamb" and "Hineni" as well as the title song, "I Am Not Ashamed." **$5.95 #RC-11.** Also available on cassette. "I Am Not Ashamed," **$6.95, #CS-10.**





The Liberated Wailing Wall shares their joy in the Messiah from the lingering melody of "Jeremiah's Consolation" to the buoyant "Trees of the Field" to the traditional Chanukah medley. **$5.95. #RC-12.** Also available on cassette: "We Were Like Dreamers," **$6.95, #CS-11.**

Sung by Israelight, another Jews for Jesus Mobile Evangelistic Team, this album has a flavor all its own. An artful blend of ballads and sing-alongs which share our experiences as Jews for Jesus. **$5.95. #RC-13.** Also available on cassette: "Arise and Shine," **$6.95, #CS-12.**

The earliest of the Liberated Wailing Wall albums, the songs are Scripture-based with a Jewish sound. You've probably heard some of them, "Behold," or "For God So Loved the World," on your local Christian radio station or perhaps even from your church choir. A favorite sing-along album. **$5.95. #RC-10.** Also available on cassette: "Hineni," **$6.95, #CS-09.**

SONGBOOKS

MUSIC FOR MESSIAH, BOOK ONE

This songbook, arranged for small groups or choirs, contains many of the songs from the "Hineni" album. Guitar chords and piano arrangements are included. Published by Lillenas Publishing Company, eight songs. **$1.95. #MB-10.**

MUSIC FOR MESSIAH, BOOK TWO

Compiled for small groups and choirs, this musicbook contains the words for seven songs from the "I Am Not Ashamed" album. Piano accompaniments and guitar chords are included. Published by Lillenas Publishing Company. **$2.50 #MB-11.**

HINENI SONGBOOK

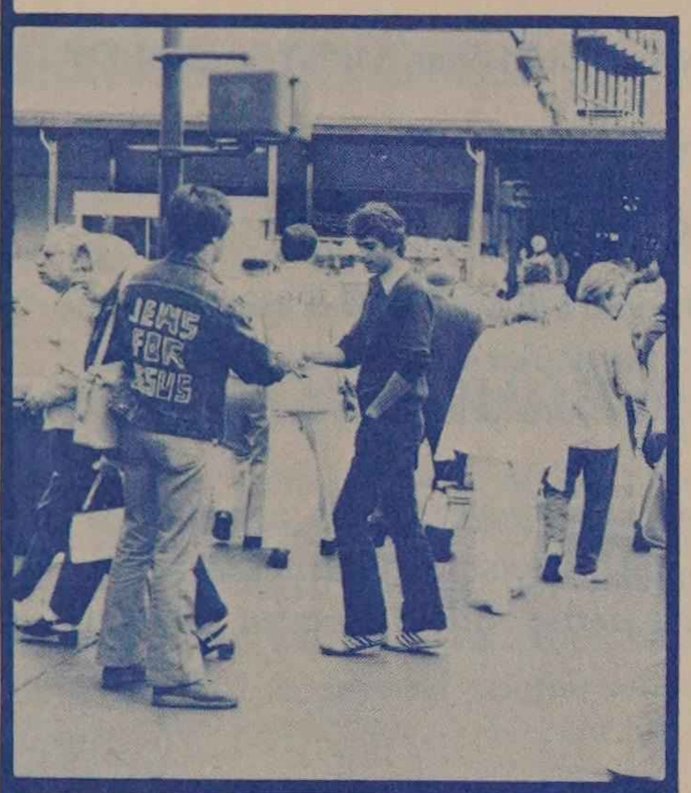
A compilation of songs from the "Hineni" and "I Am Not Ashamed" albums. Arranged for the soloist with piano or guitar accompaniment. Includes "The Vineyard Song," based on Isaiah 5:1-7. Published by Lillenas Publishing Company, 11 songs. **$2.50. #MB-12.**

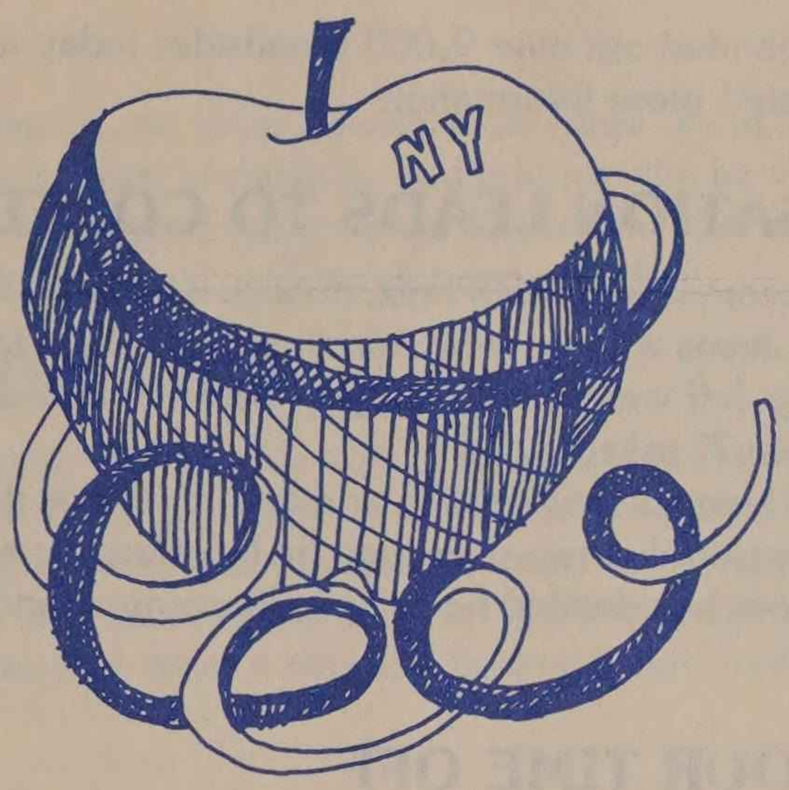
PARING DOWN THE BIG APPLE WITH THE SWORD OF THE SPIRIT

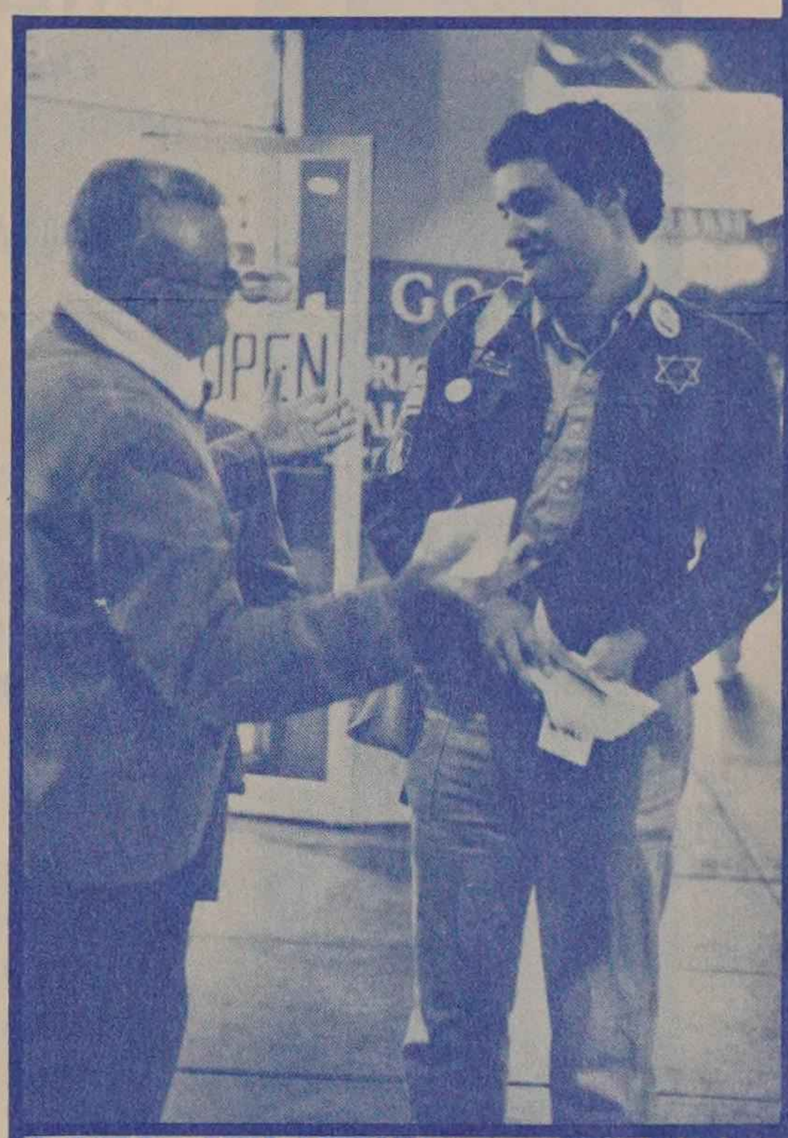
OR

JEWS F✡R JESUS IN NEW YORK CITY

(and other cities, too)





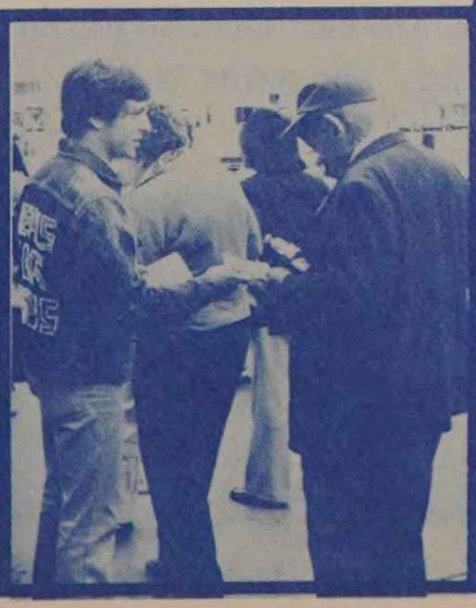


Our summer witnessing campaign was held simultaneously in three cities this year — New York, San Francisco, and Boston. All of our campaigners trained together for the first week at Nyack College in Nyack, New York, where they took part in exercises, Scripture memorization, and classes on witnessing, use of Scripture, and communication.

The first day of actual street witnessing in New York was July 1st. The troops arrived in the afternoon, and by 7:30 that night, three groups were out handing out tracts and talking to people. Before midnight, 8,000 Gospel broadsides had been passed out and most of our campaigners had already been asked batteries of questions. ("Do you know Hebrew?" "What's Moses' mother's name?")

Over the next several weeks, hundreds of thousands of broadsides were handed out; thousands of people gave us their names and addresses for further contact; we spoke to many, many people on a one-to-one basis; and some even came to faith in Christ right there on the street corners.

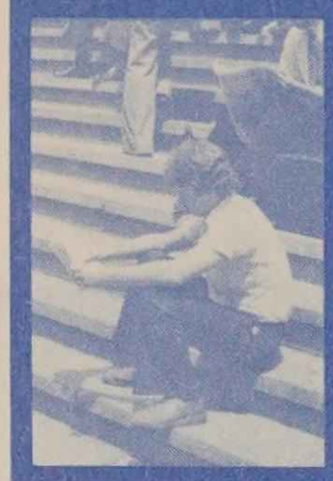
The following are some highlights of this summer's witnessing campaign which we are sharing so you can join us in praising God, and knowing how God answered prayer.



JEWS FOR

JULY 2ND, SECOND DAY OF NEW YORK CAMPAIGN

At 11:23 p.m., we received an anonymous phone call in our New York office from a man exclaiming, "There's a bomb in your building!" It didn't take long before some began to threaten us . . .



DATELINE, JULY 4TH

One team handed out over 9,000 broadsides today and received names and addresses of 28 people who wanted more information . . . . . .

CONVERSATION LEADS TO CONFESSION

One of our team leaders, Jeff Fritz, noticed a couple of guys going from corner to corner harassing the **Jews for Jesus** who were broadsiding. One of the fellows in particular was doing most of the harassing. Finally Jeff went over. The guy glared at him saying, "Who are you, a bouncer?" "Do I look like a bouncer?" asked Jeff.

Jeff engaged him in conversation and found out that this was not the first time this guy had hassled us. He confessed that two years ago he hit one of us and has felt guilty since then. After a little more conversation, he admitted he'd like to know more and gave his name and address for more information . . . . . .

EVEN IN OUR TIME OFF

We talk to people. One of the campaigners was getting a snack when somebody approached her . . .

"I'm Jewish. Do you have meetings?"

"Yes, in mid-town Manhattan."

"I'm interested in knowing more. Could you tell me the address?"

"No, we're happy to send you a letter with that information or you could call into our office and they could give it to you."

"In that case, may I give you my name, address and phone number?" . . . . . .

JULY 5TH

Steve Wertheim led a Jewish man in his 30's to the Lord this morning on a street corner. Everybody rejoiced and praised God, but later, a slight dispute arose among the campaigners. The dispute was whether or not someone in their 30's is old. Most of the campaigners felt that 30 was over the hill, but Tuvya Zaretsky, the head of the campaign, insisted that our new brother in the Lord was a young man . . . . . .

DON'T BE BLUE

One of our fellows, Harold Swain, got the blues on the campaign. That's not to say he got depressed, but rather, someone threw a can of blue paint all over him, his tracts, and his t-shirt. The paint-thrower was caught and he is a 16-year-old member of a militant Jewish group. Please pray for him. His name is Jay . . . . . .

JESUS SUMMER WITNESSING CAMPAIGN • 1978

UPS AND DOWNS

The man passing by was angry at being offered a Gospel tract. He showed his anger with a scowl and a curt wave of the hand, and proceeded to get on a nearby escalator — which wasn't so strange, but he was so pre-occupied at being angry at the Gospel tract that he got on the up escalator even though he had been heading down . . . . . .

TENNIS ANYONE?

At one of Tuvya Zaretsky's church meetings, an older Jewish man came up to Tuvya after the service. He was dressed in a blue shirt and shorts because he had told his wife he was going to play tennis, but he came to see us instead. He had waited out in his car for half an hour before he got the nerve to come into the church. But finally he came, and we're happy he did . . . . . .

THANK YOU, WHOEVER YOU ARE

Jeannie Schwartz was circled by a man and woman who started to scream at her that she was guilty of trying to convert the Jewish people and lead them astray. They told her they were going to bring her to court. They said all sorts of things in such loud tones that a number of people came by just to find out what was happening. Jeannie was able to pass out a lot of literature because of this and explained to several people who she was and what it was she believed that made others so angry . . . . . .

MORE THANKS

One evening Jeannie Schwartz was handing out literature when she saw a white thing coming at her. The way she tells it is, "I moved aside, and as I turned, I saw an egg splatter on the ground. I was praising God that it didn't hit me, when suddenly, someone threw blue ink. That hit the sidewalk, entirely missing me! After all this had happened, a young man came up to me and asked what I was saying that made people throw eggs and ink at me, so I got to witness him . . ."

SPECIAL PRAYER REQUESTS

For just two of the many Jewish people we witnessed to and with whom we think the Lord is really dealing — Steve in New York and Shelly in San Francisco . . . . . .

PRAISE GOD FOR THE BETTER THAN GOOD THINGS

Like our two cooks, Barbara Pawloski and Carolyn Balswick, both of whom gave up their normal routine to cook for us and both of whom did a terrific job. (Barbara was in New York and Carolyn was in California.) . . . . . .

WHAT GOOD DOES IT DO TO BE MAD?

A woman knocked a broadside out of Martha Jacobs' hand, only for it to fly into the face of her daughter. The daughter's response? "Mom, I ***know*** your're mad, but you don't have to hit ***me*** in the face!" . . . . . .

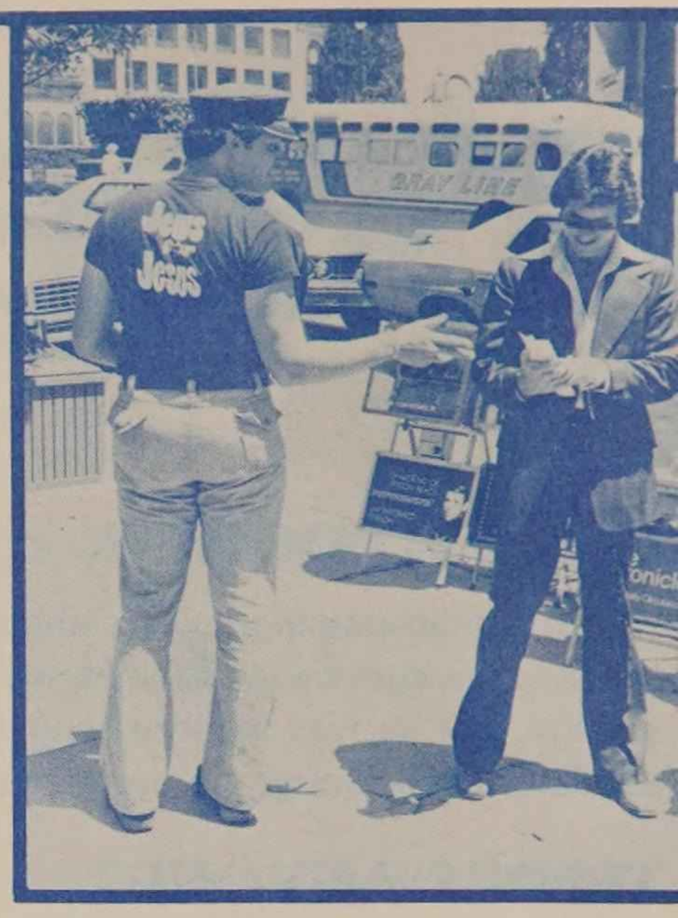
Continued . . .

JEWS FOR JESUS

SUMMER WITNESSING CAMPAIGN * 1978

OVERHEARD CONVERSATION

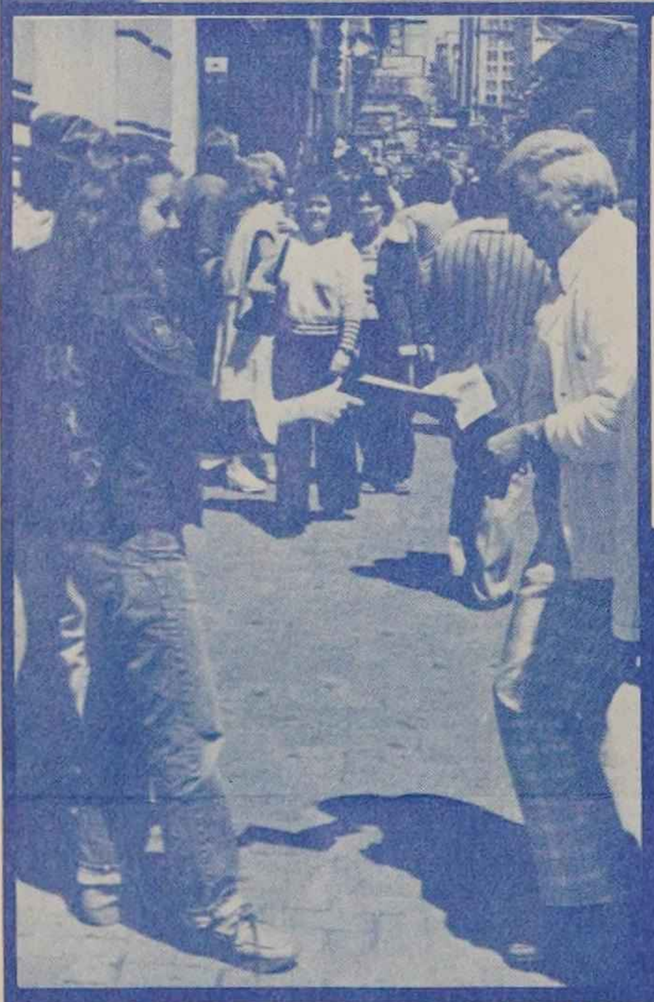
"I've been resisting you guys for three weeks. Here, let me take a look at that." . . . . . .



FRIENDSHIP AND FELLOWSHIP

One of our supporters saw us handing out broadsides as it was beginning to drizzle. She went up to one of the **Jews for Jesus** and gave her a plastic babushka (rain cap) . . . . . .

JEWS FOR JESUS
SAY SHALOM
PEACE IN CHRIST

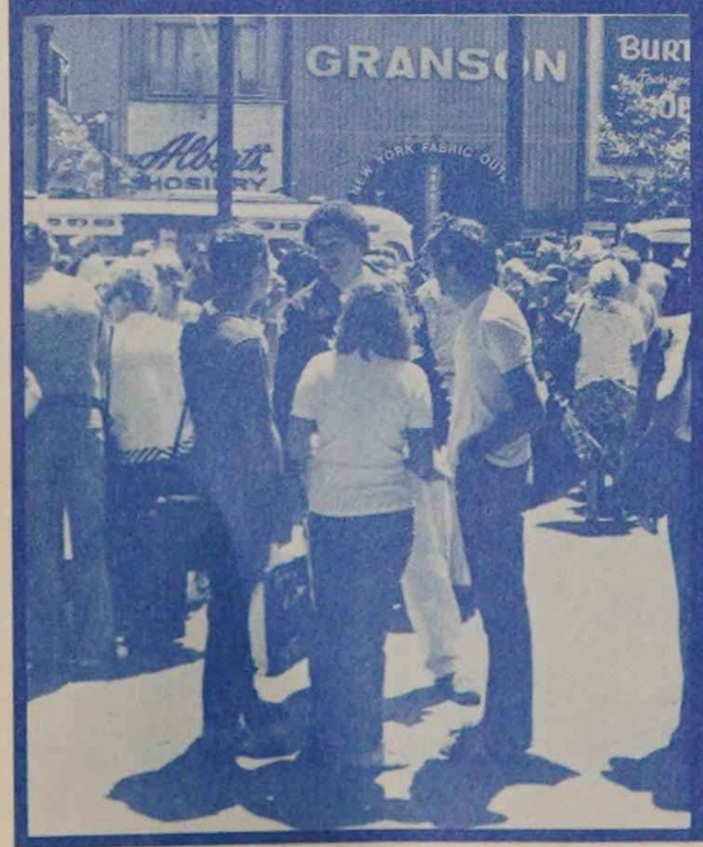


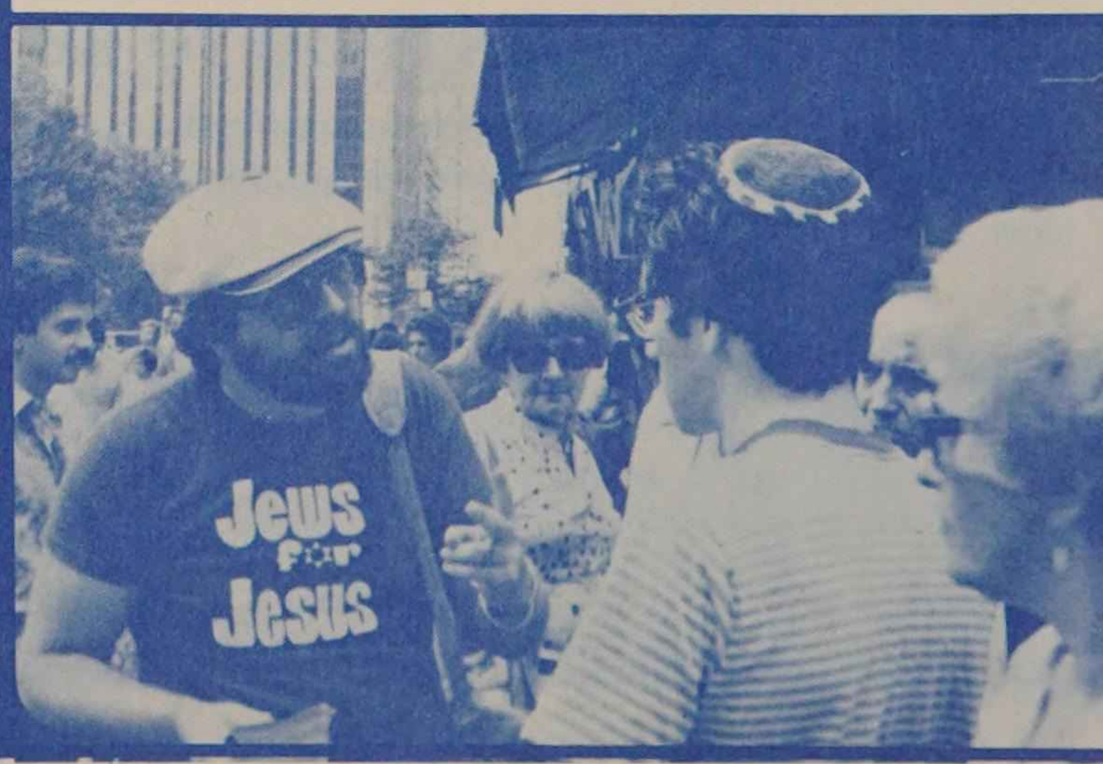
COMMENT OVERHEARD

By a pedestrian to one of the **Jews for Jesus.** "There seems to be more of you than there are of us around this city." . . . . . .

MORE JEWS FOR JESUS?

By the end of the first week, we had talked to over a hundred unsaved Jewish people who left us with their names and addresses for further follow-up.





This is a letter we received recently that we thought was worth sharing. Hope you enjoy it, too:

"WHAT IN THE WORLD IS A JEW F✡R JESUS?"

One morning, about two years ago, this was my spontaneous reaction to the young men and women I saw distributing broadsides on a street corner in the city of New York.

Identified by their t-shirts and confirmed by their literature, I witnessed for the first time what I thought to be a "bunch of kooky Jewish hippies."

Who in the world ever heard of a Jew for Jesus?

I accepted the broadside strictly for laughs and curiosity, and stuffed it into my pocket. Later that day, I looked it over with very little interest and discarded it.

The next morning, there they were again, and they were there every morning thereafter for a month.

My curiosity, if not my interest, grew stronger and I decided one morning to check out one of these "nuts."

A young man with a beard handed me a broadside which started, "Everything You Always Wanted to Know About Jesus But Were Afraid to Ask Your Rabbi." I tucked it away and asked, "How long has Jews for Jesus been in existence?" His answer was quick and brief. He said, "About 2,000 years." Immediately I felt the young man was trying to be "cute." I asked a few more questions and the replies were always the same, not rude, just quick and short, and this burned me up. Where did this Jew kid come off telling me about salvation? I was a Christian before he was even born. When we parted, I was furious with myself for letting this "hippie" get the best of me. The more I thought about it, the angrier I became.

A couple of weeks later, I came across the broadside I had tucked away. This time I read it carefully. I was hoping to find something wrong. I didn't know exactly what, but something, anything. Over and over I read it until finally, to my own surprise, it began to make sense.

Wasn't Peter's name changed from Simon? Wasn't St. Paul first known as Saul of Tarsus? And the kicker, wasn't Jesus Himself a Jew? Didn't He preach in a Temple? When you think about it, weren't all of Jesus' followers Jews?

The Bible tells of no Catholics, no Baptists, no Methodists, only Jews. The kid was right after all. Jews for Jesus have been around for 2,000 years.

The past two years have seen many changes in me. I think I did more growing up in that time than I did in my first 40 years. I'm not saying that the incident described changed my life, or brought me close to the Lord, but I will admit that it probably helped.

Today my reaction to these dedicated men and women is no longer, "What in the world is a Jew for Jesus?" but rather, "Praise the Lord," for Jews for Jesus.

I never learned the name of the young man in my story, but whoever he is, I offer my thanks.

To Loren Jacobs and Baruch Goldstein, both of whom I had the pleasure to meet and chat with, and to the entire family of Jews for Jesus, I say, "May the Lord continue to shower His love and blessings upon you and may your hearts forever be filled with His Holy Spirit."

I remain yours in Christ, Matthew Chiarello

A "Goy for Jesus"

"YOU DON'T KNOW ANYTHING . . ."

By Moishe Rosen

The man was prominent at the church service because of his non-involvement. Everyone else wore a coat, shirt and tie; he was well-dressed, but in a sports shirt. When they stood to sing, he sat. When they bowed to pray, he sat erect. While the congregation sat quietly listening to my message, he scribbled away on a pad. While others stood in line at the door to shake my hand and exchange the greeting of Christian fellowship, he stood off to one side and glared at me. When the others left, he came up.

His remarks were direct and to the point! ***"I don't think you know what you are talking about. You don't know anything at all about Judaism or you would have never become a Christian. No doubt you are sincere, but you are stupid for doing this."***

The church sexton was eager to lock up the building to go home for Sunday dinner. The man seemed hostile, but he offered to help me carry the boxes of literature and material out to the car. I welcomed his help. We put the boxes in the trunk. Somehow, the conversation continued. His show of hostililty and disapproval was like a brittle mask which served to disguise his real interest in the Gospel.

It seems that his adult son, a lawyer, and his Jewish daughter-in-law in another city accepted Christ. Did I know them? I didn't. I explained that it was not unusual for me not to know them because in recent years thousands of Jews have been making decisions for Christ, not only through our ministry but through many other ministries as well as churches. No, I didn't know them, but I'd like to.

He told me that somehow I was different than he imagined I would be. When it came to public speaking, I was no spell-binder. I didn't pounce on him or try to ram my religion down his throat, and I didn't seem at all hostile to Judaism. Did I ever meet his rabbi? Then he named a name that I had never heard before. No, I didn't know his rabbi. Well, it seems his rabbi told him all about me, how I was a deceived young man deceiving other mindless young people. Yet, to him, I didn't appear to be the kind of person the rabbi talked about.

"Is your son mindless?" I asked him.

"No," he answered, ***"and that is what troubles me. He seems to know what he is saying and doing."***

I have a feeling that the man would have stood with me in the parking lot asking questions as long as I cared to stay, but 45 minutes passed. I asked for his name and address so I could stay in contact with him, but he declined to give them. He said that he didn't want to be contacted at home. His wife was sick, and she was already upset over their son's conversion. He didn't want to upset her anymore. ***"But,"*** he said, ***"I will get in touch with you if I want to know more."*** That was a few months ago, and he has not yet made further contact. Pray for the man who wouldn't give me his name.

✡ ✡ ✡ ✡

JEWS F✡R JESUS

Classified Ads

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★★★

FOR THE CHRISTIAN WHO WANTS TO KNOW MORE ABOUT JEWS AND EVANGELISM

THE JEWS FOR JESUS NEWSLETTER

JEWS FOR JESUS PO BOX 377 SAN FRANCISCO, CA 94101 VOLUME 9:5740

EDITOR: MELISSA MOSKOWITZ
LAYOUT DESIGN: PATRICIA BOKER

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JUL 1 1980

REJOICE ANYWAY By Moishe Rosen, Leader of Jews for Jesus

"Rejoice in the Lord always, and again I say rejoice."

Philipians 4:4

To command something impossible is stupid. God is not stupid, so it is possible for Christians to rejoice always. The ability to obey God's command depends on the proper understanding of what it means to rejoice. I'm not talking about the sanctimonious superficial glee that has people saying, "Hallelujah," or "Praise the Lord," with every tenth turn of the tongue. I'm talking about the real joy that can shine through the tears of life and lift us, even though we must continue to endure the ordeal or unpleasantry that has engendered those tears.

Everyone who is of this world experiences joylessness, hopelessness, despair and disappointment. Worldlings are natives to this planet where we are aliens; and they react happily or unhappily to life's situations as they see them. But we who are the citizens of heaven carry a bit of home in our hearts always. We, too, are vulnerable to the illusion of this passing age and can be deluded at times; nevertheless, the greater reality is always the kingdom of God within us. That means that we have the source of our joy inside and above us, but not always around us. We are in the world, but not of the world. God has injected us into the world system as a healing agent. But some Christians, instead of achieving this goal, themselves succumb to the disease — a case of worldliness caused by the absorption of mortal values. This results in confusion and dyscrasia.

Joy is the norm for the child of God. It should accompany us everywhere like a puppy follows its master. But when we chase after joy instead of just letting it be there, then like a capricious pup, it scampers away.

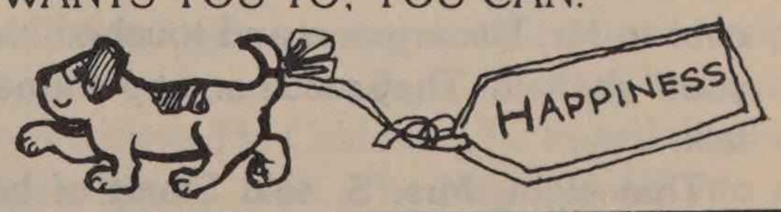
Scripture makes no secret as to how a believer can live a joyous life. Joy is one of the fruits of the Spirit listed in Galatians, chapter five. The source of the joy is within us, but it may be lying dormant. JOY IS THE RESULT OF CULTIVATION! Our lives must be watered by the Word of God, nourished by the Holy Spirit, and pruned by the Master Gardener Himself. Like surgery, sometimes the pruning can be painful, but it's worth it. Some of the things to be pruned which keep the child of God from having real joy are the confusions between worldly illusion and Godly reality.

First there is the confusion between what we need and what we want. A man who was almost a billionaire was asked, *"But what do you really want in life?"* His reply was confident and immediate: *"More!"* That man never got enough of anything. And even trying to get it stopped being pleasurable. The Apostle Paul wrote in Philipians, *"My God shall supply all your NEED, according to his riches in glory by Christ Jesus."* There was no promise to supply all our wants, because it is natural to the inhabitants of this planet to keep on wanting more until they have the most. Not all can have the most. We must not be confused. **The only way in which God can give us more of everything we want is if He Himself is the object of our desires.** It's right to want more as long as what we want is God. But other than that, don't be confused between what you want and what you need.

Then there is the confusion over where we are located. This present world and its problems might surround us, but the ground on which we are standing is Christ. Though the planet may quake, though firey lava may ooze from the mountains, storms hurl one building against another and all about us melt in the instant flash of a man-made bomb, WE ARE SECURE. We are secure because we have Christ beneath us, Christ above us. The place where we stand, wherever we go, is always secure.

Finally, there is the confusion over what we can do. By earthly measurements, we are utterly inadequate, and our best efforts, on a scale of 1 to 10, might score as high as minus 7. But God's strength is perfected in our weakness. The sinew of His Spirit replaces our muscle, so that we accomplish feats of strength more than the legendary Atlas who bore the whole earth on his back. It's not a boast, but a statement of true humility that says, *"I can do all things through Christ who strengthens me."*

So, it's time to let go of the illusion and get on with reality. If you are one of those Christians who just doesn't enjoy life, my advice is simple. Maybe too simple: **Stop living the way that you live and stop wanting the things that you want. Learn to want what God wants for you, and let God live through you.** Learn to get along with less of what this world offers and get on with doing God's business. And the important thing to remember is that IF GOD WANTS YOU TO, YOU CAN!



EXTRA! EXTRA!

Our SPECIAL CAMPAIGN EDITION NEWSPAPER will be mailed to you in August. If you would like your Christian friends to receive it, please send us their names and complete addresses *by July 21st.*

The Best Candidate

by Zhava Glaser

As a member of one of Jews for Jesus' music teams — the Liberated Wailing Wall — I've often had to sit through long hours of music rehearsals. Sometimes we practice the same songs over and over again to achieve the right sound. But the hope of becoming more effective communicators of the Gospel keeps our enthusiasm high and our stamina flowing. And, after such rehearsals, the team always feels a great sense of anticipation as go out on college campuses and city streets to put what we've practiced into action.

The members of the group felt that sense of excitement as we arrived at the campus of a large California university to sing at an outdoor evangelistic rally. As we pulled up to the school in our Jews for Jesus van, we stopped in amazement. The campus was swarming with thousands of students, and the central square where we would soon be singing was packed with wall-to-wall people! What an opportunity! A captive audience for the Gospel!

We looked to see what all the commotion was about, and discovered that a little-known presidential candidate was on campus. It seemed as if the entire school had turned out to hear him. As the candidate spoke, the students listened intently and expressed their opinions excitedly amongst themselves. This continued for several minutes, until the speech was over. Suddenly, the square was empty. The crowd had dispersed and the students had gone back to their classes. It was a full hour before our noon concert would begin, and we wondered if we would see as large a crowd gather again to hear us as had turned out for this politician.

As we set up our equipment, a few students stopped to ask us questions — they couldn't miss our Jews for Jesus t-shirts blazing in the noon-day sun. Soon, our stomachs told us it was lunch time. The crowds started coming. We began to sing.

Our program is attention-getting and eye-catching, and many students stopped and listened. But as soon as they understood our message, most began mocking us and turned away. Some *did* stay to listen -- those who were hungry for God, or just curious. But the large crowd that had gathered to hear the politician never materialized again.

"What a pity!" I thought. It grieved me that these students, though vitally interested in politics and human government, were not at all inclined to hear the One who governs the whole universe. They simply ignored the things of God!

The heart of man is not inclined to search for God, and these students were no exception. As I stood on the campus, I was thankful for the few who cared enough to listen. But I felt an aching sadness for the others. I know that one day they will have to reckon with the true Governor, Jesus Christ: *". . . at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord. . ."* (Philippians 2:10,11)

All we can do is proclaim the message, and pray that many hearts will be opened to receive the very best candidate for office — Jesus the Messiah.

Mother Knows Best

Sometimes our brothers and sisters in Christ overdramatize the opposition we Jews for Jesus encounter from our families. True, there is often misunderstanding and opposition at first; but frequently, as our families see the fruit of the Holy Spirit in our lives, there is peace and reconciliation.

Such was the case with Mrs. S., whose son Rick met the Savior two years ago through the witness of Christian friends. Since then, his mother has noticed a dramatic change in his life. Where once there was anger, now there is love; where once there was frustration and greed, now there is Holy Spirit-controlled ambition; where once there was disorder, now there is peace and stability. Who knows a boy better than his mother? And who is more qualified than she to notice the differences the Lord has made in her son's life?

One of our missionaries, Stuart Dauermann, encountered Mrs. S. at a "Christ in the Passover" presentation at the church her son attends. At the close of the presentation, she reached over to Mr. Dauermann and touched his arm. *"I **must** talk to you,"* she said. They made an appointment to get together and talk.

That night, Mrs. S. told Stuart of how she'd noticed the change in her son's life, and how she'd even begun going to church with him from time to time. She wanted to find out "what had changed him." She received the word of witness Stuart shared with her, without protest or disagreement. **All that remains for her now is to act on what she knows is true.** Please pray for Mrs. S., that she will respond to the truth and join her son in the abundant life that Christ gives.

No Such Thing as Coincidence

Loren Jacobs was handing out tracts at a local San Francisco Bay area campus, when he noticed a sign advertising that a test for Tay Sachs disease was being given that day. (Tay Sachs is a genetic blood disorder which primarily afflicts Jewish people, especially those of Eastern European origin.) Loren and his wife, Martha, walked into the room where the test was being administered, wearing their Jews for Jesus t-shirts. As they entered the room, a number of eyebrows went up, especially when they asked to fill out the necessary forms to take the test.

As Loren handed his form to the doctor, the doctor read his name and said, *"Hello, Loren,"* and then added, *"That's such an unusual name."* Loren suspected from the way the doctor had said this, that *his* name also was Loren, so he responded, *"Hello, Loren."* The doctor's face lit up, and suddenly Loren realized that the doctor looked slightly familiar. Then Loren remembered that when he was growing up, there had been another Loren on his block who was several years older. Loren asked the doctor where he was from, and the doctor replied, *"Wilmette, a suburb of Chicago."* This is the same town where Loren had lived, and the doctor was the same person that Loren had remembered!

Both Lorens spent the next hour reminiscing about their days in Wilmette. Soon their conversation turned to what Jews for Jesus is about, and how Jesus is the Messiah of the Jews. Our Loren was able to share with the doctor about his faith in Christ — and all while Loren was being tested for Tay Sachs disease!

P.S. By the way, the test came out negative!

CHARTER MEMBER

Jews for Jesus has become a charter member of the Evangelical Council for Financial Accountability. (The ECFA is an association of evangelical, non-profit organizations requiring the highest standards of financial accountability and disclosure to government, donors and the public in general.)

We thought that you would like to know what charter membership involves. In order to qualify, Jews for Jesus had to meet the seven standards of the ECFA listed below:

1. There shall be an active, responsible governing board, a majority of whom together are not employees/staff, or immediate family members which meets at least semi-annually, having policy-making authority.
2. Required annual audit by a public accounting firm performed in accordance with generally accepted auditing standards with the financial statements prepared in accordance with generally accepted accounting principles.
3. Audited financial statements shall be made available upon request.
4. An active Audit Committee, a majority of whom are not employees/staff shall be established by the governing board of the organization.
5. The organization shall carry on its business with the highest standards of integrity and avoid conflicts of interest.
6. The member organization shall have a clearly defined statement of faith, consistent with the evangelical Christian perspective.
7. All programs and activities of the organization shall be consistent with its stated purposes and objectives and donated funds shall be applied for the purposes for which they were raised.

From time-to-time you will see the ECFA seal appearing on our letters and receipts. **We are proud to be a part of this worthwhile organization from it's very beginning.**

NOTICE

Some of our donors are on vacation, and will not give until the end of the summer, whereas during the summer our expenses are higher than ever — just a word to those who care.

If you would like to send a postcard of encouragement to our campaigners to let them know you're praying, do write to them at P.O. Box 2522, New York, NY 10017. But don't send money or donations to that address! Donations should only be sent to P.O. Box 377, San Francisco, CA 94101. or 60 Haight Street, San Francisco, CA 94102. Thank you!

PASSOVER POSTSCRIPTS

Although Passover is three months behind us (goodness, has it been that long?), we are still seeing the effects of our evangelistic efforts during that time. We are receiving phone calls and letters from Jewish people we met on our deputation tours around the country. Many of those people seemed open to the Gospel when our missionaries had contacted them, but had not made decisions for Christ. **Now we are hearing about those who have accepted the Lord since we were in their areas, and we wanted to share two of their stories with you.**

Rachmiel Silverman contacted a Jewish woman in Reno, Nevada, who recently had become a believer in Jesus. Mrs. E. was in need of fellowship and discipleship, but when Rachmiel visited her, he realized her husband was in need of salvation! Before Rachmiel left for his Passover deputation tour to the South, he called Mrs. E. Unfortunately, she felt that she could not speak freely with him because her husband was at home. Mrs. E. promised to call Rachmiel that week, but didn't. He tried contacting her several times, but each time received no answer.

After his three week tour, Rachmiel returned to San Francisco. Shortly upon his return, he called Mrs. E. again. This time she had good news for him: while Rachmiel was away, both she and her husband had attended our Friday night worship services. Mr. E. was showing more interest in the things of God. The three met together that week, and Rachmiel was able to answer Mr. E.'s numerous questions about the Lord. During his next visit, Rachmiel led Mr. E. to Christ, and both he and his wife have become a familiar sight at our fellowship meetings.

Steve Wertheim was in Philadelphia during Passover, and met an unsaved Jewish man and his Gentile Christian wife at one of his church meetings. After presenting his "Christ in the Passover" program, Steve sat down with Morris and his wife in the back of the church sanctuary. Morris told of how he missed celebrating the Passover in his own home, for he had grown very far away from the traditions of Judaism. He had enjoyed Steve's presentation, and mentioned that he did see how Christ was depicted in the various elements explained that evening.

Steve asked Morris if he believed that Christ could be the promised Messiah of Israel. To his surprise, Morris shook his head in an emphatic "yes." But he seemed to experience great doubt whenever he thought about accepting Christ as his Savior. He was surprised when his wife admitted that even she had doubts sometimes. She had been afraid to tell that to Morris, because she thought it might keep him from believing.

Steve left the church that night, praying that God would help Morris to see that doubts will come and go, but God remains the same. When Steve returned to California, he hoped that he would soon hear from Morris' wife. The days turned into a month, but still, no word. Then one day, he received a letter bearing the good news that Morris *had* accepted the Lord, was attending membership classes in a local church, and was growing in the knowledge of Christ.

Praise God for answered prayer, and for providing us with opportunities to sow the seeds of the Gospel!

The Value of ou

Avodah is over. Most of the Jews for Jesus missionaries who were part of this nine-month program of re-training and re-grouping are now in New York City. Fortified with the year's experiences, they are ready to face the challenge of evangelizing that great city. In September of 1979, we shared with our newsletter readers some of the goals and purposes of our Avodah program. It was to be a time of preparation, that we would be ready to move out any time, any place, with anything that God would have us to do. Now we want to look back over the year's experiences, and share with you what God has done through this program.

The intentions of our Avodah year were:

1) That God would draw us closer to each other, and to Himself, that in our oneness with Him, Jews for Jesus might be the most effective instrument for evangelism in the 20th century.

2) That God would move 20 to 40 additional and qualified Jewish Christians to join us during the year and afterwards as we moved out again in May of 1980.

3) That God would supply us with a permanent facility in New York.

The program was to incorporate a two-fold experience: teaching, and reaching. We had invited highly-qualified seminary professors and churchmen to come and instruct us during our morning sessions. And we hoped to make an impact for the Gospel through our evangelistic outreaches on streets, campuses and in homes throughout the Northern California area.

What have we gained? Did we attain the goals we desired?

The answer is definitely *yes*. And definitely *no*. There were victories, and there were losses. People joined us, while others left. But we are amazed at the quality of what *was* achieved, and at the ability of our staff to endure and bear up under what was an intense and difficult time of learning and hard-won accomplishment. In a sense, Avodah was like a huge threshing machine, helping us to sort out that which was unnecessary in our lives. And we gained those abilities and tools needed for enduring missionary work.

GROWING

Perhaps the greatest and most obvious benefit of this Avodah year was the close, daily contact the staff members maintained with each other. Before this year, we were scattered throughout the country, involved in our own little corners of the Jews for Jesus work. But we laid our "feifdoms" aside, and came together in San Francisco to learn to work alongside each other. In the process of organizational growth, we had sensed a growing *apart* from each other and the goals of the ministry. **Avodah was a time to come together.** Some of us grew in relationships with members of the staff we had never known before. Workers from the East Coast met workers from the West Coast for the first time. Relationships were re-established, and new ones formed.

Yes, we will once again be establishing our branch offices in New York, Chicago and Los Angeles after our summer campaign. And yes, we will be working apart from each other again. But Avodah gave us a sense of *cohesiveness* which will keep us working together toward the same goal, even while separated by geographical distances.

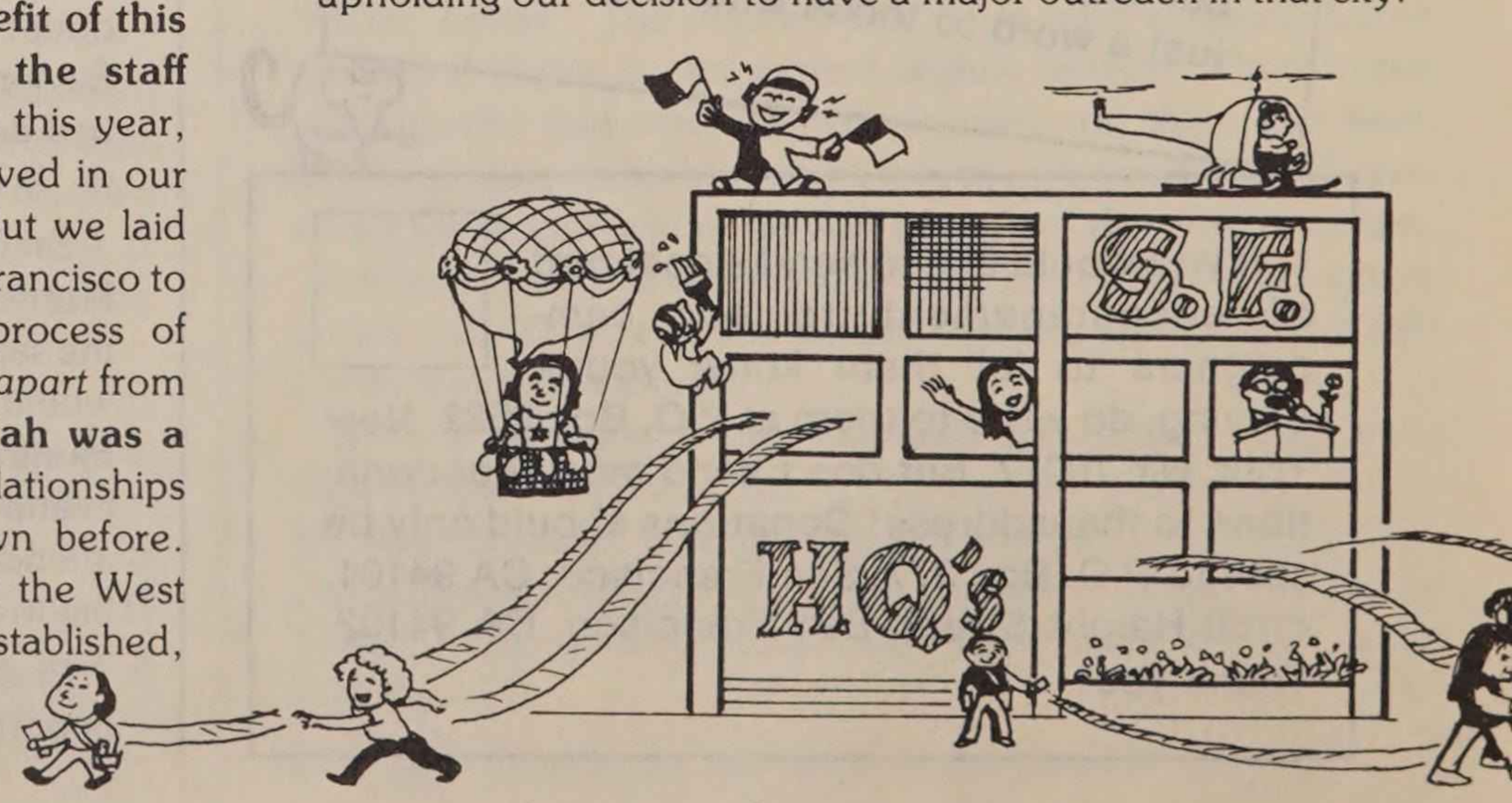
At the beginning of our year, Moishe Rosen told us that this would be a good time to get married and have children. He didn't realize we'd take him so literally! Chava and David Baker, Brian and Barbara Chernock, Pam and Ian Fleishman, and Steve and Angi Silverstein became our newest newlyweds. Little Micha Alan was born this year to Steve and Jan Cohen, and several more babies are expected before the year's end.

Other staff members were added in more conventional ways: seven new Hebrew Christians joined the Liberated Wailing Wall, providing us with enough musicians to form *two* Liberated Wailing Walls! One team will be stationed in Chicago, the other in New Jersey after the summer campaign. Both teams, however, will be on the road full-time for the majority of the next eighteen months.

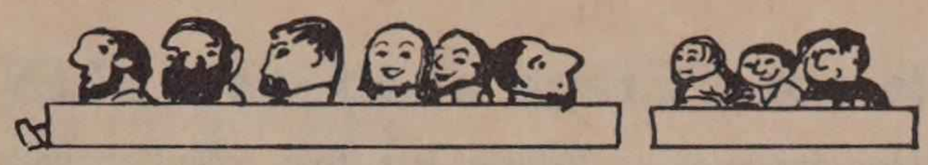
New members were added to our other Mobile Evangelistic Teams, too. The personnel of the New Jerusalem Players changed completely, and Israelight also gained several new members. Eric Van Camp, the Liberated Wailing Wall, and Israelight all produced new albums this year.

But while members were added to our group, there were also those who, for various reasons, felt it was time for them to leave our missionary staff. Those who are no longer part of our ministry are: Sam and Miriam Nadler, Barry and Steffi Rubin, Isaac Stoll, Eileen Hotchner, Al Brickner, Peter Baer, Brent Davis and Keith Warwick. Some have taken secular jobs, others have returned to school, while still others are now working with other mission boards or are in independent works.

Much of the focus of our Avodah year was directed towards building a permanent work in New York City. In May, we put in a bid for an office building which looked like it would suit our needs. However, the bid was not accepted. Though we were disappointed, we are convinced that God *does* have the right facility for our work in New York. We wanted to thank our readers for their faithfulness in upholding our decision to have a major outreach in that city.



Avodah Year by Melissa Moskowitz



We still need your prayerful support as we labor to find the necessary office space, and that God would lead us as we build a work for Him in New York.

TEACHING

One of the greatest benefits of this year was the experienced teaching we received from men of God of various denominations and seminaries throughout the United States. We're truly grateful that God allowed us to share in the ministries of:

—**Dr. Richard DeRidder,** of Calvin Theological Seminary in Grand Rapids, Michigan, who brought us insight into the workings of the Christian Reformed Church and its theology;

—**Dr. Vernon Grounds,** former president of the Conservative Baptist Seminary in Denver, Colorado, who gave us a look into the role of Christians and psychology;

—**Dr. Walter Kaiser,** Dean of Trinity Evangelical Divinity School in Deerfield, Illinois, whose teachings on "Promise Theology" challenged us to deeper study in the Word of God;

—**Dr. Ed Plowman,** former editor of "Christianity Today" magazine, who shared with us the need for quality Christian media;

—**Dr. Chuck Smith,** pastor of Calvary Chapel in Costa Mesa, California, who brought us inspiring messages on the power of the Holy Spirit;

—**Dr. Irwin Kolb,** Director of Evangelism for the Lutheran Church — Missouri Synod, who provided information on the Synod's approach to Jewish evangelism;

—**Dr. Charles Ryrie,** of Dallas Theological Seminary, author of the *Ryrie Study Bible*, with his teachings on "Dispensationalism;"

—**Dr. Bruce Waltke,** professor at Regents College in Vancouver, British Columbia, who encouraged us to take a fresh look at the Book of Psalms and its meaning for us today;

—**Dr. James Bjornstadt,** professor at Northeastern Bible College in New Jersey, whose teachings on the cults brought us a new awareness of the need for sound doctrine;

—**Dr. Ray Stedman,** pastor of Peninsula Bible Church in Palo Alto, California, who shared with us his experiences on body life in the community of believers;

—**and our own beloved grandfather figure, Dr. Rachmiel Frydland,** the reknowned Yiddish and Talmudic expert. His stories about the "Old Country," and his vast knowledge of Jewish studies provided us with invaluable information about our heritage.

When we weren't busy listening to these men lecture, we were sitting under the teaching of Moishe Rosen. He shared with us the experiences and understanding he's gained in his 22 years of work in Jewish evangelism. No textbook could have taught us that. No amount of reading, studying, or listening to tapes could have given us the body of knowledge he provided from his experience. But Moishe knows our make-up, and he knows that we needed to take our studies seriously. All the Avodahniks (as we came to be affectionately called) were required to take stiff, comprehensive final exams at the end of May. Those who passed the exam were given certificates, stating that they had completed the necessary training to be certified Jews for Jesus workers. Needless to say, the year's classes were taken *seriously*. And from such serious study, the missionary staff has emerged highly-qualified and better-equipped to meet the challenge of ministering to the Jewish people.

REACHING

We hoped to make an impact for the Gospel here in the San Francisco Bay Area, and we are pleased to report that scores of Jewish people made decisions for the Lord as a result of our evangelistic efforts. Some of the methods we tried this year were experimental: we sent postcards to Jewish people, whose names we found in the phonebook, and offered to send them information about the Jewish Messiah. A number of people responded and asked us not to send further communications, but many more consented to being put on our mailing list to receive regular mailings of evangelistic literature.

We established relationships within the Jewish community, which we are certain will continue to produce a rippling effect for the Gospel. Our workers will be re-contacting many of these Jewish people after our summer campaign. But we are certain that the Gospel was heard loud and clear this year; it was received into many lives, and will continue to reverberate in many of our people's hearts.

PRESSING ON

If we needed to find one word to sum up this year's program, it would have to be COMMITMENT — commitment to the Jewish community, to continue a vital outreach there; to each other and all the members of our vocational and missionary staff; but most importantly, to God and the body of Christ in other areas and in other denominations. We have gained a renewed vision for what God would have us to do through the ministry of Jews for Jesus. We are praying for a revival in the '80's, which will bring in a harvest of many more Jewish people for Christ. We are indebted to those of our supporters who stood with us in what was an unusual year for our ministry. You have given us the desire to be better stewards of what you've entrusted to us, and to prove ourselves worthy of the calling to which God has given us. **Thank you for being our "bearers-up."** We felt your prayers and your love, and truly, without them, we never would have made this Avodah experience such a great time of service and worship of our Lord.

A Crepe is not a Crepe when it's a BLINTZE . . .

According to the dictionary, a *"blintze"* is a "thin, rolled pancake with filling, such as cheese or fruit, fried in oil or butter." The Jewish *balaboosta* (homemaker) works to perfect her own special recipe for blintzes, and may even keep a special pan just for cooking this culinary delight. A blintze is not unlike a French crepe, but once you taste an authentic Jewish blintze, you'll know the difference immediately!

Blintzes can be served for breakfast, lunch or dinner. this recipe for blueberry blintzes is suitable for dessert, as well. And once you learn the knack of making the blintze wrappers, you're ¾ of the way towards enjoying these mouth-watering treats!

RECIPE

BLUEBERRY BLINTZES

BATTER:

1 1/8 cups white flour
1/8 teaspoon salt
3 large eggs
1 1/2 cups milk
2 tablespoons vegetable oil
butter or margarine

Beat the eggs, salt and milk together until foamy. Add the flour and whisk until smooth. Add the oil and refrigerate for one hour. Pour one teaspoon of oil into a crepe or omelette pan (actually, any 8″ frying pan will do) with 1/2 teaspoon butter. Place the pan on medium-high heat; wait until the fat sizzles. Ladle just enough batter into the pan so that the surface of the pan is barely covered when you rotate it. Replace the pan on the heat until the top of the crepe appears "set," not liquid. Turn the crepe, cook on the second side for 30 seconds. This will be the outside of the blintze. Remove to a foil-lined counter. Add another sliver of butter to the pan and repeat the procedure until no more batter remains. Makes 12-14 pancakes. Keep them in a single layer. Use 2 tablespoons filling for each blintze.

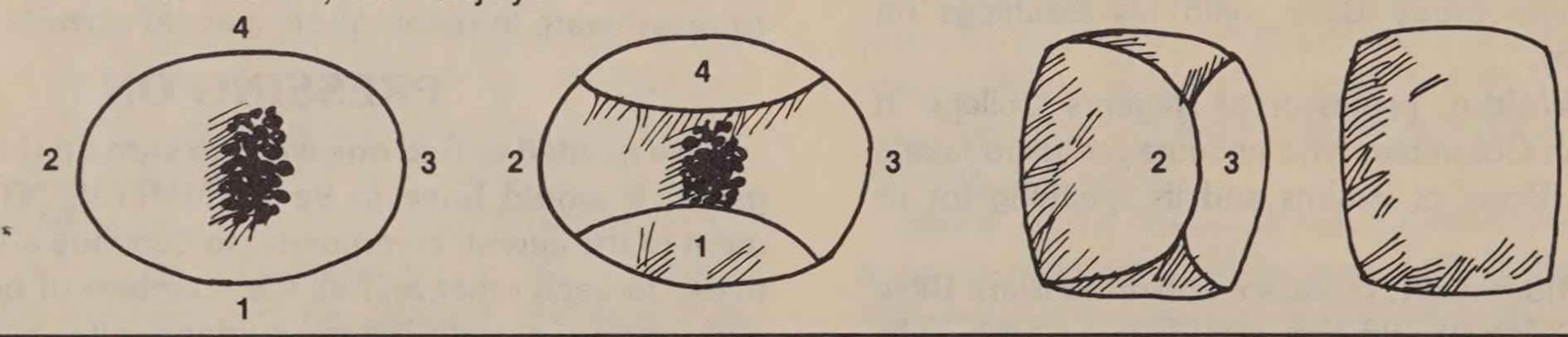
BLUEBERRY FILLING:

2 1/2 cups blueberries, either fresh or canned (if canned, drain off syrup)
4 tablespoons sugar
1 1/2 tablespoons cornstarch
pinch of nutmeg

Combine all ingredients in saucepan and cook over very low flame until thickened (about five minutes). Makes enough for 12 blintzes.

FILLING THE BLINTZE:

Fill and roll the blintzes according to the drawings. Fry in a little butter until brown on both sides. Serve with sour cream, and enjoy!



IN THE METROPOLIS...

SERIES

CHRISTIANS IN ISRAEL

This is one in a series of articles attempting to explain how the Body of Christ in Israel is coping with the hardships of preaching the gospel in a predominantly Jewish environment.

The long, mournful blast sounded throughout every city in Israel. It was the minute-long siren calling all work to a halt, in memory of those who perished in the Holocaust. It was the 27th day of Nisan — the first month in the Jewish calendar. It was "Martyrs and Heroes Remembrance Day."

Three Jewish women walking along a road came to a halt to honor this memorial. Two were from America; the other from Syria. They remained silent through the long, mournful blast. With its dying echoes one said, *"This is what they did to us."*

"They?" asked the Syrian woman.

"The Christians."

"Well, not the Christians I know. They're my friends."

The first woman shook her head sadly. *"I hate to disillusion you, but they killed six million of us. That's why all Jews should come to Israel. Here they will never kill us again."*

This conversation, and many others like it, reminds us of one of the problems facing the Body of Christ in Israel. *How does one overcome the prejudice and distrust of a people who were so harshly persecuted?*

First, we must realize that it was *not* in the name of Christ that the Holocaust occurred. Nor was it the work of those who were truly followers of Christ.

Second, we must also realize that much of the foundation for the present State of Israel was laid upon the ashes of the concentration camps — a people who were reminded that, though chosen of God, they were despised by men. Therefore, it's natural for a distrust of those who aren't fellow sufferers — the Gentiles — to exist. And, unfortunately, the word "Gentiles" is often used incorrectly, but synonymously, with the word "Christians."

How then is the true body of Christ — both Jews and Gentiles — able to cope with the prejudice against Jesus Christ, perpetuated by such a large portion of older Israelis (people who came to Israel as refugees from World War II)?

Like many of the problems faced by the Christians in Israel, there are no easy answers, but. . .

. . .there *are* soft answers which turn away the wrath.

. . .there *are* opportunities to extend an honest display of the love of God through actions and attitudes.

. . .there *are* those whose affinity for, and identification with, the Land and its people, help to break down the walls of estrangement which exist.

But perhaps the most effective of all ways is the sensitive, prayerful presentation of the Gospel just as it is written, not only through actions, but through spoken words as well. Sadly, the false guilt of some Christians keeps them silent, rather than stirring them to confront untruths with the light of the Gospel.

Pray that the believers living in Israel will effectively, boldly, yet with the affection of God Himself, proclaim to the cities of Judah, *"Behold your God!"* ✡

A Tree Grows in Israel

All winter long it stood there — bare and gnarled. One would hardly have thought that this particular tree had ever looked any different.

Now, I know that in winter, almost all trees look dead. But this particular fig tree, on a hillside on Israel, seemed imminently ready to sigh and dissolve into the surrounding hillside. Here, overlooking a tiny Arab village, on the hills that had witnessed so much history, this one little fig tree seemed ready to give itself up into quiet oblivion.

Its branches were grey and lifeless. Its trunk was . . . oh, maybe a good way to say it is that it looked "used up," as if it couldn't possibly ever support branches with life.

When spring came, I read in the newspaper that people were admiring the lush fig trees. I sighed and headed out to check on "my" fig tree. *"Perhaps,"* I thought, *"it will surprise me and be full of life."* But, no, it was still the same.

The branches had remained barren, as did the not-too-rugged looking trunk. No leaves. No figs. Only a torn newspaper caught in the tree's crooked limbs, flapping in the breeze. I didn't want to, but I couldn't help thinking it was like a flag of surrender.

I remembered the first time I had seen that tree. I had been so excited! I compared it to *all* the parables on fig trees I could think of. But before long, as I viewed it more closely on numerous occasions when I "visited" it, I started to think of the tree as dead. Soon I came to think of it as the "dead tree up on the hill."

One day, about the time I had become accustomed to the warmth of spring and was beginning to dread the heat of summer, I meandered over to that hillside again. And what do you think greeted me? Tiny, tender green leaves, popping forth from those weathered limbs. Lots of them, too! All shiny and fresh as new leaves so wonderfully are. And all those brittle, tired branches were supple and pliable. All my hopes for a crop of figs picked up again. Then, that still, small, not quite reproachful voice whispered in my spirit:

> *Now learn a parable of the fig tree: When its branch is yet tender, and putteth forth leaves, ye know that summer is near; So likewise ye, when ye shall see all these things, know that it (the end of the age) is near, even at the doors.*
>
> (Matthew 24:32,33)

I looked off to the Arab village and the great cities of Israel in the distance. I remembered Jesus saying to His disciples, *"The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest."* Maybe some of us workers need to stop thinking of the fig tree as dead, and start looking for those tender twigs and green leaves of promise.

Who is That Man, and What is He Doing in our Church? by Jeff Fritz

It promised to be a perfect evening; the church I was visiting was well-known and evangelical, and the potluck supper preceding the service was delicious. I was prepared to really enjoy presenting "Christ in the Passover" as soon as the dinner was over. I was *not* prepared for the puzzlement my presence in the church seemed to create.

The woman across the dinner table from me smiled, her fork poised in mid-air. *"You're a visitor here, aren't you? We're so happy to have you with us tonight. Are you from the local Christian college?"* I blushed a bit and replied, *"No . . . actually, I'm the guest speaker tonight."*

I overheard someone at the other end of the table say, *"He must be a campus minister from someplace."* I chose to ignore that statement, assuming the lady was just confused and did not remember just who was scheduled to speak.

I excused myself and walked upstairs to set out a display of Jews for Jesus materials on the table in the narthex. The table was there waiting for me, just as the pastor had told me it would be. A well-dressed man stood by watching me. As I began placing our literature on the table, he smiled and said, *"Hello, I'm Deacon Smith. It's nice to have you with us this evening."* I shook his hand as he greeted me, and watched his smile fade as his eyes fell on the literature covering the table. *"I didn't know it was your group that was coming here tonight!"* he exclaimed. I forced a smile and replied, *"I guess you missed seeing our publicity poster on the bulletin board."* It was only then that I noticed there was no poster on the bulletin board.

The "Christ in the Passover" presentation went well. Afterwards, as the pastor and I walked out to my car, he unravelled the tangled web which had mysteriously developed that evening.

"Jeff," he laughed, *"I think I can explain the strange reception you received before the program. You see, no one knew you were coming! Oh, they knew that you were coming, but not that you were with Jews for Jesus. I couldn't afford to tell them that!"*

"No, I wasn't just confused; I was alarmed!" I responded. *"Why couldn't you publicize the program?"*

The pastor explained. *"Two years ago, I was approached by a representative from another Jewish mission society. He asked me if we could make our sanctuary available for a large meeting to which he planned to invite some local church groups. I've always had a heart for Jewish evangelism, so I agreed. But I could not agree with the way he misused the opportunity I gave him. To put it kindly, his program was inappropriate."*

"Perhaps I could have excused his speaking for two hours," the pastor continued, *"and even the fact that his sermon was preceded by a two-hour concert by a musician from his ministry. All of that could have been chalked up to 'poor judgment.' But I was not prepared for what I saw on our front lawn as I joined the crowd filing out of the sanctuary after the program. This mission board leader had our lawn covered with tables manned by his people; tables laden with everything from jewelry to Christian bric-a-brac! It's one thing to make edifying materials available after a church meeting; it's quite another thing to turn the church into a veritable bazaar! That was sales for the sake of profit — period!"*

"Now, Jeff, for the sake of Jewish evangelism, I took a risk this evening. I invited you here, hoping that your presentation and conduct would be a better recommendation of your ministry than anything I could say. Thanks for proving me right. Our church really loved you."

I was astounded at the courage this man of God had shown for the sake of the Gospel amongst the Jews. He'd given us a chance to demonstrate the worth and quality of our ministry to his church, even though his elders and deacons had us confused with another ministry of questionable principles.

It was Deacon Smith who made the evening complete for me. As I pulled out of the church parking lot, he waved for me to stop. When I rolled down my window, he smiled broadly and said, *"That was great! Come back again!"*

By God's grace, and through a pastor's courage, we will.

✡

A Witness but not According to My Flight Plan by Avi Snyder

I should have known from the moment I stepped onto the plane that things weren't going to go the way I had planned. I had decided to take an aisle seat, but as I looked down at my ticket, I noticed that a window seat had already been assigned to me.

I settled in and prepared to catch up on my work. I had determined to use the 3½ hour flight to catch up on some long-neglected correspondence. Suddenly, the cabin became noticeably warm, and I exchanged a look with the middle-aged couple sitting in the seats next to mine.

"Looks like this might be a warm flight," I said.

"Are you flying out for the Builder's Conference?" the gentleman asked.

"No," I said, as I returned to my work.

"Oh," he said, *"we're going out for the Builder's Conference in St. Louis. I'm in construction."* Pause. *"And what do you do for a living?"* he asked.

I should have known from the moment I stepped onto the plane . . .

"I work with a ministry called Jews for Jesus," I told him. *"We're Jewish people who believe the Messiah has come, and we travel around the country, telling others about our faith in God."*

"We're Jewish, too." the man said with a pleasant smile. *"My name is Don, and this is my wife, Ada."*

"I'm Avi," I said, as we shook hands.

"So, tell me, Avi," Ada said, *"why do you believe in Jesus?"*

I should have known . . .

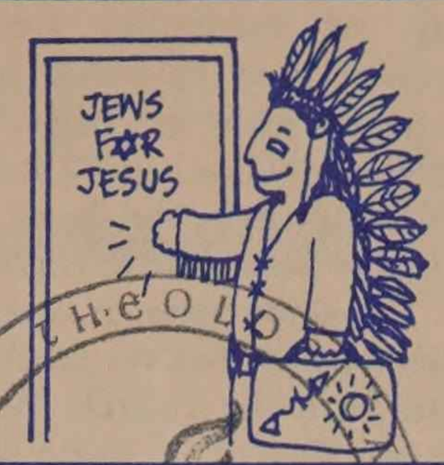
For the next 3½ hours, I shared with them my faith in the Holy One of Israel.

Initially, I had decided to spend the plane ride writing postcards and letters. **But God had something much better in store for me. I praise Him for honoring His own timetable, not mine.** Perhaps next time I'll remember the advice of Proverbs 16:9 — *"A man's heart deviseth his way, but the Lord directeth his steps."*

Please pray with me that God's timetable will include further opportunities for me to share with Don and Ada.

YOU DON'T HAVE TO BE JEWISH. . .

to work with Jews for Jesus. We need a number of office workers in our San Francisco headquarters. If you have office, administrative or mechanical skills and would like to see them put to work for the Lord, contact:
JEWS FOR JESUS, P.O. Box 3558, San Rafael, CA 94902



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THE JEWS FOR JESUS NEWSLETTER

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ON OUR DISTINCTIVES By Moishe Rosen, Leader of Jews for Jesus

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

--Romans 10:1

My wife and I became Christians in 1953. We're both Jewish. A year after we were saved, I went away to Bible college and, in my senior year, I became a full-time missionary to the Jews. I served with the world's largest Jewish mission board and for ten years labored in Los Angeles. Through the ministry there, I saw more than 200 Jewish people make decisions for Christ.

Then, in 1967, I went to New York to serve in an executive capacity for that same mission. **There I discovered some factors which were preventing Jewish evangelism agencies in North America from reaching their full potential.** In 1970, still under the same mission board, I came to San Francisco to do field missionary work again. This time, God put it on my heart to pioneer a different strategy and to use unique tactics based on some of the insights that I had gained.

Some of the problems which I saw then in the field of Jewish missions still prevail, yet there has been progress. With other problems, we've been able to begin the process of "untraining" or getting out of the rut.

***Avoidance of unpleasantness* was a problem.** Most of the Christian approach to the Jews was carried on by people who sought the good will of the Jewish community. These missionaries tried to avoid all conflict. Of course, as soon as they started to become effective in presenting the Gospel, conflict inevitably developed. At the point where conflict began, many promising projects were aborted for fear of antagonizing the Jewish community. **I discovered that, in most cases, it was not that the tactics were offensive, but that the issue of the Lord Jesus Christ had been raised, and the Jewish community feared it might be effective.** The offense was truly the *offense of the cross* rather than the use of insensitive methods. To me, it seemed there was no way around the problem. Even when a witness is carried on most lovingly, tactfully and sensitively, there is no way to tell the Jewish community about Jesus without risking the displeasure of the Jewish community leaders. I committed myself, and taught those who joined me in the work, that disapproval and rejection are a *normal* part of our ministry. Once the workers became oriented so that they could handle this rejection from our Jewish people, they started winning many.

Another problem was that *materials* and literature for evangelism were inadequate. Missionary work among literate people calls for the use of literature. Most of the material available for Jewish evangelism was poorly written. Though it was doctrinally and scripturally correct, it failed to communicate because it was stodgy, uninteresting, and frequently arrogant. Not only that—literature was not used in effective quantities. The largest number of any one tract that had ever been printed by a missionary society was a mere 10,000.

We came up with a new form of Gospel literature. It was based on contemporary issues, humorous, easy to read, good-natured and not at all "preachy." We called this new literature "broadsides." It was inexpensive to produce. Even though we only had a mimeograph machine to work with in the beginning, it wasn't unusual for us to run off and distribute 100,000 broadsides in one month. We broadcasted our new broadsides widely. The literature itself invited response and people did respond by the hundreds. (Presently we print and distribute more than 175 different titles. The broadside is initial contact material. We're now working to develop well-written scholarly literature as follow-up to build the case of Christianity.)

The third problem was the *culture gap*. In the early 1800's, the general mission movement made many mistakes as it tried to impose a Western culture on those who received Christ. As a result, a communications failure developed between the Christians and those to be evangelized. Slowly, this mistake in judgment began to be corrected. Mission leaders started recognizing that the basic principle of most effective missions was to win the people of a certain nation, tribe, or social segment to Christ, then to train them to witness to their own people. Missionaries, instead of imposing their alien culture on the new Christians, learned to let them work within the framework of their own culture pattern. They no longer tried to make Western-type Christians of those evangelized.

However, this basic principle which missiologists call *indigeneity* was neglected in the Jewish missions. The missionaries expected Jewish Christians to start behaving like the Gentiles who came to Christ. It was as if somehow by eating pork we could prove that we were really Christians. **What I recognized almost from the beginning was that we should heed Paul's example, to be as a Jew to those who are Jewish.** We started using the elements of Jewish culture—Jewish melodies to sing praise to Jesus, Jewish holidays such as the Passover and the Day of Atonement—as occasions to show Christ is the Lamb of God and that He is our atonement.

Continued. . .

. . .Continued

Instead of retreating from Jewish culture, we came to value our Jewish heritage as we grew in Christ. Other Jews could recognize that we had not abandoned the God of Abraham, Isaac and Jacob. They could see that Christ was indeed the fulfillment of the Law. **At the same time, it was of utmost importance to us that we maintain a very strong tie with the church.** We are not a separate sect. One of our staff qualifications is that one must be a member of good standing in a local church. We see our ministry as being an arm of the church to reach into the Jewish community.

Another distinctive that we developed in the early 1970's was the philosophy that we must maintain a "high profile." Up until then, it was easy for Jewish community leaders to make the statement that "Jews don't believe in Jesus." This was apparently true, if actually false. Historically, there were always a number of Jews who received the Savior, but there was a tendency to assimilate and, for the most part, their testimonies were not known in either the church or the Jewish community. **By banding together, using teamwork and developing a high degree of mobility, we made our message known throughout the country.** Now a rabbi can no longer tell a Jewish youngster that there are no Jews who believe in Jesus. It is apparent that there are thousands of us!

God had given me the vision of what could be done, but, in order to be most effective, it was necessary to form a new and separate mission organization. In 1973, Jews for Jesus became an independent ministry. **We intend to preserve, maintain and foster the courageous evangelical and evangelistic distinctives which have made us an effective missionary group and we're happy to see that many other Jewish mission groups are beginning to incorporate our innovative approach into their outreach.**

Won't you praise God with us as we continue to grow and as we continue to reach Jewish people in sizeable numbers? Help us to be Jews for Jesus!

WITH LOVE

from Rustie Rothstein

I am one of the sixty staff evangelists whom Jews for Jesus has had on extended, missions-related tours this year. I've been on tour for 43 of the last 52 weeks as part of the Liberated Wailing Wall, usually going out for periods of three to four months at a time. I feel qualified to talk about what traveling for Jesus is like.

Out of necessity it is a lonely life. The only familiar faces are the others in the group. Familiar voices come only by phone. But each of us feels called by God to do this work. When loneliness hits hard, we often turn to Him. To those who call upon the Lord, He gives strength, endurance, comfort and encouragement, and He has given us these gifts through other Christians.

He provides people whom He has called to minister to us. **These are the people from churches around the country who house and feed us for a night or a week, opening their homes, their families, their hearts to us.** They are the ones who give us the love and attention we so deeply need. They help fill the gap of leaving behind friends and family for long months at a time. **I doubt that most of the people who host us realize what they mean to us.**

I wonder how many of these wonderful people realize that, in a real sense, they've been family to us. Even though the nature of our work keeps us buzzing in and out with little time to sit and chat, even though we often need to find a quiet corner of the house in which to go about our duties, the thoughtful little things that are done make us feel at home and relaxed.

There is just no way to say thanks enough to all those people for having this special ministry to us and having a special part in our ministry. But in the words of Paul:

"I thank my God, making mention of thee always in my prayers, hearing of thy love and faith which thou hast toward the Lord Jesus, and toward all saints; that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee. . ."—Philemon 4-7

(If you would like to open your home to some of the many Jews for Jesus traveling constantly, write to Director, Department of Mobile Evangelism.)

HOME REPAIRS LEAD TO COMPLETE RENOVATION

When Mrs. W. bought a copy of the Liberated Wailing Wall's album, it was because she enjoyed the music. She enjoyed it so much, as a matter of fact, that she was playing it when Mrs. H. telephoned.

Mrs. H. was calling to get an estimate on home repairs, not to hear about the Lord. But over the telephone, in the background, she heard Jewish music. Being Jewish herself, she commented on it. Mrs. W. explained it was Jews for Jesus music. *"That's interesting,"* remarked Mrs. H.

Asked if she'd like more information, Mrs. H. gave her phone number, which was passed on to Baruch Goldstein. When Baruch phoned, Mrs. H. invited him to come by and explain about Jews who believe in Jesus as the Messiah.

Late Wednesday afternoon, Baruch went to the H. home. For several hours he explained why and how a Jew can believe in Jesus.

Though it all started with a call to get her home repaired, Mrs. H. was completely renovated that afternoon: she prayed to receive Jesus as her Lord and Savior.

WHOOPS, IT'S YOU AGAIN

We asked you to pray for Rick, a Jewish student Martha Ruth Brickner witnessed to at the University of Arizona. At that time Rick commented about getting Jews for Jesus literature everywhere he went. . .New York, Los Angeles, and at school in Arizona. Well, Martha Ruth just wrote to our headquarters to tell us who she handed a broadside to during the summer witnessing campaign. . .that's right. . .in the middle of New York City she met Rick again. Martha Ruth said, *"Poor Rick. He doesn't understand that unless he responds soon to our faithful, persistent God, he's going to form lumps from all the bumps!"*

the feasts of Israel

Many Christians do not realize that the seven feasts which God commanded in Leviticus 23 are still observed by their Jewish neighbors. The feasts, as given to Israel, bore a three-fold significance. First there was the seasonal aspect of each holiday; then the feasts were to be a memorial of God's dealings with the Hebrews; and finally there was the prophetic symbolism of God's dealings with His Church, which is made up of believing Jews and believing Gentiles.

A study of the feasts of Israel will not only bring a greater understanding of the Jewish roots of our faith; it will teach the Christian much about God's plan of redemption throughout the ages. Leviticus 23 lists these seven feasts in order of their seasonal observance: Passover, Unleavened Bread, First Fruits, Pentecost, Trumpets, Day of Atonement, and Booths.

Passover, the first and probably best known feast, comes in the spring, in the Jewish month of Nisan, also called Abib. Passover commemorates the redemption of the Hebrews from Egyptian slavery. On the first Passover each Hebrew household sacrificed a perfect yearling lamb and sprinkled the blood on the crosspiece and sideposts of the door. The "Angel of Death" passed over the houses which were protected by the blood of the lamb, but where there was no blood, the first born was slain. Even so, we are all slaves, in bondage to sin. We are redeemed and set free by the blood of Jesus, the Messiah, the pure and spotless Lamb of God. (I Peter 1:18, 19)

The Feast of Unleavened Bread occurs simultaneously with Passover. It begins the day after the Passover eve, and lasts for seven days. Because they are so closely related in time and purpose, the names are often interchangeable. During Passover and the Feast of Unleavened Bread the Jewish people put away all leaven from their houses and eat unleavened bread, or *Matzo*. Leaven in Scripture is usually a symbol of sin; the unleavened *Matzo* graphically portrays the pure and sinless Messiah. It is pierced, even as our Lord was pierced by the nails in His hands and feet and the Roman spear in His side; and it is striped in the baking, reminding us that Isaiah said, *"But he was wounded for our transgressions, he was bruised for our iniquities . . and with his stripes, we are healed."* Isaiah 53:5.

The Feast of First Fruits is directly related to Passover and Unleavened Bread, for it is to be celebrated on "the morrow after the Sabbath," which means the day after the first day of Unleavened Bread. In Bible times this holiday was a feast of thanksgiving for the barley harvest, the first grain of the season. The first harvest is viewed as a promise of the larger harvest to come because the conditions which brought about the first harvest will also bring the rest. Jesus the Messiah is the First Fruit whom God raised from the dead. Just as the barley harvest was the promise of more to come, He is our promise of resurrection and eternal life, through faith in Him, for He has conquered death and the grave.

Pentecost, or **the Feast of Weeks,** also is calculated from the first feast, Passover. It comes 50 days after the Passover sabbath, thus the name Pentecost, which means 50. This is a Greek name, but the Jewish people call it *Shavuot,* which is the Hebrew word for "weeks." *Shavuot,* too, is a harvest festival, thanking God for the wheat harvest. According to oral tradition, it is also the day that Moses received the Law on Mt. Sinai. On *Shavuot,* the priests offered two loaves of bread made from the newly harvested grain. Unlike other offerings, these loaves were baked with leaven. We see in the two loaves a type of God's people, both Jews and Gentiles, given eternal life and made one in the Messiah, Jesus, at the birth of the church on Pentecost.

After Pentecost, a long time elapses before the next feast. We see in this, our present age of waiting for the return of the Messiah Jesus. Then in the autumn, on Tishri, the seventh month of the Jewish calendar, comes the **Feast of Trumpets,** more commonly called *Rosh Hashanah.* This marks the beginning of the civil year and is the Jewish New Year's Day. In Leviticus 23:24 God commanded the blowing of trumpets on the first day of the seventh month to call the congregation of Israel together for a very solemn assembly. According to Jewish teachings, *Rosh Hashanah* is the beginning of ten days of judgment when all the children of men pass before the Creator. The righteous are written into the Book of Life, the wicked are condemned, and those who are not wholly righteous nor wholly wicked are given ten days to repent and thus escape judgment. We who are written in the Lamb's Book of Life do not fear judgment, but rather we look for His return when He shall come with the trumpet sound and the voice of the Archangel to bring us into His sabbath of rest.

The ten days of repentance and introspection lead into the most solemn day of the Jewish year, *Yom Kippur,* the **Day of Atonement.** It has become a time of fasting and prayer. It was the only time in Bible days when the high priest could enter the Holy of Holies. He went in before the Lord with the blood of a sacrificed animal to beg forgiveness for the sins of the people. Today there are no animal sacrifices and no Temple. The Jewish people rely solely on repentance for forgiveness of sins, but they have no assurance that God has heard and forgiven, for the Scriptures teach in Leviticus 17:11 that atonement is in the blood. When Christ offered His own blood as our atonement or covering, the veil of the Temple was torn in two, signifying that He had opened the way into the Holy of Holies. By His sacrifice all who believe now have access to God and a covering for sin. We look forward to that great and final day of atonement prophesied in Zechariah 12:10 and 13:1 when all Israel shall mourn for the Messiah and accept the atonement He has made.

The seventh and final feast is the **Feast of Booths,** known in Hebrew as *Succoth.* In Bible days this was the final fall harvest festival, a time of ingathering at Jerusalem. The Jewish people built booth-like structures and lived in them during this feast as a reminder of the temporary dwellings the Israelites had in the wilderness. Even today many Jewish people build open-roofed, three-sided huts for this festival. They decorate them with tree boughs and autumn fruits to remind them of harvest.

Everyone in Israel who was able, came up to Jerusalem for this harvest festival every year. The Temple worship for the holiday included the ritual pouring of water from the Pool of Siloam, symbolic of the prayers for the winter rains. It was at this time that Jesus cried out, *". . .If any man thirst, let him come unto me and drink."* (John 7:37-38)

After Israel's final day of atonement, the Feast of Booths will be celebrated again in Jerusalem. (Zechariah 14:16)

Booths speaks of the final rest, as well as the final harvest. John wrote in Revelation 21:3: *"Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."* It is our prayer that soon there will come the fulfillment of all which He promised, saying, *". . . I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."* (Revelation 21:6)

the feasts of Israel

FEAST	SEASON	TEMPORAL SIGNIFICANCE FOR ISRAEL UNDER THE LAW	FUTURE SIGNIFICANCE FOR ALL GOD'S PEOPLE UNDER GRACE	SCRIPTURE	EVENT
PASSOVER	Spring (new beginning)	Redemption from bondage in Egypt	Believers in Christ redeemed from bondage of sin	. . .ye were not redeemed with corruptible things as silver and gold. . .but with the precious blood of Christ, as of a lamb without blemish and without spot. (I Peter 1:18 and 19)	**THE CRUCIFIXION (Redemption)**
UNLEAVENED BREAD	Spring (new life)	Purging of all leaven (symbol of sin)	All believers in Christ cleansed from sin and empowered to walk in newness of life	Purge out. . .the old leaven that ye may be a new lump. . .for even Christ our Passover is sacrificed for us. (I Cor. 5:7) (God) made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him. (II Cor. 5:21)	**(Sanctification)** **(Justification)**
FIRSTFRUITS	Spring (first of grain harvest)	Thanksgiving for firstfruits, the promise of the harvest to come (first of the grain presented to God)	Christ, the first to rise from the dead - the promise of resurrection and eternal life for all who believe on Him	But now is Christ risen from the dead. . . the firstfruits of them that slept. . .even so in Christ shall all be made alive. (I Cor. 15:20 and 22b)	**THE RESURRECTION OF CHRIST**
FEAST OF WEEKS (Pentecost)	Late Spring 7 weeks after Passover (ingathering of first harvest)	Thanksgiving for first harvest and (according to oral tradition, the time of the giving of the law at Sinai)	God's first harvest of those redeemed in Christ (Jews and Gentiles) God's law written on the hearts of the redeemed	And when the Day of Pentecost was fully come. . .they were all filled with the Holy Spirit. . .(Acts 2:1a and 4a). . .the same day there were added unto them about three thousand souls. (Acts 2:41b) I will put my law into their hearts and in their minds I will write them. (Hebrews 10:16)	**THE COMING OF THE HOLY SPIRIT and BIRTH OF THE CHURCH**
(SUMMER, A TIME OF LABOR IN THE FIELDS AND PREPARATION FOR FINAL HARVEST - THE CHURCH AGE) *. . .Lift up your eyes and look on the fields; for they are white already to harvest.* (John 4:35)					
FEAST OF TRUMPETS	Early Autumn	A Solemn Assembly (trumpets blown to prepare for the Day of Atonement)	The beginning of the re-gathering of Israel to the land in preparation for the final Day of Atonement The assembly of all believers, dead and alive, in the heavens with Christ	I will gather them out of all countries whither I have driven them. . .and I will bring them again unto this place and I will cause them to dwell safely (Jer. 32:37) For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: . . .and. . . shall be caught up together. . .to meet the Lord. (I Thess. 4:16 and 17) also (I Cor. 15:52)	**ISRAEL REGATHERED** **THE RAPTURE OF THE CHURCH and THE RETURN OF CHRIST**
DAY OF ATONEMENT	Autumn	A Solemn Assembly for repentance and forgive-ness under the Law (repeated annually)	Believers in Christ forgiven by one Atonement for all time The rest of Israel will repent and look to her Messiah in one day	So Christ was once offered to bear the sins of many. . .(Heb. 9:28) And I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and supplications: and they shall look on Me whom they have pierced, and they shall mourn for him. . .in that day there shall be a fountain opened to the house of David and. . .Jerusalem for sin and for uncleanness (Zech. 12:10 and 13:1)	**ISRAEL TURNS TO HER MESSIAH**
FEAST OF BOOTHS	Autumn (final harvest)	Harvest celebration and Memorial of Tabernacles in the Wilderness	Joyous Assembly - all peoples brought under the rulership of the King Messiah	. . .everyone that is left of all the nations which came up against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles (Zech. 14:16)	**THE KINGDOM OF GOD ON EARTH**

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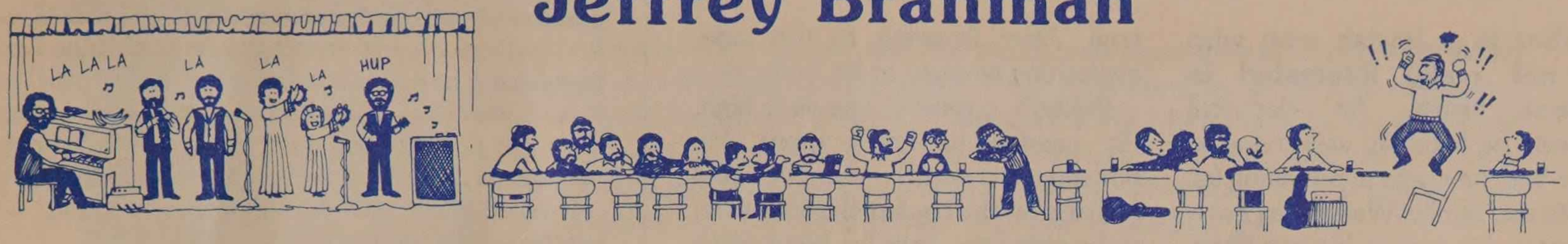
AN ANGRY YOUNG JEW

Jeffrey Branman



I never wanted to be a Christian. To me, Christianity was a jumble of weird conservatism and idiotic fantasy, straight dress and subdued behavior, Santa Claus, Easter bunnies, and an occasional anti-Semitic comment. I had a distaste for Christianity and a distrust for Christians—which to me meant most Gentiles.

I wasn't raised with strong Jewish ties, nor was I taught to be prejudiced. In my home the arts were stressed. My Jewishness, besides religious school, meant my heritage and culture more than meaningful worship. My life centered around learning to appreciate the world around me. Interest in theater came to dominate my life. I viewed acting as my contribution to mankind. I wanted to master the art. I wanted to bring joy and sorrow and to create a longing in people for an idealistic world.

"I wasn't prepared for a surprising attitude I saw in myself . . . intolerance and hostility to the Gospel."

I went through college continually trying to carve out my own world. . .a world that excluded everything but theater. But the heat of the footlights grew hot when I stood in front of them alone. . .I needed love and acceptance, and I wanted to learn to love others. I knew myself to be a humanitarian, a person who cared, a person who wanted to better the world. Yet, strangely, I always felt alone on the stage of life.

In college at the University of Redlands, I was made aware of the many philosophies and "spiritual truths" being pawned off on the students. I was sure that my desire to help mankind, and my acceptance of the way things "just work out" was as good as any religion. I didn't want anyone to lay his trip on me! I wasn't about to be upstaged.

I grew more concerned for the world around me. I grew in my commitment to make things better. I grew in my acting ability. I even played the leading role of Tevya in "Fiddler on the Roof." I was so involved in that role as a "good Jew" that I considered myself a defender of the faith. However, I wasn't prepared for a surprising attitude I saw in myself. . .intolerance and hostility to the Gospel.

This hostility didn't have to look far to find a target. One day I sat eating lunch in the school cafeteria and watched six people set up sound equipment. I only vaguely listened to their presentation, but moved closer in when I saw that, in addition to music, they were using drama. When I got close enough, I discovered they were Jews for Jesus! I stood by making snide comments to myself about what lamebrains these people must be. Then they had the gall to sing a song that was similar to one of my numbers in "Fiddler." To me, this was almost a sacrilege. How DARE they take something so Jewish and flaunt it!

An emotional cork popped and venomous accusations spewed forth. I was spurred on by an emotional reaction to what I was unwilling to understand. I yelled, I screamed, I accused, *"You must be a bunch of Christians disguised like Jews trying to make us real Jews look bad!!!"*

Some of my Jewish friends joined with me, and soon we were pushing forward, physically trying to tear down the Jews for Jesus sound equipment. We couldn't get to them, so we surrounded the campus Director of Social Life who, fearing a full blown riot (and a broken arm), pulled the plug on this evangelistic concert.

Even after the Jews for Jesus were gone, and no trace of their literature was left, I couldn't get rid of my thoughts. For days I was troubled. I told myself it was only natural to defend my birthright. I wanted to explain my feelings away, but I couldn't evade the compelling question in my heart, *"What could Jesus possibly have to say to me, a Jew?"*

I changed schools that year, and soon the Gospel seemed far removed from my concerns. I continued taking acting lessons in Hollywood, and in my class was a high school friend of mine, Jack McCulloch. However, he didn't seem to be the same friend. There was a change in his life, a peace, a sincerity. But he had turned into such a bore! Everything he said was "Jesus this" or "Jesus that" and I didn't want to hear it. He'd start talking about Jesus. I'd feel the need to start defending my Jewishness. He'd tell me how great it was to be Jewish: that Jesus was Jewish, too. I'd react: Jews don't need Jesus. He said Jesus had something to say to me. Finally I asked myself that question that had remained in my heart, "What is He trying to say to me?" Jack answered before I even verbalized my question.

"I am the Way, the Truth, and the Life." "I've come to give you life, and that more abundantly." "I will never leave you nor forsake you." These were love promises, and I knew I needed those things that His love provided. I asked Jesus into my life.

That was August 9, 1974. Then, a full year later, I saw the same Jews for Jesus group on my college campus, giving the same kind of Gospel presentation I had heard so many feelings ago. I listened and was amazed at my own prior hostility. I realized that there were some listening who were as hostile as I had been, and I wondered, could they be as eager to hear, too?

In September of 1976 I joined Jews for Jesus staff. Today I'm traveling with the Liberated Wailing Wall—that same group that God used twice in my life, once to provoke a reaction, and once to provoke a response. It's my prayer that God will use me as He used others to stand in places of vulnerability. Before I had only anger. Now I have the answer.

I'M READY TO TAKE THE PLUNGE

By Jeff Fritz

Walter is a Jewish man who was not really interested in religious truth. An electrical engineer, he basically was trying to do the best he could in providing for his wife and family. Walter was not a youngster. He was in his late fifties and had learned a great deal about life and the ways of the world. Unlike one of his "religious" friends at work, Walter chose to live on a day-to-day basis with no dependence on God. Yet there was something about his co-worker. He had a special and real relationship with God that made Walter a little uncomfortable and more than a little curious.

One day, Walter's Christian friend told him of an interesting speaker from a group called Jews for Jesus. The speaker had set up a Passover table in his church and had revealed how Jesus is seen in this Jewish feast. Walter told his friend he would be curious to hear this presentation. His friend told Walter that he would get a tape of the message and some literature from Jews for Jesus.

Walter spent several hours listening to the tape presentation of "Christ in the Passover." His heart was really touched by what the speaker said. Yes, it was evident that Christ was fulfilling what he as a young boy had seen in his Jewish home over and over again. The significance of what the Passover really meant had always escaped him until now. After listening to the tape, everything seemed to be in focus.

Walter's curiosity was very high. He needed to know more. He noticed a phone number and address on the back of the literature, so he called the Jews for Jesus office in Boston. Walter invited me to come to his home and talk more about God.

With open Bibles and open hearts, Walter and I reviewed the Messianic prophecies found in the Jewish Scriptures. One by one, we dealt with the signs of the coming of the Messiah. Walter still had doubts. We turned to Isaiah 53 and read it together. I asked Walter who he thought Isaiah was speaking about. There was no doubt, he told me. This man is Jesus. We spoke about the importance of making Jesus Lord as well as Savior of one's life. Little by little, Walter's doubts and fears were dealt with. Finally he said, *"I guess it's just a matter of jumping into the water of faith and letting God do the rest. I'm ready to take the plunge."* **With that remark, Walter prayed to the God of Abraham, Isaac and Jacob and asked Him into his heart.** Walter was born-again in the quiet surroundings of his den.

It's exciting to see God working in various lives to expose people to the truth of the Messiah and, in doing that, to bring them to Himself.

I WANT TO TELL YOU ABOUT THAT PERSON

By Al Brickner

Her granddaughter, a Jewish Christian, contacted a Christian television station, which contacted a San Francisco church, which contacted our headquarters, which contacted me. And that's how I came in contact with Mrs. J. She was in the hospital, a terminally sick woman. As I went in I told Mrs. J. who I was and why I had come. Her response was, *"I'm glad that you have come. I haven't thought much at all about God. I've just tried to live a good life."*

I asked, *"Do you feel that you've pretty well succeeded in your effort?"*

"No, I'm sorry to say that I don't feel I have."

I explained, *"I've come to tell you about Someone God sent to help us in the very thing you're talking about. We've all fallen short of what God expects of us. Most of us admit that we even fall short of what we expect of ourselves. God has sent Someone to help us reach the level of what He expects of us."*

She was very weary and, after talking just a few more minutes, I asked if she would like me to come back and tell her about this One. *"I would,"* she replied, *"but I don't know if I'll still be living."* We prayed briefly together and I left her with some literature.

A few days later I came again and we talked more about the things of God. I read her Isaiah 53 and continued through various passages in the New Testament, especially John 10.

In her mind she identified John 10 with the 23rd Psalm with which she was familiar. I told her how Jesus had come so that the 23rd Psalm could be more than great poetry or song but our experience. We, too, could live in God's house forever. *"Would you like to live in God's house forever?"* She said yes. I told her she could—by accepting Jesus' invitation to come to Him and find rest for her soul. *"Would you like to ask Jesus to come into your heart?"*

"Yes, I would."

"Do you really mean that?"

"Yes, I do."

I led her in the sinner's prayer which she repeated after me. After praying, we discussed the forgiveness and assurance that she had received. There were tears in her eyes, but not tears of pain from her illness.

Please pray for this woman who, near the end of her journey here on earth, has just begun a new one in her heart.

PRAYER REQUESTS

PRAY for the love of Christ to be manifested through each of us so that we might present His message to others and represent His attitude towards each other.

PRAY for our unsaved parents. For most of us whose parents don't know Christ, the barriers we encounter in witnessing to them seem gigantic. Pray for us as well as for our beloved ones.

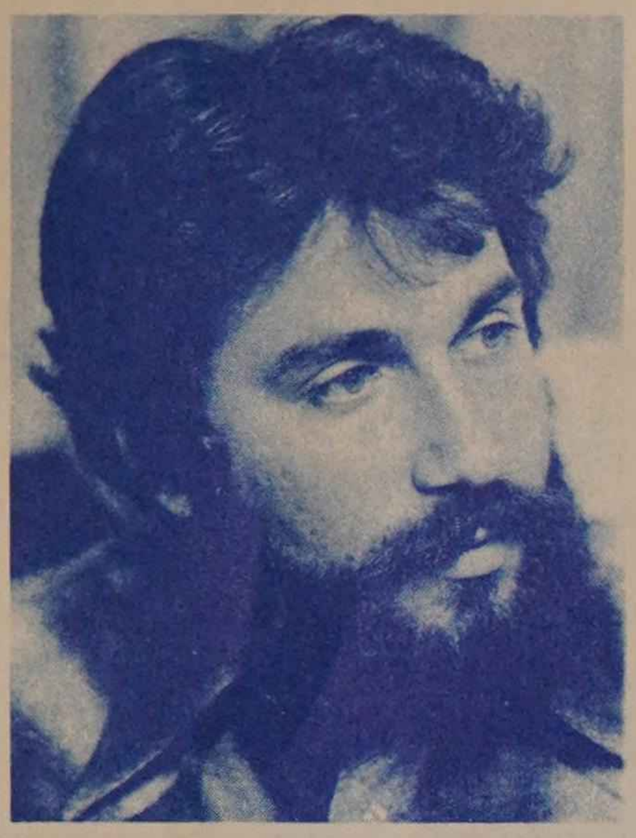
PRAY that God will open the doors so we can give our messages on campuses and in churches.

PRAY that, as we prepare for the continuing ministry, many of our Jewish people will begin to reflect on God's message of redemption. Pray that God prepares us to meet these interested souls and that His message is sent forth.

PRAY for the many Jews who have been hearing A LOT of the Gospel message, that they might respond.

PRAY that we might lovingly respond to opposition.

PRAY that many Christians will catch the vision of a work like this.



A Testimony to Our Parents

By Jh'an Moskowitz

". . .Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."
–Acts 16:31

My mother and father watched my transformation from a dope-smoking hippie to a born-again Christian. They've watched me go back to school and study seriously for the ministry. They were there when I took for myself a bride from the Daughters of Israel, a Jewish Christian like myself. Through it all they never once said, "We are proud of you." No, for them it is too difficult to accept me as a missionary. It is not the trade they had in mind for me.

My parents did not disown me as do many Jewish parents when their children become believers in Jesus, but they wanted to know why I had to go and tell others about Him, and of all things, with a group called Jews for Jesus. That was the issue that really upset them—what I did for a living. To them I seemed a parasite, a "shnorrer," living off the generosity of others. But as the years went by and they started to see the new man Christ was molding in me, they began to soften a little. But still, never the words, "We are proud of you."

Not too long ago while ministering in Tallahassee, I received a message from home that my father was going into the hospital for exploratory surgery. As leader of the New Jerusalem Players Mobile Evangelistic Team, I was on a very tight schedule, for we had to cross the country from Florida to California in four days. By the time we got to Oklahoma City, I found out that Dad had cancer in his pancreas. The next day he was to undergo major surgery. I was torn between my responsibility to the group and to my father.

At such times, God, a good wife, and a wise friend are especially important. I prayed that God would show me what to do, discussed it with my wife and contacted Moishe Rosen.

I was on a plane the next morning. I arrived at the hospital while my father was in surgery. My mother saw me and cried for joy. Soon I knew my prayers and the prayers of my friends were answered. The doctors removed the whole cancerous organ and my father has a good chance of living out his natural life. As he was coming to and started to look around, he saw me and, with tears of joy in his eyes, he said, *"I am proud of you."* The work and the people I work with afforded me the liberty to be with my family in our time of need. It may seem like a small point but God may get to use it to bring my family to Himself.

INQUIRY IN ILLINOIS

By Avner Boskey

A small group of people clustered around our piano after the Liberated Wailing Wall rally at the University of Illinois at Urbana. Some were arguing, others listening. I put down my mandolin and approached one of the students standing at the edge of the crowd.

"What did you think of our presentation?" I asked. (Not a very witty question, mind you, but good enough to open a conversation.)

"If you really want to know, it made me furious, and maybe that's a good thing!"

Dave, a student at the University, told me that at first he was very angry to see our Jews for Jesus logo. He thought that we had no right to call ourselves Jews. I asked him how he would define a Jew, and he said he wasn't sure. As the conversation progressed, Dave remarked that he was ignorant of Jewish definitions and culture, and the very anger he felt towards us caused him to re-examine how he felt towards his Jewish identity.

"But how can you believe in Jesus when so many millions of our people have been butchered in Christ's name? You must really have no grasp of the situation. . ." I shared with Dave how my relatives in the Ukraine had perished in pogroms in the 1900's and in Babi Yar during World War II, and all this suffering was supposedly in Christ's name! Nevertheless, in spite of all the suffering and prejudice, Jesus Christ was able to cleanse, forgive and renew lives and channel hatred into love. I also drew Dave's attention to one of the members of the Liberated Wailing Wall, Jeffrey Branman.

I pointed Jeffrey out to Dave and said, *"When Jeffrey first saw us, he, too, was furious. He was a student, like you, and when he saw us in Southern California on his campus, he raised such a fuss that our concert had to be halted to avoid a riot. But he began to wonder if his blind fury was in fact prejudice, not only against Jews for Jesus, but against God as well! Now Jeffrey stands with us, recognizing Jesus as Messiah and committing his life to God's watch-care. Perhaps you, too, will ask God to reveal to you if Jesus is the Messiah."*

Dave thanked me and in leaving, explained that he had a lot to think about. **Pray with me that his thoughts will turn towards God, and that the Wonderful Counselor will open his heart and mind to God's salvation.**

SAMPLE OF AN INQUIRY

From time to time we print inquiries we receive in the mail. We're including the whole text of this letter not because it's unique but rather because it's typical. Pray for this young man and for the many others like him who God has brought forth.

Dear Jews for Jesus,

I am Jewish but not a Christian. Could you please send me some literature (books, tracts, pamphlets, etc.) which would help answer the following questions for me?

Is Jesus really the Messiah?

What Scriptural references in the Old Testament point to that?

What is the fate of the Jews who don't believe Jesus is the Messiah?

Can I be Jewish and still believe in Christ?

I would certainly appreciate answers to these questions and would appreciate any help that you could give me in finding these answers.

Thank you very much.

TEST YOUR YIDDISHKEIT*

*Jewishness

1. **ISRAEL** (ISS'RAH-EL)
   - **a.** a statement guaranteeing the authenticity of a product
   - **b.** a short version of the dance named after Virginia
   - **c.** small country in the Middle East

2. **SHABBAT** (SHAB-BAT')
   - **a.** the Sabbath
   - **b.** an instrument to hit a ball with
   - **c.** what Robin says to Batman when he wants quiet in the cave

3. **HEBREW** (HEE'BREW)
   - **a.** Bible language
   - **b.** a cooking definition to describe the male culinary talents
   - **c.** the way the birthday candles went out on your three year old's cake

4. **TORAH** (TO'RAH)
   - **a.** a small tailor shop
   - **b.** Israeli soccer cheer
   - **c.** the Pentateuch

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FOR THE CHRISTIAN WHO WANTS TO KNOW MORE ABOUT JEWS AND EVANGELISM

THE JEWS FOR JESUS NEWSLETTER

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DESERT CAMPING vs. CITY CAMPING By Moishe Rosen

Some people love the great outdoors; others prefer the comforts of indoor plumbing, real furniture, and temperature control. If I and some of my fellow Jews are less than enthusiastic about camping, maybe it's because our ancestors had forty years of camping out, and it wasn't exactly for recreational purposes. Released from Egypt, redeemed from bondage, they camped in tents against Mount Sinai. Hearing the rumble and roar, seeing the fire and smoke, they were afraid to encounter the Holy One of Israel. They sent Moses to represent them, and that was the most important summit meeting ever held until that time.

Unfortunately, during Moses' absence their memory of God's miracles faded. In a matter of weeks, His mighty work of redemption grew dim in their minds. Finding themselves without their leader, they "got religion" and petitioned Aaron to make them a god they could see, a golden calf around which they organized a riotous kind of holiday. In their fleshly revelry they assured themselves that they were honoring Jehovah, but God and Moses saw things in a different light. The Israelites were in big trouble!

Upon his return to the camp, Moses faced a dilemma. The very commandments he was bringing to the people condemned their conduct. So he smashed the tablets of stone, becoming, literally, the first "law breaker."

"Since the Israelites wanted a golden calf so much, let them eat it," he said. And grinding it to powder, he mixed it into their drinking water. Needless to say, the Israelites "got sick" of their idol in a hurry.

Then Moses went back on the mountain to intercede with God for the people. When Moses brought the commandments down a second time and read the law to God's people, my ancestors responded, *"We hear and we will obey."* They made that promise for all of us Jews—those who were there, and those of us who would be born after them. Sadly, none of us has been consistently obedient to God.

Shortly after the events at Sinai, God told the Israelites to cross the Jordan River and take possession of the land to which He had given them title. They were apprehensive about going to a home where they'd never been, even if it had been provided by God Himself, so they used a delaying tactic that has been a popular device employed by ecclesiastical bodies ever since. They appointed a committee, a twelve-member investigative commission, to study the problem. And while the committee was investigating, the Children of Israel continued to camp out.

When the committee brought in their unfavorable report, the majority of the people urged restraint. The minority disagreed, saying, *"God has given us this good place, so let's go get it."* Maybe they were in the midst of appointing another committee, or reviewing the report when God said, *"Sorry, the time is past for decision making. You can just continue to camp out for the rest of your lives."* I think that since that incident many of us Jews have lost our enthusiasm for camping! Furthermore, there's a lesson there that we might all do well to learn. **It's truly better to do a thing the first time God commands it. The delay might turn out to be longer than you intended.**

Anyhow, getting back to the topic of the Israelites and camping out, we Jews have a holiday once a year that commemorates that marathon camp-out back in Moses' time. It's called *Sukkot*, or the Feast of Tabernacles or Booths. God commanded this holiday in Leviticus 23:33-43. *Sukkot* has been presented as a multi-faceted holiday by the rabbis. Most of them emphasize it as a harvest festival, but the original intention stated in verse 43 is very clear: *"That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt."*

That forty-year camp-out was not for recreational purposes; it was punishment for unbelief. Tradition prescribes that the booths for the annual holiday be constructed of tree branches and that a gap be left in the roof. That's not too secure nor comfortable a shelter, and neither were the prototypes.

Though it's a festive time, *Sukkot* is a serious reminder. God commanded that the seven-day holiday was to begin and end with a solemn assembly; nevertheless Israel also was to rejoice before the Lord. A good application of this is to remember that both solemnity and joy are intermingled in the life of faith.

***Sukkot* also symbolizes a joyous future event for all people.** Zechariah 14:16 describes the time when God will be king over all the earth, and all the nations will go up to Jerusalem once a year to worship the Lord and to keep the Feast of Tabernacles.

When the Lord Jesus comes, Jews and Gentiles will have a big annual camp meeting at Jerusalem. Together, under ideal circumstances, we will experience the joy and awe of this Old Testament observance. Now there's a camp-out I'm going to like—one to which we all can look forward with great anticipation!

For more on Sukkot, look inside on page 2.

A GLOSSARY OF TERMS RELATING TO *SUKKOT*

SUKKOT — The Jewish Feast of Booths, celebrated on the 15th through the 22nd days of the Hebrew month *Tishrei*.

SUKKAH — A roughly constructed temporary lean-to built at *Sukkot* to symbolize the wilderness wanderings of the Israelites.

ETROG — A lemon-like citrus that represents the fruit harvest of the Holy Land. It is brought into the synagogue at *Sukkot* to portray thanksgiving for God's provision.

LULAB — A palm branch used at *Sukkot* to symbolize the agricultural aspect of the holiday.

HADAS — A myrtle plant, displayed along with the *etrog, lulab* and *arabah* at *Sukkot.*

ARABAH — A willow branch, also displayed at *Sukkot.*

HOSHANA RABBA — The great salvation. This refers to the seventh day of *Sukkot* which, in ancient times, marked the final Thanksgiving celebration in the Temple. *Hoshana Rabba* is observed in the synagogue by marching around the pulpit seven times, chanting, *"Hoshana,"* ("Please save") in conjunction with the waving of the palm and willow branches.

SHEMINI ATZERET — Eighth day of assembly. This is the last day of *Sukkot,* observed as a day of solemn assembly.

SIMHAT TORAH — Rejoicing of the law. The day after *Shemini Atzeret* there is a synagogue celebration to rejoice in God's law. The outstanding event is the lengthy procession with the Torah scrolls. These handwritten parchment scrolls containing the Five Books of Moses are encased in embroidered mantles of silk or velvet and adorned with silver crowns and breastplates. The pious kiss the fringes of the Torah mantles as they pass in order to show their veneration for God's law. The children of the congregation march too, carrying flags topped by glowing candles embedded in apples or potatoes. After the procession there are usually refreshments

HE THOUGHT I WAS STEALING HIS CORNER By Lee Cohn

We had been at the Florida State University campus less than twenty minutes when I had my first conversation with a Jewish student. In a sharp tone he asked to see my permit for handing out Gospel tracts. I noticed that he was also handing out pamphlets. I knew that I didn't need a permit to distribute free religious literature, and he was merely hassling me so I would stop.

"Let's see yours," I challenged. He hedged. *"I don't have it on me. It's over there at our literature table."*

He represented a student consumer organization run by Ralph Nader, and he was upset because he thought I was trying to "steal" his corner. He figured that if I handed out *my* tracts, fewer people would take *his* literature. I told him there was no competition between us, and that if he would talk with me about Jesus for ten minutes, I wouldn't hand out tracts during that time.

"Fine!" he agreed, and launched right in with: *"All religion is just programming by one's parents. I went to Hebrew school, was confirmed, attended synagogue on the High Holy Days . . . all this to appease my parents. It made them happy. I loved them, so I wanted to honor them."*

"You felt all this as a child?" I asked incredulously.

"Well, probably not all *of it, but it makes sense now."*

I asked if he believed in God, and he said no—that it was a crutch that weak people used to give them hope and strength.

I told him that we all need that "crutch," and that like most people without Jesus, he had not recognized his need. *"Wouldn't it be nice to know that there* was *a heaven, and that you would live there eternally after you died?"* I asked.

He pondered this, and then remarked, *"Yeah, sure it would be nice, but why dwell on something so totally unrealistic? If anyone deserves to go to heaven, though, it's Ralph Nader. He's done more great things for this country than just about anyone!"*

I explained that salvation is based on faith, not works, and his sarcastic response was, *"Oh, I suppose Ralph Nader is going to hell!"*

"I don't pass judgment on anyone," I said. *"All I want is for you to examine the facts about Jesus. As a Jew, you owe it to yourself at least to look into it."*

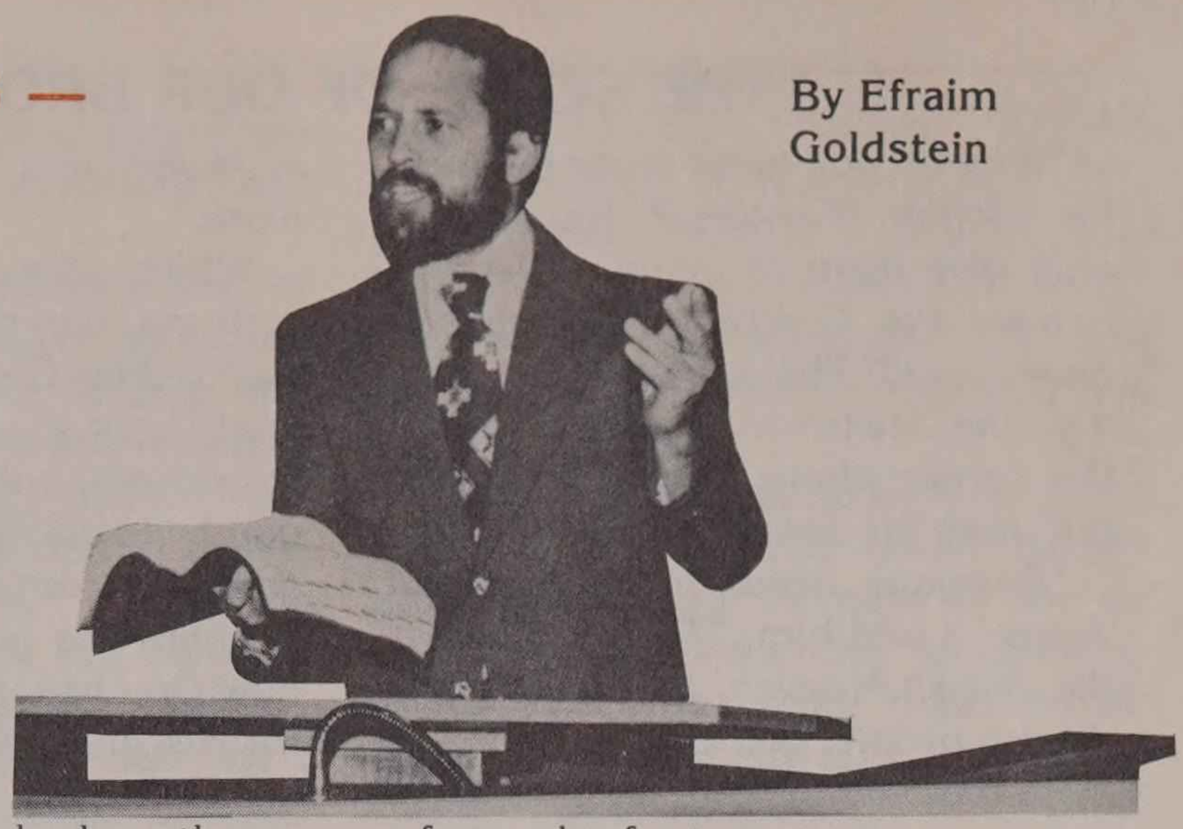
He said he had already done that in Hebrew school. I said, *"I'm not talking of an intellectual pursuit, but of a simple prayer. If you ask God with an open heart to reveal the truth to you about Himself and about His Son, Jesus, He will answer you."*

I could see by the look in his eyes that he wanted to believe what I said. His attitude seemed to soften. I shared more about Jesus with him, and at the end of our conversation he said he would go home and pray that night.

I saw him again on campus the next day. From the way he avoided me, I assumed that he had not prayed. Then I realized that asking an unbeliever to pray is not such a simple request. We, who are believers, should pray for him, that he will find within his heart the desire to seek the truth about the God of Abraham, Isaac and Jacob, and about the Messiah, Jesus.

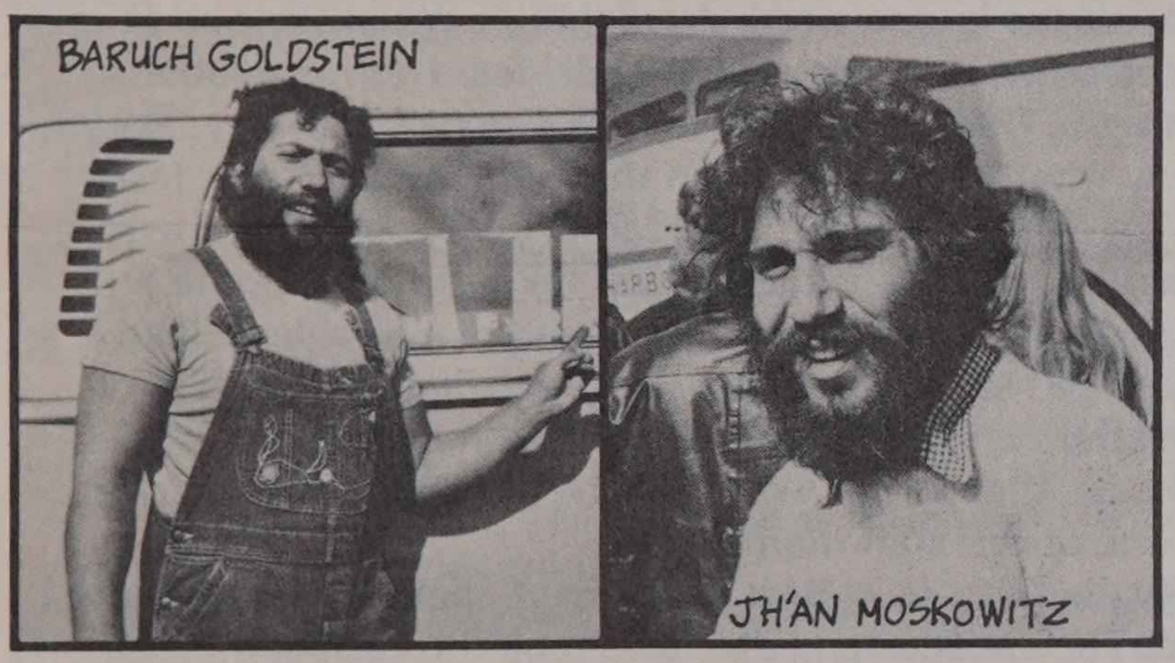
CHANGES AREN'T ONLY FOR SEASONS —

By Efraim Goldstein



Although I'm originally from New York, I've spent a great deal of time in other areas of the country. I've enjoyed the natural beauty of sub-tropical climates like California—the pounding of white foam on golden beaches, the year-round greenery, the majestic mountains that seem to touch the sky, even the stark beauty of a barren desert shimmering under the scorching heat of the sun. Still, there's one thing missing. There's no change of the seasons—no panoramic splendor of a fiery autumn, no sparkling blanket of freshly fallen snow followed by the gentle surprise of velvet buds bursting from naked black branches.

Those who live in the temperate zones are blessed with these sights, but there's another kind of change that's even more awesome and doesn't depend on locale or climate. For all the earthly wonders that magnify our Creator, none compare with a God-changed life! When Jesus the Messiah comes into an individual's life, the change defies explanation. That transformation of new life in Christ is the greatest marvel of all. How the Lord is able to renew a person's heart and mind is truly in the realm of the miraculous.



To behold *this* miracle, I need only to look at myself and at the lives of those closest to me. When I think back to the perilous path that I, my brother Baruch Goldstein, and our two friends, Jh'an Moskowitz and Mitch Glaser, were traveling ten years ago, I'm awestruck by the changes that have occurred in all of us.

Our lives were so far from being a joy to our Creator, or even to our earthly parents. Wandering the streets of the San Francisco Bay Area, seeking only the satisfaction of our own self-serving desires, we were headed for doom. My own life was filled with despair, and I don't think that the others were much happier. Little did we know that God had another course for each of us.

Then suddenly, in the span of a few short months, each of our hearts was touched by the loving hand of the Messiah. One by one, God reached down to us and applied the healing balm of His love. We were changed, transformed, just as the changes of the seasons so completely transform a landscape.

With the perspective of those ten years behind us, it's easy to see how much God has done in the lives of all four of us. The effects of new life in the Messiah are obvious. Although the changing process has been gradual, and sometimes painful, God's Holy Spirit has produced, and is continuing to produce fruit in our lives.

Today all four of us are changed men. We stand before the Lord our God as evidence of His redemptive power. Each of us is happily married (two with children); we all have completed Bible school and seminary studies; we all are serving in positions of responsibility in the Jews for Jesus ministry. And we know that God's work in us isn't finished yet.

We're confident that as surely as one season follows another, God will bring forth more beauty and meaning in each of our lives as He conforms us to the image of His Son. We may find ourselves experiencing the autumn splendor of great accomplishment, the frozen waiting of a silent, inert winter, the hopeful renewal of a tender spring, or the lush abundance of a fruitful summer. We wait for His changes, knowing that they will come in His good time and to accomplish His good pleasure. And ultimately we shall be like our Messiah, as is written in II Corinthians 3:18: *". . . we all . . . beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."*

THE SCOPE OF OUR BROADSIDE MINISTRY By David Brickner

"Why do you hand those things to the Goyim (Gentiles)? You should only give them to Jews. Don't embarrass the Gentiles. They already have Jesus!" This protest came from a young Jewish man as he stood at the corner where I was distributing our Jews for Jesus literature.

"Everyone needs to know about Jesus," I told him. *"Though Jesus is the Jewish Messiah, He isn't only for Jewish people, you know."*

As that young man walked away, I began to reflect on the scope of our literature ministry. No, indeed, the message is NOT just for Jewish people! In fact, I am constantly amazed at the ways that God chooses to use our Gospel broadsides.

People who receive our literature on the streets often collect the many different titles and keep them to show to friends. The desk drawer of one bank manager here in New York contains such a collection, and that man isn't even a Christian.

Quite often, people ask for two copies of a given tract—one for them and one for a friend. Many Christians make a special point of looking for us on their way to work so they can get any new title we may be handing out. In such cases, they often confide with a smile, *"My boss is Jewish, and I leave these around at work."*

While riding on a subway train with me, one man said, *"I've been a backslidden Christian for a while. Last year I was so despondent that I was considering suicide, and these tracts you hand out helped me through that time. They turned me back to God."*

There are many other stories of how God has used these little tracts for His glory. Whether they're Jews or Gentiles, believers, or non-believers, God is using our literature ministry to bring the Gospel message to thousands. We praise Him for that, and we thank His people who help to make it all possible.

* * * * *

Here's one of those stories that David mentioned that was told to us in a letter several months ago:

"Last August I lived in Salt Lake City, Utah, where I saw some of your workers handing out tracts and talking to people. I am a Christian. I was given a tract, too, and this story traces the history of that tract.

I moved here to Boise, Idaho, and while sorting my things to pack them, I came upon this tract that said, 'If being born once hasn't given you much satisfaction, try being born again.' I loved that tract. Still, I was debating about throwing it out, but something (or should I say Someone?) always stopped me. Anyway, I moved up here, tract and all, and found out that my mother had been witnessing to my sister's Jewish teacher. Mom fell in love with that tract, too, and asked if she could give it to the Jewish teacher. It sat by Mom's bedside until one day God prompted her that now was the time. She then enclosed it with a short note in an envelope and sent it to school with my sister. The teacher loved it, too! We found out that she had taken it home and tacked it up on her bulletin board. When her husband came home and saw it, he said, 'Go get your Bible!' They began to really get into the Scriptures. They had already been reading them for some time. Well, a couple of days ago this teacher told my sister that she had decided what she was going to do . . . she was just waiting on her husband, who was wondering if he should go against his parents' orders of not following Christ. The next day he made his decision . . . and now they are both completed Jews! Praise God! He has, indeed, done great things, from bringing the Children of Israel through the Red Sea, to using a little tract in the hands of one of His instruments."

MARKETPLACE EVANGELISM By Steve Stern

When I go out to distribute our Gospel broadsides, I'm often asked why I'm handing out literature on the streets. One might expect such a reaction from unbelievers, but sometimes the question comes from Christians who think that handing out tracts is not the right way to share the Gospel. I think that in these cases they either don't believe that tract distribution bears fruit, or they worry that this method of evangelism might "turn off" some people to the Gospel message. Those who think this way just aren't familiar with the purpose or the effects of our tract ministry.

Several years ago, when I was still attending Bible college, I felt the same way. I couldn't understand the reasoning behind tract distribution. Actually, I think I was just plain scared to try it. I remember times when a friend of mine who had worked with Jews for Jesus asked me to hand out literature with him in Santa Cruz, California. I looked at him as though he were crazy, and then declined.

It wasn't until I had participated in the 1980 Jews for Jesus summer campaign and had become a full-time staff worker that I fully understood the purpose and effectiveness of tract distribution, at least as it's done by Jews for Jesus.

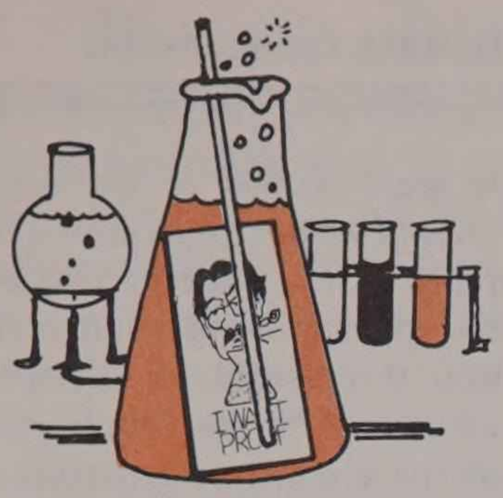
The key to understanding the purpose for handing out broadsides is one word: Availability. When I'm out on a street corner distributing broadsides, I am available to share the Gospel with individuals in a personal way. They know what I stand for when they see my Jews for Jesus T-shirt or button, and if they care to, they can stop to ask a question or talk; or they might take the tract home and respond at a later time. Just recently I was able to lead a young girl to the Lord because she called our Chicago office after receiving one of our tracts on a downtown street from another of our workers. She is now being discipled by one of our staff members.

Availability is a New Testament method of evangelism. The apostles and disciples took the Gospel message to the marketplace. They went where the people were in order to tell them the good news of Jesus the Messiah. Today as well, we must take the good news to the "marketplaces" where the people are. Maybe a good definition of broadsiding is "marketplace evangelism."

Marketplace evangelism makes us available. Making ourselves available also makes us vulnerable—to abuse and to rejection. Nevertheless, we have found that God will use us when we are willing to make ourselves vulnerable for Him; and He consistently blesses our broadside ministry to reach others with the saving message of the Messiah.

THE "SCIENCE" OF BROADSIDING

By Rich Robinson



Since much of our Jews for Jesus evangelism takes place on college campuses throughout this country, we have learned that the various colleges and universities have personalities, much as individuals do. Just as we adapt our ministry and approach to individual temperaments and needs, we must treat campuses in like manner. Recognition of the differences in the character and personality of each campus provides the basis for a point of contact with the individuals who comprise each student body.

On a recent speaking tour for the ministry I distributed our Gospel broadsides on three different campuses, each with its own "flavor" and a different response to the presence and message of Jews for Jesus. I would describe one of those campuses as "mellow and friendly." The second one struck me as "hard and hostile," and I would rate the third as "open, but skeptical." Upon returning to San Francisco after my tour, I found two more campuses which I rated respectively as "apathetic" and "cynically activist."

Each school that we evangelize requires a different approach to stimulate conversation and intellectual interaction. The "mellow and friendly" campus, for example, affords the opportunity to point out that tolerance and "open-mindedness" can be a smokescreen excuse for not committing oneself to anything. The "activist" school, on the other hand, calls for a statement that in the midst of competing causes, the cause of Christ is unique and true. The student body at the "apathetic" campus obviously needs to be shaken out of its lethargy.

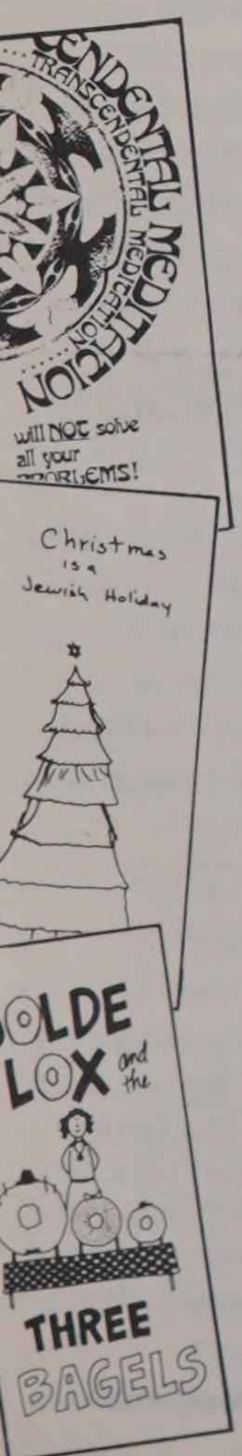
Along with reliance on the wisdom and guidance of the Holy Spirit, there's a "science" to effective evangelism. That's one reason why Jews for Jesus encourages its staff to be thinking constantly of new and creative ways to evangelize, especially in the area of devising new and different broadsides to meet particular situations.

At that "cynically activist" campus, for example, we might hand out a broadside called ARE YOU CAMPUS-CAUSE CRAZY? For "skeptical" schools we have a broadside called GIVE ME PROOF. For a "mellow and friendly" campus we have one called EVERYTHING YOU'VE NEVER WANTED TO KNOW ABOUT BARUCH GOLDSTEIN AND WERE NEVER INCLINED TO ASK. Each tract addresses itself to the personality of that particular campus in order to help its students relate to the Gospel message.

It's not that we deliberately sit down and think of what tracts to write for any given school. But because of the diverse personalities within our Jews for Jesus staff who create these broadsides, we are usually able to find one that is suited to almost any given situation. We have a stock of appropriate titles for various national and religious holidays, for popular causes and topics of interest, for matters of individual and public concern, for people waiting in theater lines, and many more.

The scope of the subject matter for these special Gospel tracts is only as limited as our imaginations. **Pray for our wisdom in choosing the appropriate broadside for each occasion, and for the results of this important part of our ministry on the many campuses throughout this country.** It was on such campuses that many of us on the Jews for Jesus staff found Christ. Now we repeatedly return to those campuses to bring others the same message of salvation.

HOW TO WRITE AND USE YOUR OWN BROADSIDE



With a little patience and lots of imagination, anyone can write the kind of Gospel tract we call a "broadside." And with a little instruction and lots of prayer, that same person can experience the blessing of sharing the Good News with others.

First you must know what a broadside is. It's intended to be a short, good-natured, easily read introduction to the Gospel. It should make people smile, then think.

Remember to keep the message brief. If you try to cram the broadside with too much spiritual food, the reader may get indigestion. A broadside should be just a taste of the Gospel, only enough to whet a person's appetite for more. The rest of the message should be communicated in person.

Plan to duplicate your broadside on a mimeograph machine. All it takes is an electric stencil. Or, if you don't want to make a stencil and don't mind paying a little more, you can have the material run off at an instant print shop.

With the preliminary advice out of the way, you're ready to begin.

1. Take a sheet of paper 8½ by 11 inches in size. Standard typing paper will do. Fold the sheet into thirds, making six panels, 3 and ¾ inches wide and 8½ inches long. You will need to be careful to letter or draw your message within these folded guidelines.

2. Choose your theme. Begin with any topic of popular concern or interest; inflation, the neutron bomb, a current movie — anything that is being discussed in the media. Use humor and art work to make it more interesting. You may want to try a Thanksgiving or Christmas theme that you can include with greeting cards.

3. Make a transition from the secular topic to its related solution, theme, or experience as discussed in Scripture, and show Jesus to be the ultimate answer to the complexities of modern life. The transition from secular to sacred is the most difficult part of writing the broadside.

4. Once you have made the transition and presented the Gospel, close with an invitation to write or call you — a real person, not a church or institution. Inquirers don't want to talk to institutions; they want to talk to people.

5. Save the cover of the broadside for last. Often the art work and title will not occur to the writer until the message is complete.

6. Don't worry if you think you can't draw or letter very well. The simple, homemade look is best. A word of caution: watch your spelling and grammar. Have someone check out your finished product. If errors are found, they can be corrected with correction fluid.

7. Have the broadside run off. Find an area with heavy foot traffic, and prayerfully hand out a few hundred or thousand. Then sit back and wait for the phone calls or letters.

The easiest broadsides to hand out are those that you have authored yourself, with your own name and address on them. But if you don't feel like making up your own broadsides, we are enclosing a current list of those we have available if you would like to order some.

THE PROBLEM, THE PATTERN, THE PROGRAM By Stuart Dauermann

IF WE JEWS ARE GOD'S CHOSEN PEOPLE, WHY DO WE NEED TO BELIEVE IN JESUS? A Christian lady called our Jews for Jesus office recently for help with this question asked by her Jewish friend. Perhaps my answer as a Jewish believer in Jesus will help others who may find themselves asked this same question.

THE PROBLEM

Primarily, my Jewish people need to believe in Jesus because of the PROBLEM of sin. Most certainly the Jewish people were chosen by the Lord, who brought them out of Egyptian bondage with an outstretched arm and a mighty hand in order to keep His covenant with Abraham, Isaac, and Jacob. Nevertheless, the Chosen People had a problem even after they left Egypt—the problem of sin, common to *all* humanity. Though my people were chosen, they were still inclined to idolatry, rebellion, and a kind of carbon copy immorality that resembled that of their pagan neighbors and displeased the Lord. The incident of the golden calf after the Exodus graphically portrays the cosmic contrast between God and His Chosen People. While Moses was atop Mt. Sinai receiving the Ten Commandments, the people were at the foot of the mountain, fashioning and worshiping a more convenient "god"—a golden calf that didn't even blink at their wild feasting and immorality in its honor. One writer has called that incident the contrast between the *sublime* and the *slime.*

Clearly, though they were God's Chosen People, my ancestors were unfit for communion with the Holy One of Israel. Accordingly, God provided a sacrificial system, to be carried out by the priests and Levites, that would atone for the sins of my people. Under this system, spotless animals were slain as the innocent substitutes for the sinning Israelites. Later revelation through the prophets Isaiah and Daniel showed that this was only a preliminary stage in God's plan of universal redemption. In His own time, He would send the Messiah, who would be the sinless substitute *par excellence.* He would be the one who would give His life as an offering for sin, the one upon whom the Lord would lay the iniquity of us all as described in Isaiah 52:13-53:12.

The Jewish people, aside from being chosen by God, had and continue to have, humanity's common problem, *sin.* Therefore, as in times past, my people must accept God's provision for solving that problem, which is the atonement of Jesus, the Messiah.

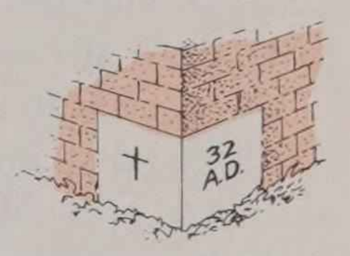
THE PATTERN

The second reason why my Jewish people need to believe in Jesus is because of God's PATTERN. The Jewish people were not the only entity God ever chose. In addition to a chosen people, God had a chosen *land,* chosen *prophets* (Moses and others after him), a chosen *provision* (manna in the wilderness), and a chosen *priesthood.*

As we read through the Torah,* we see that whenever the Children of Israel rejected what God had chosen, they brought calamity upon themselves, Twice they rejected God's provision of manna and were punished, as recorded in Numbers 11 and 21. At Kadesh Barnea they rejected the chosen land. Of the twelve spies who went to reconnoiter the Promised Land, ten returned with a negative report. The people accepted this negative outlook as the truth because it confirmed their inner fears. Some tried to mount an insurrection against Moses, God's chosen prophet. And what was the outcome of this rejection of the chosen land? My people were forced to wander in the wilderness for forty years, until that whole generation had died, with the exception of Joshua and Caleb, the only two who had been faithful to believe God's promise. And what of Korah's rebellion when an insurrection threatened to overthrow the Aaronic priesthood and the primacy of Moses' family? Was God indifferent to this rejection of His chosen priesthood? On the contrary, the Torah describes how the ground opened up and swallowed the insurrectionists. Time and again, God has demonstrated in the Tenach** that it is a serious matter to reject what He has chosen.

So we see that it is God's *pattern* to choose a means of blessing, then to bless those who accept this means, and to punish those who reject it. Therefore, because God said through the prophets that the Messiah would be His chosen one in whom He would delight (Isaiah 42:1), we, as Jews, having learned from our history, ought to sit up and take notice. Because Jesus *is* the Messiah, as He claimed, and because we are aware of God's *pattern* throughout our history of blessing us through His chosen means, we, His Chosen People, should believe in His chosen Messiah, Jesus.

THE PROGRAM



The third reason why we, the Chosen People, should believe in Jesus is because of God's PROGRAM. Jesus the Messiah is not just another in a long line of chosen means of blessing. Rather the Scriptures portray Him as the culmination and fulfillment of all that went before Him! One of Jesus' favorite texts to describe Himself is a quote from the Hallel, Psalm 118: "The stone which the builders refused is become the head of the corner." This text refers to Jesus as the Messiah, rejected in accordance with the prophetic expectation by the leadership of Israel.

Nevertheless, HE IS THE CORNERSTONE — not merely a brick of the building, but the focal point upon which the whole structure depends. Peter, the apostle to the Jewish people, emphasized the same point when he said to a crowd in the Temple area: "Yea, and all the prophets from Samuel and those who follow after, as many as have spoken, have likewise foretold of these days. Ye are the sons of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son, Jesus, sent him to bless you, in turning away every one of you from his iniquities" (Acts 3: 24-26).

Jesus, then is not an optional "extra." We cannot approach Him on a take-it-or-leave-it basis. Rather, He is the fulfillment of our prophets' expectations. Because He is the culmination of God's program, we Jews, the Chosen People, should believe in Him. If we choose not to believe, then we reject God's remedy for the problem of sin, the pattern of His provision, and program of His redemption.

*The Pentateuch
**The entire Old Testament portion of Scripture

EDITOR'S NOTE: Occasionally we hear from those who take exception to the term "chosen people" because they think it implies superior standing with God. Scripture teaches that in Christ Jews and Gentiles have equal standing before God, and that outside of Christ *no one* has merit with God. Nevertheless, God did choose the Jews for His specific purposes, not as a "pet" people to be favored or pampered, but as a vessel to fulfill His plan and purpose. (See Genesis 12:1-3; Deuteronomy 7:7-8; Isaiah 43:10-12 and 21; John 4:22.)

EXPECTING THE UNEXPECTED By Steve Cohen

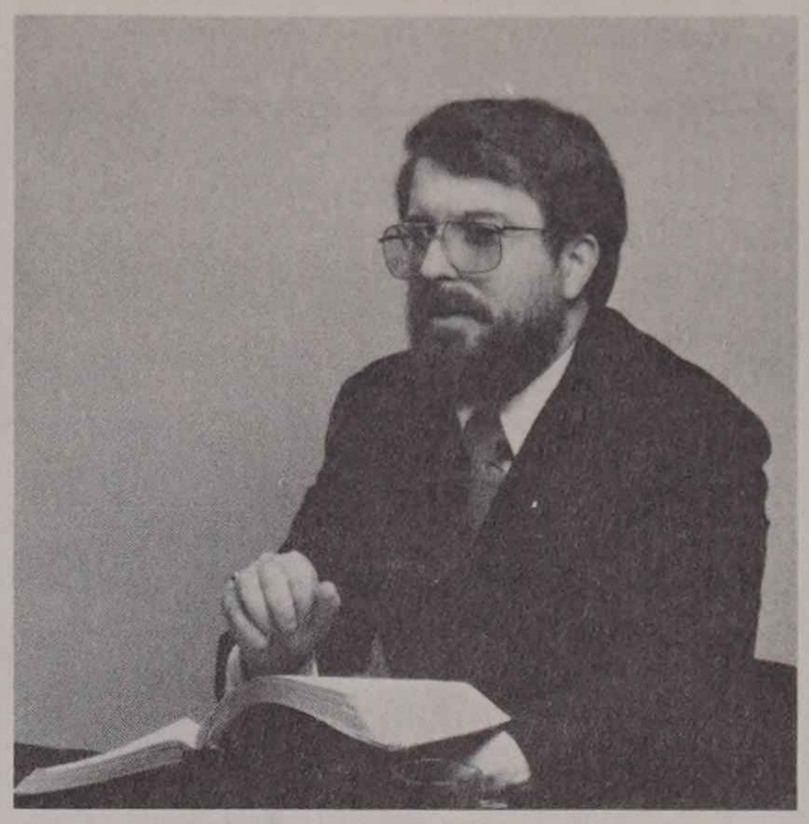
Being a missionary teaches a person to expect the unexpected. During my first cross-Canada speaking tour I had many opportunities to share my faith as I handed out broadsides and spoke to different congregations. I expected good things to happen in response to my preaching the Gospel, but I was caught a little off-guard after one Sunday evening service in Winnipeg.

It had been a good meeting, and those who attended were very encouraging. Because the congregation had no permanent church edifice, they met in a school across from a housing development. After the service, I was putting away the materials from our book table when a young man and his girl friend walked into the school. In his black T-shirt, hair swept back in a stereotyped "tough" style, and a challenging tone to his voice, the fellow appeared to be right out of a New York City street gang. It looked like a potentially unpleasant situation was brewing, and I hoped there wouldn't be any real trouble right then because the pastor was waiting for me.

As I conversed with the young man, I was pleasantly surprised. His name was Mark. He had seen the *logo* on our Jews for Jesus van outside, and was wondering what it was all about. He told me that he was Jewish, and had been considering what the Bible said about Jesus. He said that he didn't want mere traditions that were empty from God's perspective; he wanted to know and follow what was true and right. I briefly shared my own testimony with him. I told him how I, too, had searched for the Lord in a meaningful way, and that when I asked God to show Himself to me, He did—through the Scriptures.

Mark said that he was really open to know what God would have from him, even if it meant following Jesus. First he wanted to look very closely at the issue of the Messiahship of Jesus. Then, if it seemed true to him, he was willing to follow Jesus. I encouraged him to take a look at the Book of John, and he readily said that he would.

Ordinarily, in such a situation I would have followed up this contact myself. Because I live in Toronto, which is far from Winnipeg, it would have been very difficult to do this, so I asked the pastor if he could get together with Mark. He and Mark both agreed that this was a good plan. Not only that, but it turned out that they lived only a half block away from one another, which would facilitate their getting together to discuss spiritual matters. **Please pray for this young man as he is seeking the truth, and for others like him who are willing to be open and honest with the Lord. And as you pray, expect the unexpected!**



Steve Cohen (above) has been promoted from the position of associate-in-evangelism at our New York City Branch to missionary-in-charge at Toronto, Canada. He has served with Jews for Jesus as a general missionary since 1975, and was team leader of the New Jerusalem Players mobile evangelistic team from December, 1978 to June, 1980.

HE'S STILL MAKING THEM LIKE HE USED TO *By Tom McHugh*

Ever hear the complaint, *"They just don't make 'em like they used to"*? One need not search long to find examples of consumer products that seem to bear this out. Ball point pens leak or get scratchy long before they're old; candy bars keep shrinking in size; major purchases like appliances and cars lose a large fraction of their value in only a few years.

Most of us would agree that the quality of things generally isn't what it ought to be. We often feel "victimized" by poor workmanship. We sometimes complain about it, even resort to longing for the "good old days," but very few of us do anything about it. There's a complacency on the part of the worker that hinders the making of a better product, and there's a similar complacency on the part of the consumer that prevents serious action that might help to change things.

As workers for God, how do we know that we haven't fallen into the same complacency that incapacitates our fellow citizens? How do we know that the quality of *our* work for God is what it ought to be? How do we even recognize "quality" service, and by what means do we measure it? These are difficult questions because missionaries and lay workers don't put out a product that can be tested by Consumer Reports. Nor do we provide the kind of service whereby we can poll our "customers" to determine their level of satisfaction.

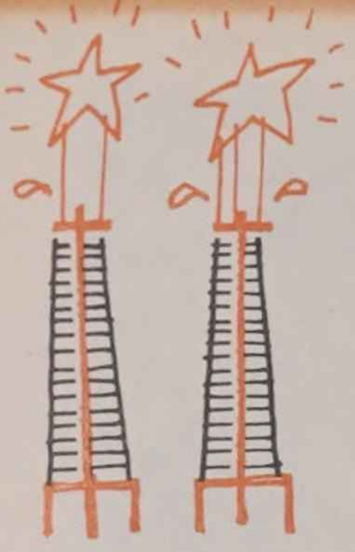
The quality of our service for God can be measured by two standards: faithfulness to the Great Commission, and faithfulness as to motivation, that is, doing *all* things as unto the Lord.

As a checkpoint, we might ask ourselves: Is there an inner flaw that hinders our effectiveness in communicating the Gospel? Have we done everything humanly possible to remove that hindrance and then called upon God for that which is not humanly possible? If not, we are not doing quality work for God.

Do we perform less glamorous duties with the same diligence and zeal that we give to those tasks that bring us approval and recognition? If not, we are not doing quality work.

Finally, we ought to remember that in doing quality work for God, there's actually less room for carelessness or incompetence than there would be in a General Motors assembly plant. The stakes are higher. A car improperly assembled endangers physical life; we deal with eternal destinies.

Therefore, may it never be said of any of us who claim to serve God that *"they just don't make missionaries/evangelists/preachers/lay Christians like they used to."* And if we allow God, the Master Craftsman, to mold us according to His good pleasure, we will maintain the high quality of service that He wants and deserves from us.



WHEN THE MESSIAH COMES. . .

Among Jewish people the expression "When the Messiah comes" is used to convey the idea of wishful thinking or even downright improbability. Depending on how strongly the speaker believes in the coming of the Messiah, such a declaration suggests that the desired circumstance will transpire only by divine intervention, if at all.

Since we at Jews for Jesus *do* firmly believe in the coming of the Messiah, we're not putting our list of unlikely happenings in the "far side of never" category. On the other hand, if these Utopian situations were to become reality, they might no longer be so desirable. For example . . .

WHEN THE MESSIAH COMES, every Jewish mother with a longing to see her daughter marry well will find herself blessed with a fine young doctor or lawyer as a son-in-law . . .

ON THE OTHER HAND, maybe that's not such a good idea. When the Messiah comes, there'll be no sickness, so who's going to need a doctor? And people will get along with one another, so who's going to be fighting any legal battles?

WHEN THE MESSIAH COMES, a vast, easily-tapped oil deposit will be discovered in the land of Israel. There'll be no energy crisis, and everyone will have a least two cars . . .

ON THE OTHER HAND, who's going to need cars? When the Messiah comes, we'll be like Him, able to get where we want to be just by wanting to be there. And who'll need electricity in the New Jerusalem that will be lit by the glory of God?

WHEN THE MESSIAH COMES, mortgage rates will come down, and the banks will beg people to borrow money from them . . .

ON THE OTHER HAND, who's going to need a mortgage when we'll all have mansions in heaven?

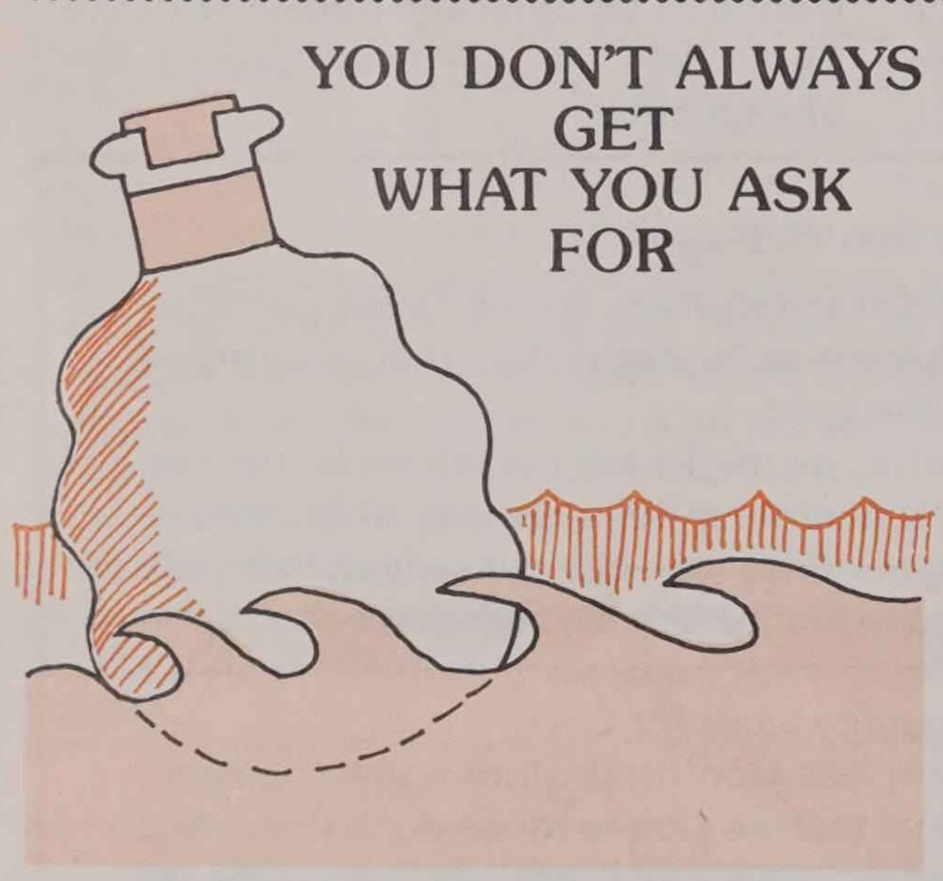
Then again, some Utopian situations may work out very well:

WHEN THE MESSIAH COMES, the manufacturers and suppliers of Kleenex, aspirin and penicillin will lose all their business because all sorrow and crying will disappear along with the common cold . . .

THEN maybe all those companies will go into a different kind of industry where they convert weapons into gardening tools so that everyone can tend his or her own vine and fig tree.

AND WHEN THE MESSIAH COMES, tone-deaf people will sing God's praises and make beautiful music. Furthermore, we'll all enjoy the Marriage Feast of the Lamb without worrying about high calories, high cost, or high cholesterol.

BUT IN THE MEANTIME, we should all get out and tell people that He's coming, so they'll be ready to greet Him!



A certain man had two great loves: foreign cars and surf-fishing. One day as he was surf-casting at the beach, he noticed a bottle bobbing up and down on the tide, moving toward him. When it came close enough, he stooped and picked it up. He had never seen such a strange looking sealed bottle. Breaking the seal, he pulled out the stopper, and a huge cloud whooshed out. As he watched, the cloud formed itself into a genie.

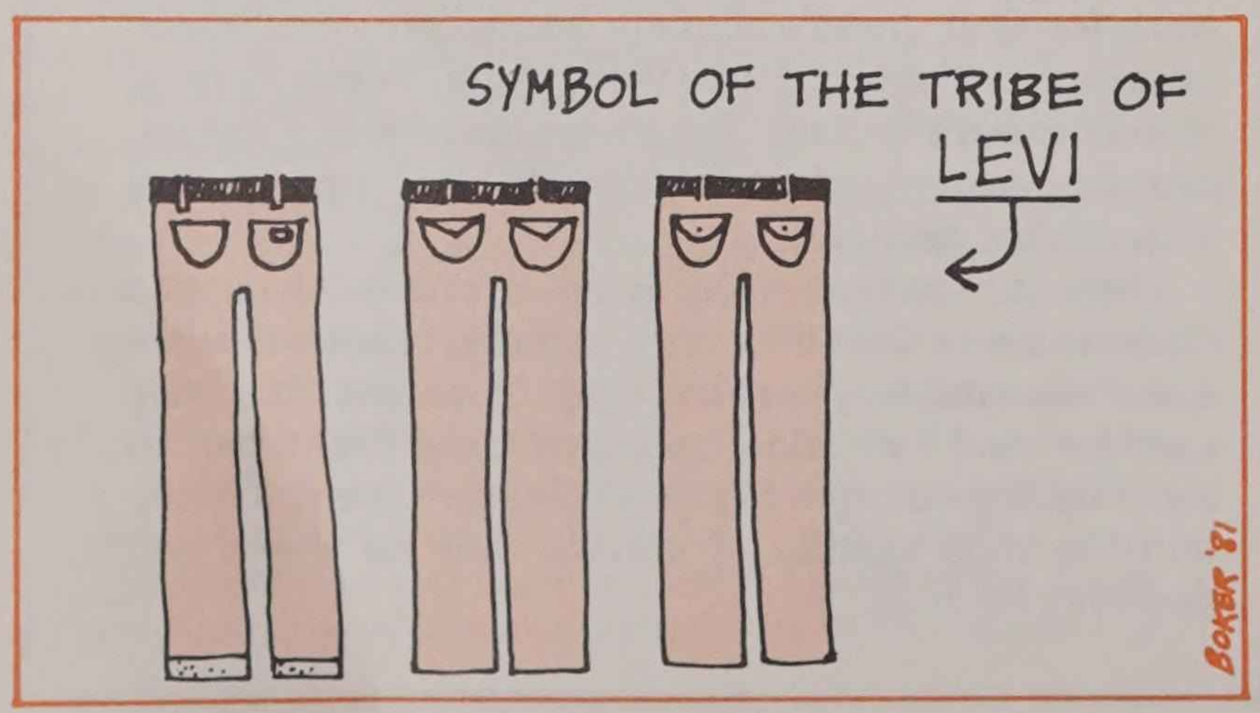
The huge figure was rather frightening to the fisherman, but the genie bowed to him in obeisance and said gratefully, *"I have been imprisoned in that bottle for thousands of years. You have freed me, and according to custom, I can grant you any one wish you choose."*

The fisherman set down his rod and pondered for a few moments. When at last he was sure he had come up with just the right choice, he said firmly, *"I want to be the owner of a foreign car dealership!"*

Immediately there was another whoosh, and the fisherman found himself surrounded by a cloud. Then as the cloud cleared, he sensed that he was in a different place. The atmosphere was different. Sure enough, as he looked around, he saw that his wish had been granted. He was the owner of a Chrysler dealership in Tokyo.

Why are we telling you this story? As Christians, we do not endorse magic in any form, but that fanciful tale illustrates a point. Have you ever wondered why God does not grant every prayer request? Some of the requests we make are not really what we want. God will not play tricks on His children. He has committed Himself to answering our prayers in Jesus' name, but He has also committed Himself to answering our prayers *for our ultimate good*, rather than for the fulfillment of our short-sighted wishes.

CHRISTIAN MISCONCEPTIONS: #21



FOR THE CHRISTIAN WHO WANTS TO KNOW MORE ABOUT JEWS AND EVANGELISM

THE JEWS FOR JESUS NEWSLETTER

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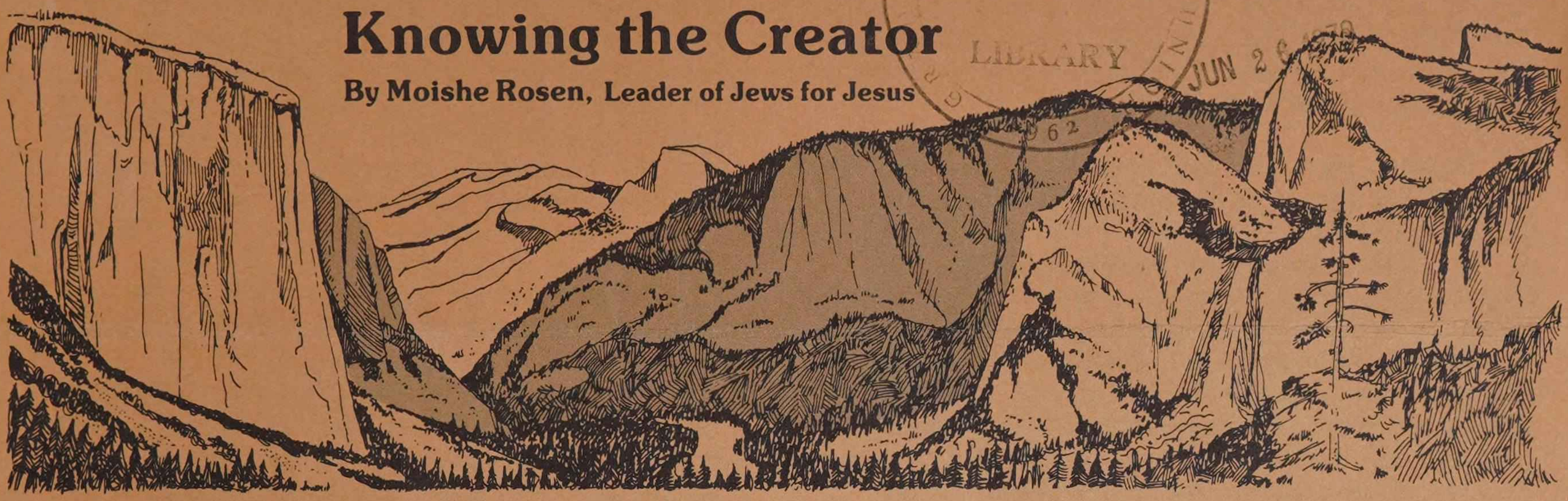
Knowing the Creator

By Moishe Rosen, Leader of Jews for Jesus



"The heavens declare the glory of God; and the firmament sheweth his handywork. . .the law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. . . Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer."

--Psalm 19:1,7,14

Summer is here, and many crave to be outdoors, to bask in the sun, or to pit one's endurance against wind and waves, or just to sit by a cool mountain stream, fishing rod in hand. What draws man to the great outdoors? Is it merely the need for rest, a change of pace that prompts that get-away urge? Or can it be the restless vestigial memory of the human race that longs for the fragrance of God's garden and the communion of that lost innocence of Eden?

Whatever the reason, the need is felt. A vacation is a desirable interlude that refreshes both body and spirit. We need to stand back from daily routine and take time for recreation. The word itself suggests a renewal. And there is perhaps no better way to do this than to leave behind for a time the concrete and plastic world we have fashioned for ourselves. Some call this flight to the mountains or to the shore or the countryside--"communing with nature."

We can discover much about God by contemplation of His handiwork. We see orderliness in the sun, moon and stars that is unmatched by any of man's puny achievements. We can try to imagine the awesome forces that pushed those mountains skyward. And we must face the fact that despite all our modern technology, our power is limited. We gaze out into starry space or stand at the ocean's edge, hearing the roar and feeling its power, yet we realize that we are only a small part of God's vast creation. We see from nature that He who created the universe loves beauty as well as order, and we sense His reality through the arranged materials of which this world is made. Truly, the heavens do declare the glory of God. But nature is only part of God's message to man.

Many people know the first few verses of Psalm 19 that describe poetically how natural beauty transcends language to remind man of his Creator. But there is more to the 19th Psalm. Pivotal to a complete understanding of God is the seventh verse that declares, "The law of the LORD is perfect, converting the soul."

Though we see God's majesty and power revealed in nature, we are not to commune with nature, but with the Creator. Romans 1:21-25 teaches that communing only with nature leads to animism, or natural idolatry. To dwell overly long on the beauties of

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creation without considering the Creator can be spiritually deadly because human nature flows to idolatry like the rivers run to the sea. Every tree and flower can become an idol, every grain of sand, every stick and stone an object of worship. Though nature bespeaks the beauty and power of God, only in communing with HIM do we find true and lasting renewal. But there can be no real communion with God without CONVERSION.

Here, then, is the problem. God has given three levels of revelation to man: His WORLD, His WORD, and His WAY. If we stop at His first revelation, contemplating only what is apparent in nature, we are in danger of committing idolatry; if we stop at His second revelation, the law, we become hopelessly entangled in a legalism we cannot hope to satisfy, because although God's law is perfect, man is not. But praise God, He has provided that third revelation, the Lord Jesus Christ, who is the WAY, the TRUTH and the LIFE. Through Him, God's revelation is complete and we have conversion that leads to communion with our Creator. The last verse of Psalm 19 reads:

> "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer."

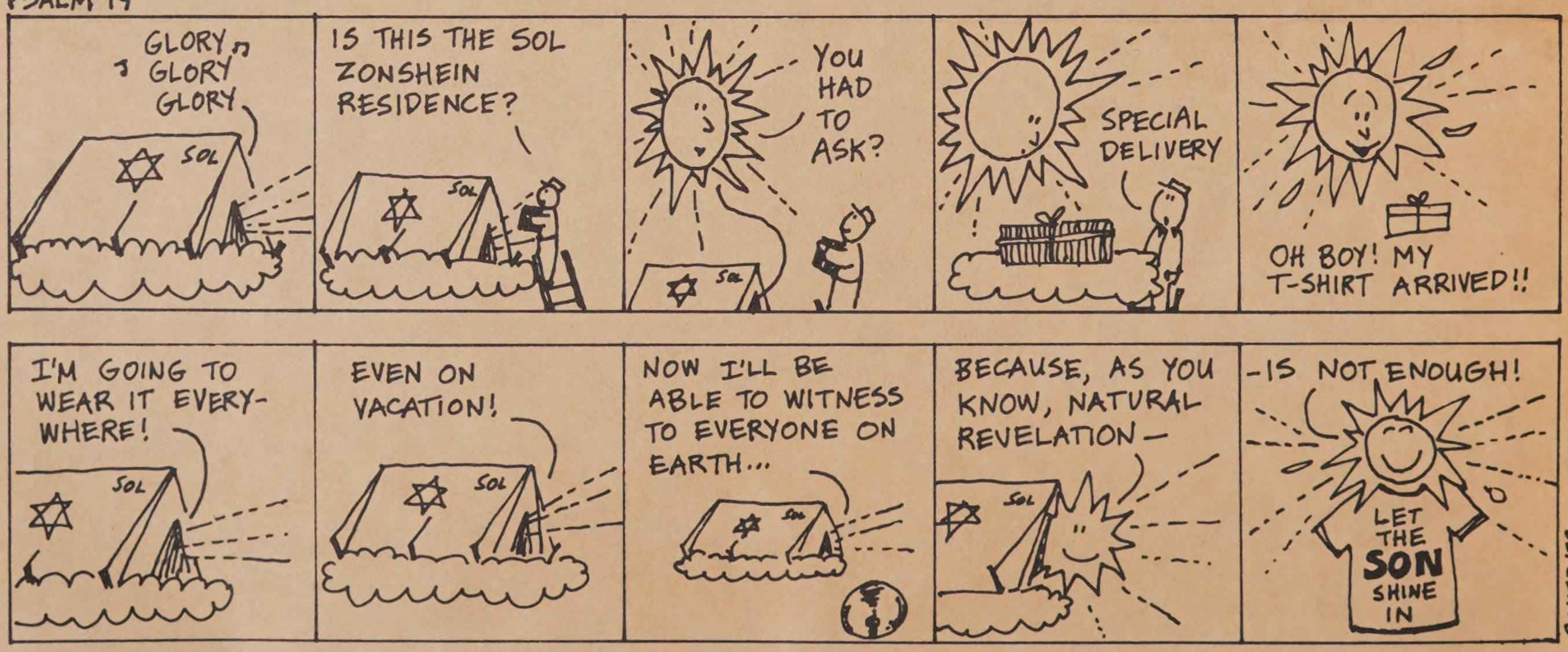
Because He is our redeemer, through conversion we are acceptable to Him. As Galatians 3:13 puts it:

> "Christ hath redeemed us from the curse of the law, being made a curse for us. . ."

Because of Christ, we regain that sweet communion of creature with Creator that Adam lost, and anywhere on earth, whether it's a beautiful place or utterly desolate and ugly, becomes a lovely garden as we bask in God's love. On a nice day God's sun may warm our skins for a while, but God's Son warms our hearts even when there is no other light. One day the beautiful mountains will turn to dust, and the sun will burn itself to a cinder, but God endures forever. Ecology won't save a dying world; it'll only stave off the symptoms. Conservation won't preserve life, but conversion will bring new life.

To venerate earthly beauty is natural, but to be filled with the beauty of God's holiness is supernatural. To become one with nature is to join a dying order of existence, but to become one with the Creator is to join oneself to that which is eternal and extends beyond the universe.

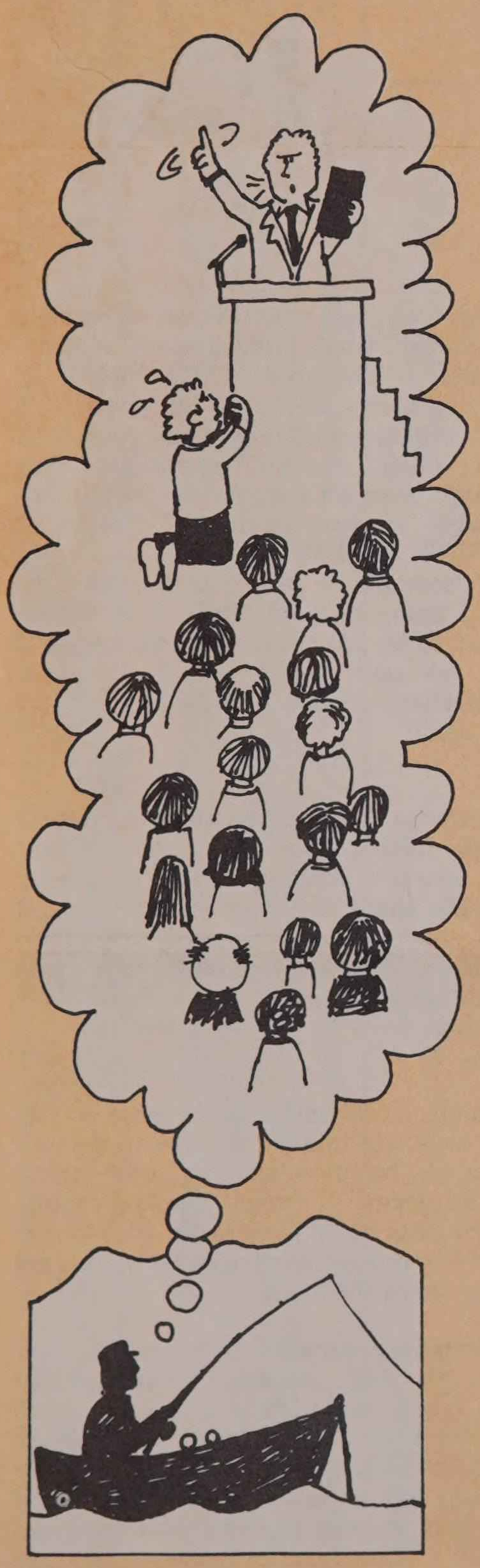
So, dear friends, enjoy your vacations this summer. But if you want to be really refreshed, you must see God not only in His world, but in His Word. Direct your eyes to the Scriptures as much as you gaze on the beautiful scenery. In God's perfect order, the scenery should lead to the Scriptures, and the Scriptures should lead to the Savior, and He helps us enjoy it all forever. ✡



Personal Evangelistic Dialogue

FOR THOSE OF YOU WHO ARE NEW READERS, or those who haven't noticed, the past several months we've been running a series on "Personal Evangelistic Dialogue." By these articles, we hope to encourage you to engage in sharing Christ with your Jewish friends through such evangelistic dialogues. We've even offered to send you, free upon request, a booklet called Dialogue '79 to get you on your way.

Some people, however, still think it takes a big, brave person who is thoroughly knowledgeable in the Scriptures to share Christ with their Jewish friends. A couple of months ago, we got this letter in our Jews for Jesus headquarters. It came anonymously, but I hope the good-humored message encourages others.



Dear Jews for Jesus:

I am not the evangelist that you are, by any means, but still, I do encounter many unsaved people. As this started to occur more and more frequently, I began to really care. I came across the Scripture, "Follow me, and I will make you fishers of men." (Matthew 4:19.) I had read it before, but hadn't as yet identified with it personally.

When I finally did, I was full of joy and enthusiasm, and I expected to be, at the very least, a mini-Billy Graham, to walk into a room and have the people line up and repent. It didn't work out that way.

Then, being inventive, I anticipated encountering one of my sportsman friends who was a fisherman. I would grill him on the subject of fishing, I decided, then apply the principles to evangelism. No such opportunity arose.

So, eight months later, I questioned the Lord again about my problem. "Well," He said, "first of all, you have to realize who holds the rod." (John 6:44.) "And then you need to know who gets the fish." (John 6:37.)

My mind was assimilating all of this, and my concept of fishing for men was drastically changing when I said, "Then where do I fit in??"

"You are the worm," He replied.

"The worm?!" I said in a "you've-got-to-be-kidding" tone of voice.

"Yes," He reaffirmed. "It is your job to hang in there, wiggle, and I'll do the rest."

> "Fear not, thou worm, Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel."
>
> --Isaiah 41:14

Coming Home

by Peter Baer

"God couldn't have put me with a nicer guy," I thought as I drove the last and longest stretch of a nine-week tour that had taken me from San Francisco to Florida and back. No, I wasn't thinking about myself, but about Jesus, the traveler's friend.

When I had set out from San Francisco, I wasn't quite sure I was ready for such a ministry. Friends warned, "You'll get lonely." Others passed on the not-so-comforting theory, "If you make it through this, you can make it through anything."

My goal, however, like that of all the Jews for Jesus mobile evangelists, was to be used of God. I wanted to preach the Gospel to Jew and Gentile alike, to go "unto all the cities of Judah," and to mobilize other Christians to do the same.

Los Angeles was my first stop. I arrived about 8:00 p.m. and around 2:00 a.m. I finished much work and prayer on a special presentation I was to give the next week. Evan Greenspan (a fellow JFJer) and I decided to go out and relax over coffee and donuts. For those of you who haven't been to Los Angeles, a word of caution: don't stop for donuts at 2:00 a.m. unless they're in your own kitchen.

We had walked about a block when I realized that we were subject to a "set up." Two young hoodlums with three knives eager for something other than a Jews for Jesus presentation, waited in our path. Having grown up on the streets of New York City, and being the brave, spiritual person that I am, I grabbed Evan and ran. Faster than a speeding bullet, more powerful than a locomotive--Superman would have been proud of me.

Five minutes later, gasping for breath, we stopped running and thanked God. We thanked Him because I had run toward the light, where our "friends" wouldn't follow, and because if I had run a split second later we would probably have been digesting stainless steel instead of raspberry donuts. God had protected us. When I was too scared to think, God thought for me and directed my impulses in the right direction. He showed me that He was with me as my provider and protector!

The rest of my tour was a little less dramatic. Everywhere I went, though, God's presence was evident. Each time a situation would arise which looked as though it would hinder God's message, I'd watch and wait to see how God changed the natural course of events. For instance, when I was handing out literature at Texas A&M, I hadn't been on the campus 30 seconds when an irate Jewish student decided I "belonged someplace else." With the help of three university officials he put me "someplace else." Little did they know that they were being used of God. The "someplace else" turned out to be the student union, where it was supposed that no one would notice us. My companions and I distributed close to 4,000 broadsides in a little over two hours!!

The above incidents are just two of hundreds, typical of God's great hand on our lives. As the nine weeks of my tour started winding down, I became retrospective. I thought about the hundreds of beautiful Christians I'd met on the road and how utterly fantastic God's family is. I praised Him for the tremendous way He blessed me by bringing people to Himself, to know Him and rededicate their lives to Him by planting many seeds in many hearts.

As I headed home, I realized that to some people coming home from a long trip might compare to coming home to heaven. For me, however, coming home meant something entirely different. I wasn't really "coming home" to God, for He was vividly with me throughout the tour. Jesus' home is in my heart, and home for me is wherever I can best serve the Lord.

So what was I looking forward to most upon my arrival in San Francisco? Well, you know what they say about the way to a man's heart... I longed for a good home-cooked meal, my style. True, there were great meals that beautiful Christians prepared for me on my tour. But upon my arrival in San Francisco I thanked God for a beautiful and blessed journey, and then sat down to the best dish I know how to make--a bologna and cheese sandwich. It's not kosher, but it's mmmmm-mmmmm good!!! ✡

Jews for Jesus, P.O. Box 377, San Francisco, CA 94101

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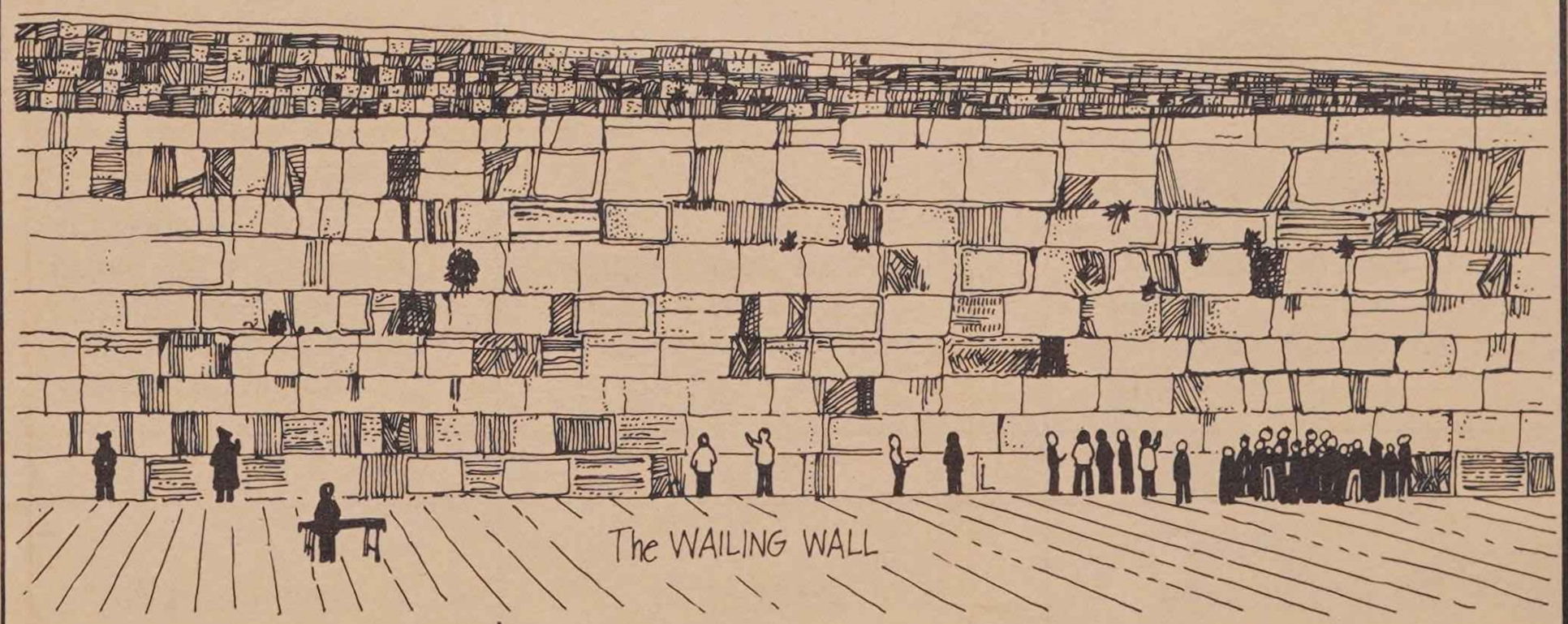
Minor Jewish Holidays

by Ammi Adlestein

NAME	TISHA B'AV	The SEVENTEENTH OF TAMMUZ	ASARAH B'TEVET	ZOM GEDALIAH
Pronunciation	Tee-shuh-buh-AHV	Tah-MOOZ	Ah-sah-rah-buh TAY-VAHT	Tsohm-guh-DAL-yuh
English Name (Av, Tammuz and Tevet are months on the Jewish lunar calendar)	The Ninth of Av		The Tenth of Tevet	Fast of Gedaliah
Date (on the 1979 calendar and on the Jewish calendar)	Aug. 2/Av, 9	July 12/Tammuz, 17	Jan. 9/Tevet, 10	Sept. 24/Tishri, 3
Duration	1 day	1 day	1 day	1 day
Purpose	The day on which, according to tradition, the first Temple was destroyed. Tradition assigns these other sorrowful occurrences in Jewish history to this day: 1. Moses broke the tablets of the Law upon seeing the people worshiping the Golden Calf. 2. God determined that the people freed from slavery in Egypt would not be allowed to enter the Promised Land due to rebelliousness. 3. The Second Temple in Jerusalem was destroyed in 70 A.D. 4. The Jewish community in Spain was expelled in 1492.	The day on which, according to tradition, Nebuchadnezzar's army broke the walls of Jerusalem.	The day on which, according to tradition, Nebuchadnezzar's army laid siege on Jerusalem.	The day on which Gedaliah, the Babylonian appointed governor of Judah and his associates were assassinated. This precipitated the sending of the Babylonian army against Judah.

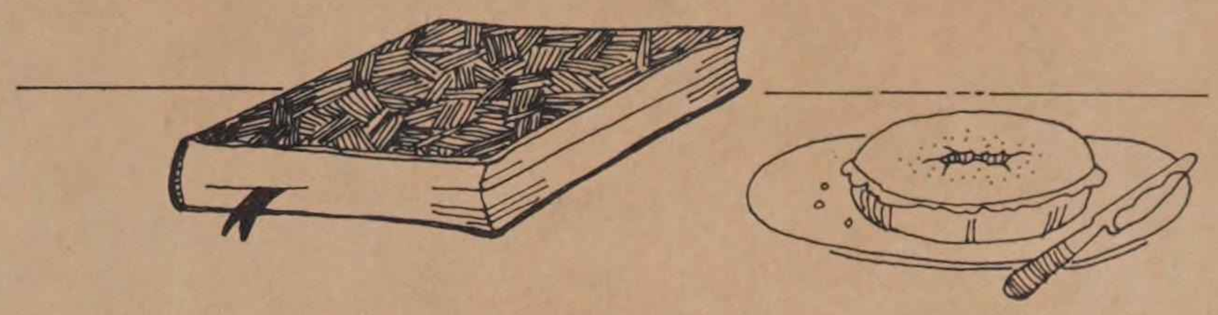
MINOR JEWISH HOLIDAYS are described as such because they are not designated in the first five books of the Scriptures. These holidays commemorate various events throughout the history of the Jewish people and are to remind the celebrants of God's hand in all events.

NAME	TISHA B'AV	THE SEVENTEENTH OF TAMMUZ	ASARAH B'TEVET	ZOM GEDALIAH
Scripture Reference	Jeremiah 52:12-13 (Date given as 10th)	Jeremiah 39:2 (Date given as 9th)	Zechariah 8:19 cf. 7:3,5	Zechariah 8:19 cf. 7:3,5
Celebration:	A time of national mourning. On the Ninth of Av, the person does not eat from sunset to the nightfall of the following day.	A time of national mourning. The fast lasts from sunrise to the nightfall of the same day.	A time of national mourning. The fast lasts from sunrise to the nightfall of the same day.	A time of national mourning. The fast lasts from sunrise to the nightfall of the same day.
1. Community **2. Synagogue** **3. Home**	1. (In Israel) mourning and weeping in prayer at the Wailing Wall (the only portion of the Temple wall still standing). 2. Reading from the book of Lamentations in a dirge-like chant. Worshipers in Orthodox synagogues remove shoes and sit on low stools or on the floor as a symbol of mourning. 3. The meal before the fast includes eggs, which are often symbolic of mourning.			
Messianic Significance	The holidays look forward to the one who would be the Temple made without hands. (Matt. 12:6, Mark 14:58, John 2:19,21.) Promise by God that these days will become feast days at the establishment of His Kingdom. (Zechariah 8:19f.)	The holidays look forward to the one who would be the Temple made without hands. (Matt. 12:6, Mark 14:58, John 2:19,21.) Promise by God that these days will become feast days at the establishment of His Kingdom. (Zechariah 8:19f.)	The holidays look forward to the one who would be the Temple made without hands. (Matt. 12:6, Mark 14:58, John 2:19,21.) Promise by God that these days will become feast days at the establishment of His Kingdom. (Zechariah 8:19f.)	The holidays look forward to the one who would be the Temple made without hands. (Matt. 12:6, Mark 14:58, John 2:19,21.) Promise by God that these days will become feast days at the establishment of His Kingdom. (Zechariah 8:19f.)

Tear off for evangelistic notebook insert.

Tear off for evangelistic notebook insert.

My Son, the Baptist



by Steffi Rubin

"Are you one of those Jews for Jesus?"

I turned to look at the person who had asked me that almost rhetorical question. After all, I was standing on a busy corner, wearing a t-shirt and jacket, both of which clearly said "Jews for Jesus." So, naturally I assumed it was a hostile remark. But as I turned, I saw a smiling, middle-aged lady awaiting my reply.

"Yes, I am," I answered, returning her smile. "Are you a believer in Jesus?"

"Well," she sighed, "I'm trying to be."

I don't think I was able to recover quickly enough to keep my eyes from going wide. I asked her what she meant and she said that several years ago her son had "converted" and had been trying to persuade her to become a Baptist.

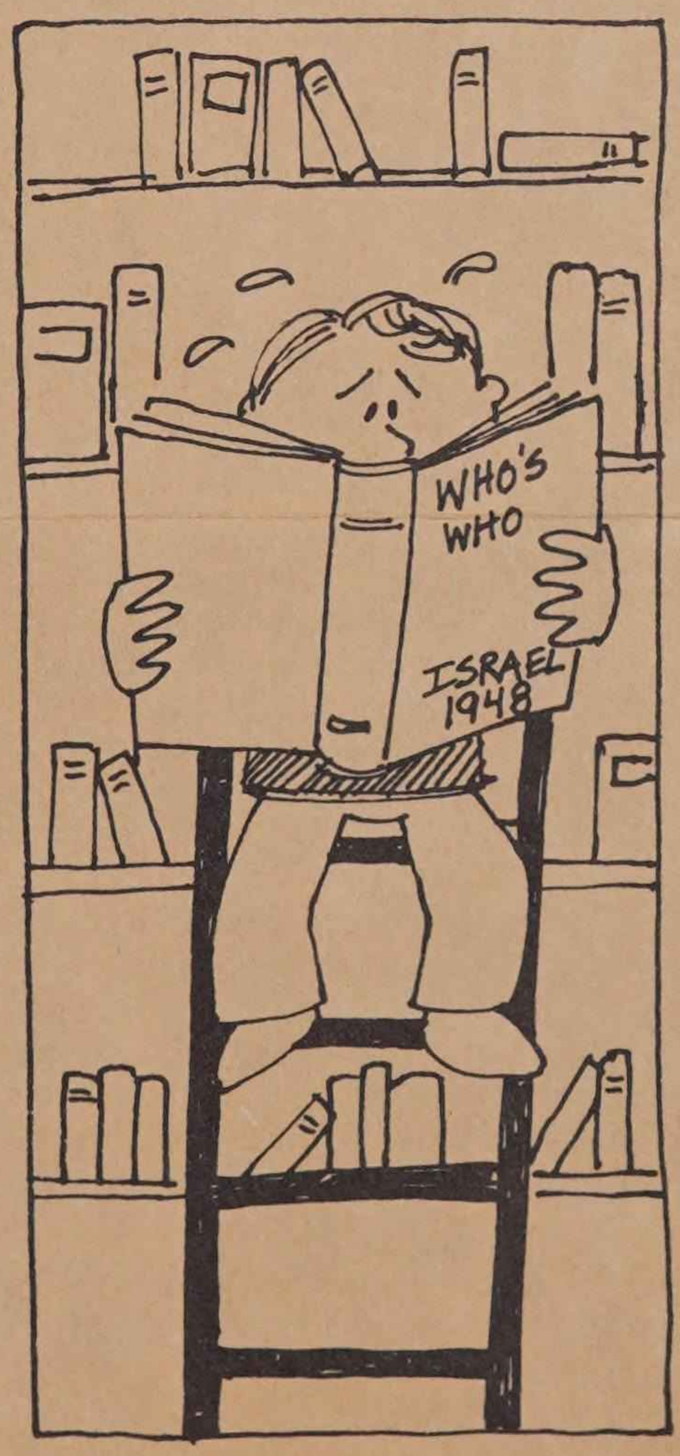
"I just don't know," she continued. "I am trying to understand, but... well... I'm... I'm Jewish, and I can't give that up." Boy, was I glad to be able to tell her that she didn't have to divest herself of her Yiddishkeit (Jewishness). I shared with her that believing in Jesus had actually enhanced my experience as a Jew.

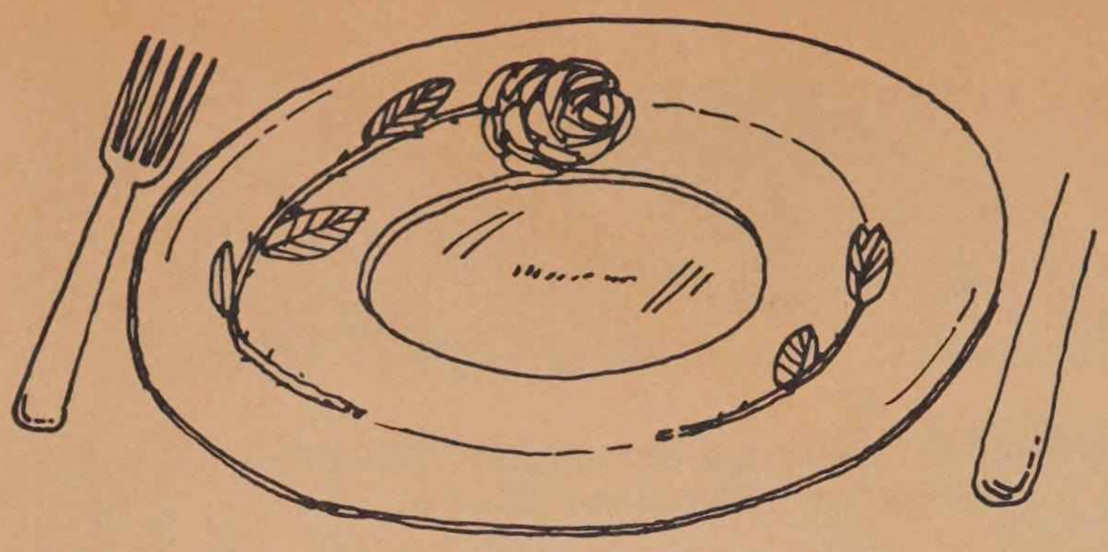
We spoke awhile longer and she gave me her name and address, agreeing to meet with me for a Bible study. As she was about to walk away she turned and, smiling, said, "Maybe you're right. After all, even when my son the Baptist comes home for a visit, he always asks for lox and bagels!"

Test your Yiddishkeit

EVERYBODY loves a quiz. So, here's a quiz to check out your Yiddishkeit (Jewishness). (See next page for answers.)

TRUE	FALSE		
☐	☐	1.	There are three correct methods for witnessing to Jewish people.
☐	☐	2.	The Masoretic Text is the instruction guide for an Italian automobile.
☐	☐	3.	No Jew with a real Jewish education could really believe in Jesus.
☐	☐	4.	The more Orthodox a Jewish person is, the less likely he is to believe in Jesus.
☐	☐	5.	Jews for Jesus women are prettier than other women.
☐	☐	6.	In the traditional Jewish version of the Old Testament, the last book is II Chronicles.
☐	☐	7.	Moishe Rosen finally went on that long-awaited diet.
☐	☐	8.	60,000 Jews came to Christ in Israel alone last year.
☐	☐	9.	A shofar is a driver for an Israeli general.
☐	☐	10.	There are more than 300 prophecies in the Jewish Bible that Christ fulfilled.





A ROSE IS A ROSE

by Steve Cohen

Sometimes in my schedule I just want to hibernate and rest. But the Lord has shown me that serving Him is not a nine-to-five job, nor a five-day week. A full-time ministry is just that--FULL TIME.

Recently on a "day off" in Baltimore, I took my wife and a friend out to dinner. I had the opportunity to comment to the hostess that we eat out a lot in our travels, and that the meal had been exceptionally good.

She asked me where we came from and I told her that we were with the New Jerusalem Players of Jews for Jesus, not really knowing what kind of a response that would bring. Her response was a pleasant, "Oh, really? I've been thinking about Christ for a while. I'm Jewish, too, and I've been wanting to know more about Him."

For the next fifteen minutes, right there in the restaurant as she was shuttling people to their tables and taking money for their meals, we had a chance to talk about Jesus. Rose said that she would be interested in receiving more literature about Jesus. Please pray for Rose that the Holy Spirit will be working in her life to convince her of the claims of Jesus.

He Doesn't Want to Believe

by Ammi Adlestein

"Well, I just don't believe it!" With that, Mickey ended the conversation.

Mickey was a Jewish student who had stopped to talk with me on the UCLA campus as I handed out literature. He began by asking questions about Messianic prophecies. He brought up arguments the rabbis developed to counter Christian claims that Jesus had fulfilled these Scriptures.

Yet, Mickey did not seem confident in his arguments. He kept offering one challenge after another. It sounded as if he was trying to convince himself as well as me. Meanwhile, the Holy Spirit was steadying me, keeping me from being trapped in a defensive posture.

Finally he asked, "But if Jesus was the Messiah, why haven't the majority of people accepted Him?" This question was no mere strategic device in a debate. I could tell it sprang straight from the heart. "How could my people, my ancestors, whom I've been taught to respect, have been so wrong?" he was saying. "How could they have refused to see the truth?"

"How often," I thought, "have people blinded themselves from acknowledging the truth because of prejudice?"

"Belief is very much a matter of the will," I explained to Mickey. "Evidence that comes in contact with a closed mind can't enter the door."

"You mean they didn't believe because they didn't WANT to?" At least for that moment, Mickey had recognized his own responsibility in considering Christ.

More arguments followed, but I pray that this perception would be brought to mind as Mickey considers those last-words he spoke as he turned and walked away.

Test your Yiddishkeit- **Answers**

1. FALSE. There are as many "correct" methods of witnessing to Jewish people as there are different people. However, for several helpful hints to get you started, you might purchase SHARE THE NEW LIFE WITH A JEW by Moishe and Ceil Rosen (Moody Press, $1.95) from your local Christian bookstore. (If you order from our office, please add 30¢ postage and handling, and 13¢ tax if you live in California.)

2. FALSE. The Masoretic Text is the Hebrew version of the Old Testament accepted in traditional Judaism.

3. FALSE. A study by the Graduate Theological Union of Berkeley shows that Jews who believe in Jesus have the same amount of Jewish education as Jews who do not believe in Jesus.

4. FALSE. The same study showed that there are about the same portion of Jewish believers from Orthodox families as in the Jewish community at large.

5. TRUE. Obviously.

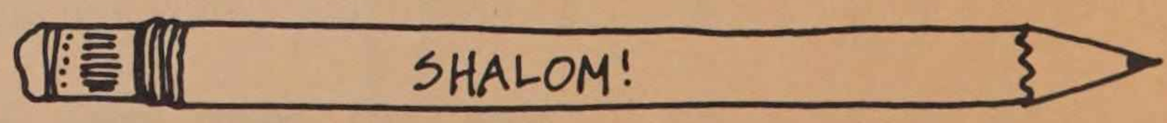
6. TRUE. The Old Testament is the same book, but in th Masoretic Text the books are arranged differently.

7. FALSE. No further comment.

8. FALSE. Beware of exaggerated claims from any place Many Jews are believing in Jesus, but we haven't yet seen great revival.

9. FALSE. A shofar is a ram's horn, blown on special Jewis holidays such as Rosh Hashanah and Yom Kippur.

10. TRUE. And many rabbis agree that they speak of th Messiah but most rabbis don't see Jesus as the fulfillment.



THE SEASON FOR JEWISH EVANGELISM HAS COME!

THE JEWS FOR JESUS NEWSLETTER

JEWS FOR JESUS PO BOX 3558 SAN RAFAEL, CA 94902 volume 2:5738

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A TIME TO SOW AND A TIME TO REAP

by Moishe Rosen, leader of Jews for Jesus

"To every thing there is a season, and a time to every purpose under the heaven . . ."

–Ecclesiastes 3:1

The time has come for the Jewish people to begin responding to the message of Jesus Christ. It is a momentous time, an unsettling time, a marvelous time, a time when many of God's Chosen People are beginning to discover the foundations of Biblical Judaism in Yeshua, Israel's Messiah.

Twenty years ago when I became a missionary to my own people, only a few others shared my burden — the burden of bringing an unpopular message to people who thought they knew all about Jesus and were totally undisturbed and unalarmed over the fact that they didn't believe.

Then, in the early 1970's, a new era for the work began. Young Jewish people started asking spiritual questions that went beyond the scope of Judaism's traditional answers. In their search for truth, many became trapped in the vortex of eastern religions and the occult. But others began to take a new look at Jesus of Nazareth, the Man of peace and promise.

At that time many who called themselves Christians were unprepared for the incisive questions asked by this new generation of seeking Jews. One Presbyterian minister boasted that he discouraged Jews who came to him seeking Christ. He told them they belonged in the synagogue and referred them to Jewish authorities who would indoctrinate them and re-orient them away from interest in Christ.

Other sincere Christians, perplexed by the long hair and unorthodox life-style of some of the young seekers, turned their backs to them. Instead of wanting people saved, they wanted them shaved!

Many Christians failed to see that the time had come to begin a planting and a harvest in a new field — the Jewish field. But a few of us who had carried the lonely burden of Jewish Evangelism for many years began to be encouraged as we saw the Holy Spirit moving in the lives of these inquiring Jewish young people. We renewed our efforts. The rabbis, too, began to see what was happening and they regarded our preaching the love of Christ as an attack on the Jewish people. They counterattacked with exotic name-calling, using words like "proselytizers." They began to scream "foul" and accused the church of "bad faith" because of heightened Jewish Evangelistic activity. The church, only dimly aware that it was engaged in any kind of a contest, was content to let the rabbis referee the "game."

Nevertheless, despite the belligerence of the Jewish community and despite the indifference of the church at large, young, dynamic, creative Jews began coming "home" to Jesus, Israel's Messiah. They began preaching that "way home" to others and their efforts began to reap success.

Now, at last, the church is slowly awakening to what is happening. Many Christians are becoming excited about the possibility of Jewish Evangelism. As conservative Christian leaders see the courage, creativity and convictional strength of the new "young lions of Judah," they realize the value of having Jews who are for Jesus as part of the Family of God in Christ.

Meanwhile, the Jewish community leaders seem to fear a mass exodus from the synagogue to the church. They've been taking steps to indoctrinate Jewish youth not to consider Christ. But this indoctrination is failing!! The Jewish young people don't share the narrow viewpoint of their elders. They ask, *"Why shouldn't I listen to what the Christians say? If they're telling the truth, why not believe it?"*

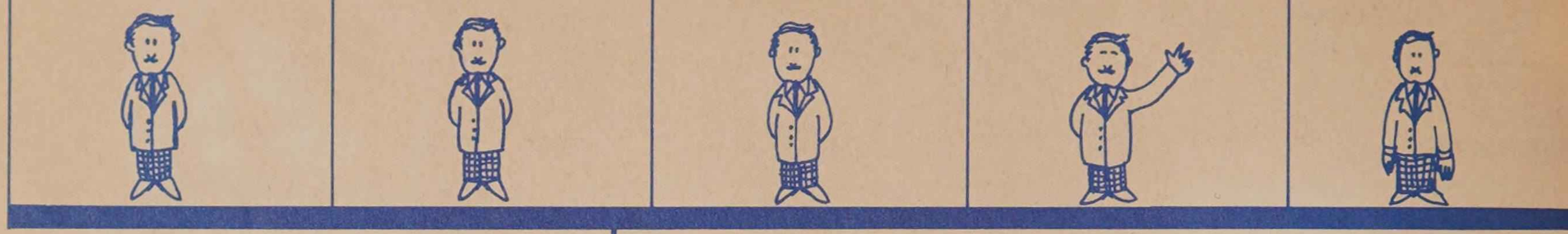
The time has come for a major thrust in Jewish Evangelism. Until now there have been few diligent workers, but it will yet flourish. The Jewish people are yet to be gathered to Christ. Romans 11:26 states:

"And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. . ."

The situation is just beginning to develop. It's not yet at a culmination point. Those of us in the field of Jewish Evangelism can see the seed ripening. We can see the borders of the field enlarging as God thrusts more laborers into preparation for the coming harvest. Jews for Jesus is just moving into its fourth year as an organization. We've doubled in staff strength and trebled in outreach. We've sown a field which was virtually unplanted until now. We've harvested a "seed crop." Now we're replanting and watering. The field which once lay fallow is coming to life. **The season for Jewish Evangelism has come.**

SHARE THE MESSIAH IN YOUR CHURCH

Last year we sent a copy of our Jewish-style Christmas carol with our newsletter that arrived in December. Many people wrote and said they wished we had sent it earlier so they could share it with their church. Even though we are not reprinting and mailing it with the newsletter, Stuart Dauermann's **MESSIAHMAS CAROL** (as sung on the "We Were Like Dreamers" album) is available from our office. **Just write and request the number of copies you would like and we'll be happy to ship them to you as a Messiahmas present from Jews for Jesus.** We think that giving the church a new song is a good thing. Move over, Rudolph. Stop the jingle bells. It's time to hear about Jesus.



IF YOU CAN'T GO TO ISRAEL . . .

You can at least eat like you're going there. Following are some common Jewish terms. If you can answer them all correctly, you should folunteer to cook a meal at one of the Jews for Jesus gatherings.

1. GEFILTE FISH

- **a.** Thin, finned fish from the Sea of Gefilte.
- **b.** The Israeli answer to Jaws.
- **c.** A chopped fish eaten as an appetizer.

2. MATZA

- **a.** An Israeli-made car.
- **b.** Unleavened bread eaten at Passover.
- **c.** A term of endearment used by a child for his elderly mother.

3. LOX

- **a.** Fillet of salmon, eaten especially with bagels.
- **b.** Goldie's last name.
- **c.** Hebrew for item which keeps doors secure.

4. CHOPPED LIVER

- **a.** Six rounds with Mohammed Ali.
- **b.** Ground-up chicken liver plate eaten as an appetizer.
- **c.** A person who survives a terrible accident.

We're thinking about making recipes for these and other dishes available if someone would take the time and trouble to compile, test and type them. If you'd be interested in obtaining a copy or putting it together, let us know.

A Testimony to Our Parents

By Jh'an Moskowitz

". . .Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

–Acts 16:31

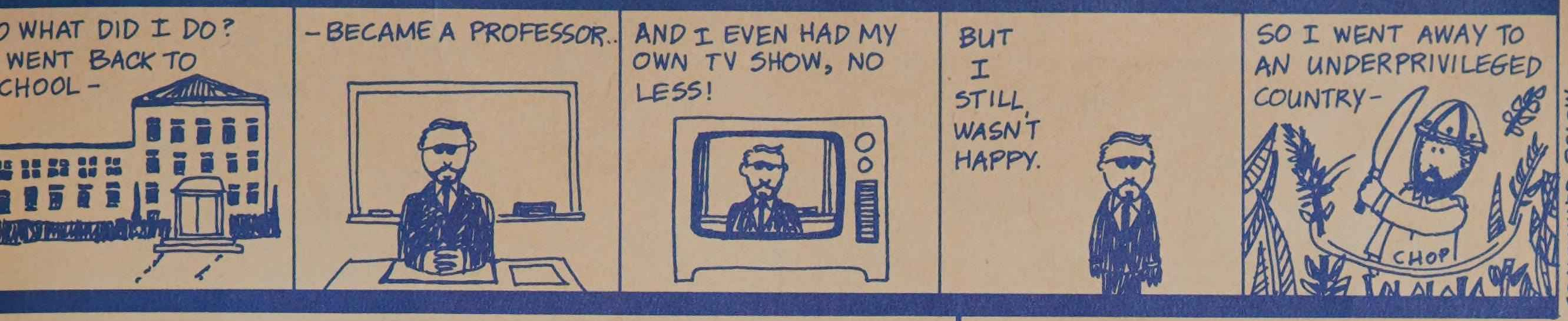
My mother and father have watched me transform from a dope-smoking hippie to a born-again Christian. They've watched me go back to school and study seriously for the ministry. They were there when I took for myself a bride from the Daughters of Israel. And through it all they never once said, *"We are proud of you."* No, for them it is too difficult to accept me as a missionary. It is not the trade they had in mind for me.

My parents did not disown me as do many Jewish parents when their children become believers in Jesus. They wanted to know why I had to go and tell others about Him, and of all things, with a group called Jews for Jesus. That was the issue that really upset them — what I did for a living. To them I seemed a parasite, a "shnorrer," living off the generosity of others. But as the years went by and they started to see the new man Christ was molding in me, they began to soften a little. But still, never the words, *"We are proud of you."*

Not too long ago while ministering in Tallahassee, I received a message from home that my father was going into the hospital for exploratory surgery. As leader of the New Jerusalem Players Mobile Evangelistic Team, I was on a very tight schedule, for we had to cross the country in four days. By the time we got to Oklahoma City, I found out that Dad had cancer in his pancreas. The next day he was to undergo major surgery. I was torn between my responsibility to the group and to my father.

At such times, God, a good wife, and a wise friend are especially important. I prayed that God would show me what to do, discussed it with my wife and contacted Moishe Rosen.

I was on a plane the next morning. I arrived at the hospital while my father was in surgery. My mother saw me and cried for joy. Soon I knew my prayers and the prayers of my friends were answered. The doctors removed the whole cancerous organ and my father has a good chance of living out his natural life. As he was coming to and started to look around, he saw me and, with tears of joy in his eyes, he said, *"I am proud of you."* The work and the people I work with afforded me the liberty to be with my family in our time of need. It may seem like a small point but God may get to use it to bring my family to Himself.



I'M READY TO TAKE THE PLUNGE

By Jeff Fritz

Walter L. was a Jewish man not really interested in religious truth. An electrical engineer, he basically was trying to do the best he could in providing for his wife and family. Walter was not a youngster. He was in his late fifties and had learned a great deal about life and the ways of the world. Unlike one of his "religious" friends at work, Walter chose to live on a day-to-day basis with no dependence on God. Yet there was something about his co-worker. He had a special and real relationship with God that made Walter a little uncomfortable and more than a little curious.

One day, Walter's Christian friend told him of an interesting speaker from a group called Jews for Jesus. The speaker had set up a Passover table in his church and had revealed how Jesus is seen in this Jewish feast. Walter told his friend he would be curious to hear this presentation. His friend told Walter that he would get a tape of the message and some literature from Jews for Jesus.

Walter spent several hours listening to the tape presentation of Christ in the Passover. His heart was really touched by what the speaker said. Yes, it was evident that Christ was fulfilling what he as a young boy had seen in his Jewish home over and over again. The significance of what the Passover really meant had always escaped him until now. After listening to the tape, everything seemed to be in focus.

Walter's curiosity was very high. He needed to know more. He noticed a phone number and address on the back of the literature, so he called the Jews for Jesus office in Boston. Walter invited me to come to his home and talk more about God.

With open Bibles and open hearts, Walter and I reviewed the Messianic prophecies found in the Jewish Scriptures. One by one, we dealt with the signs of the coming of the Messiah. Walter still had doubts. We turned to Isaiah 53 and read it together. I asked Walter who he thought Isaiah was speaking about. There was no doubt, he told me. This man is Jesus. We spoke about the importance of making Jesus Lord as well as Savior of one's life. Little by little Walter's doubts and fears were dealt with. Finally he said, *"I guess it's just a matter of jumping into the water by faith and letting God do the rest. I'm ready to take the plunge."*

With that remark, Walter prayed to the God of Abraham, Isaac and Jacob and asked Him into his heart. Walter was born-again in the quiet surroundings of his den.

It's exciting to see God working in various lives to expose people to the truth of the Messiah and, in doing that, to bring them to Himself.

A GOOD FLIGHT AHEAD

By Barry Rubin

Who would think that the last thing to happen while the Liberated Wailing Wall was ministering in Hawaii would be that I would lead an airport check-in girl to the Lord? I wouldn't have thought it, but I guess the Lord did. Here's what happened:

Usually our Mobile Evangelistic Teams travel everywhere in maxivans, but, when we were invited to Hawaii and Alaska for a week of witness, we left our vans in Seattle.

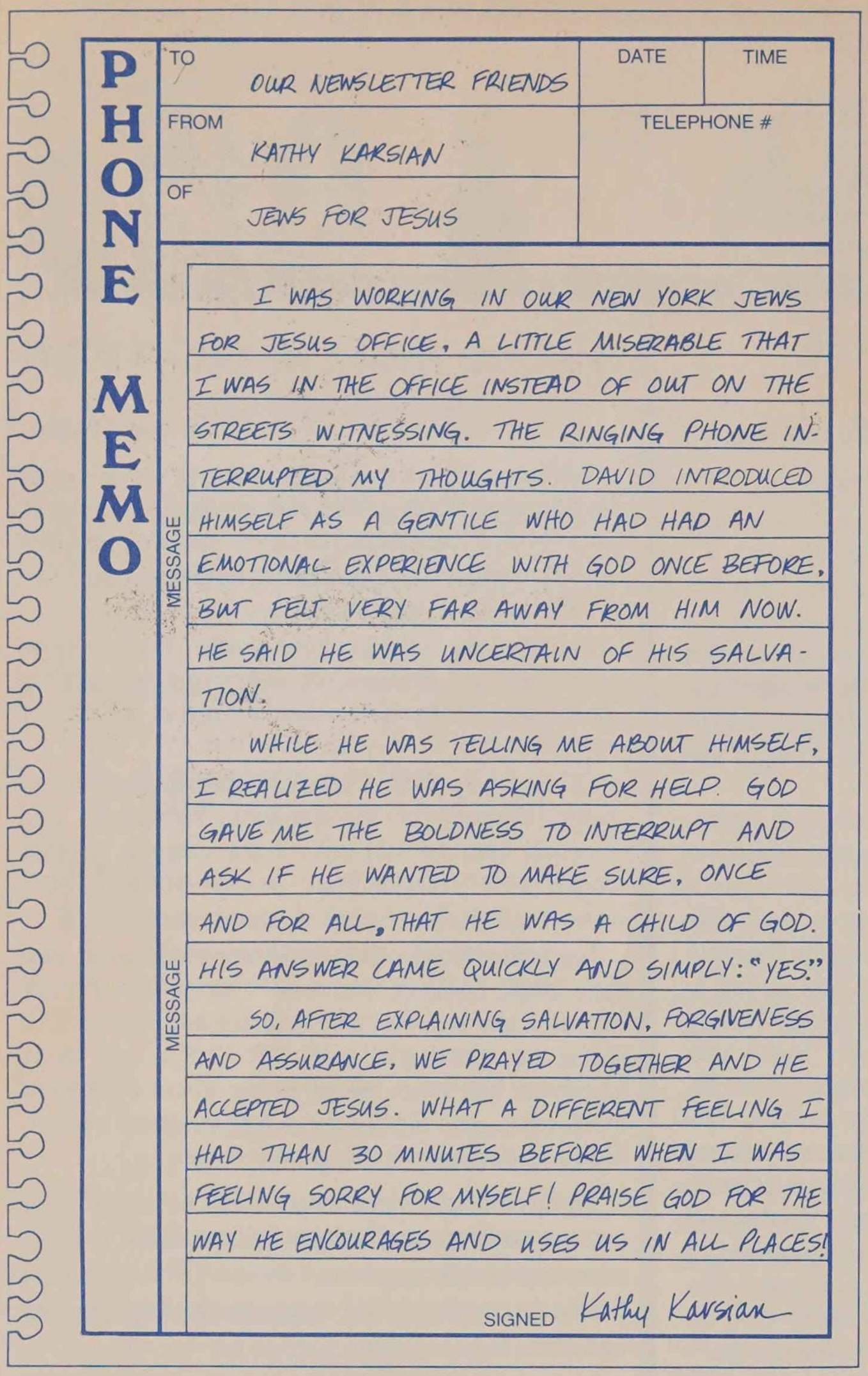
On our way from Hawaii to Alaska, we had no sooner checked in our suitcases, instruments and materials than the girl behind the check-in counter looked at the "Jews for Jesus" on my t-shirt and looked at me inquisitively. She asked what it was all about.

I explained that we believe Jesus is the Messiah. She said, *"Well, I believe that, too."* Her hesitancy made me ask if she had ever invited Jesus into her life. She shook her head and said, *"No."* She said other Christians had been talking to her about a personal relationship with God. After a few minutes I realized God was dealing with this young woman.

My first thoughts were that she was on duty at a busy counter and there was a flight about to leave. It didn't seem appropriate to ask her if she wanted to pray, yet I felt the prompting of God to do just that. Since no one had come to her counter, not one person, well . . .

I asked her if she would like to pray right there. She exclaimed, *"Yes!"*

Together we prayed and she entered into the Kingdom of Heaven there in the busy airport. With my flight being announced over the loudspeaker, about all I could do by way of assurance was to point her toward fellowship, prayer and Bible study. But I'd ask you to join me in praying for Linda as she begins her new life in Christ.



I WANT TO TELL YOU ABOUT THAT PERSON

By Al Brickner

Her granddaughter, a Jewish Christian, contacted a Christian television station, which contacted a San Francisco church, which contacted our headquarters, which contacted me. And that's how I came in contact with Mrs. J. She was in the hospital, a terminally sick woman. As I went in I told Mrs. J. who I was and why I had come. Her response was, *"I'm glad that you have come. I haven't thought much at all about God. I've just tried to live a good life."*

I asked, *"Do you feel that you've pretty well succeeded in your effort?"*

"No, I'm sorry to say that I don't feel I have."

I explained, *"I've come to tell you about Someone God sent to help us in the very thing you're talking about. We've all fallen short of what God expects of us. Most of us admit that we even fall short of what we expect of ourselves. God has sent Someone to help us reach the level of what He expects of us."*

She was very weary and, after talking just a few more minutes, I asked if she would like me to come back and tell her about this One. *"I would,"* she replied, *"but I don't know if I'll still be living."* We prayed briefly together and I left her with some literature.

A few days later I came again and we talked more about the things of God. I read her Isaiah 53 and continued through various passages in the New Testament, especially John 10.

In her mind she identified John 10 with the 23rd Psalm with which she was familiar. I told her how Jesus had come so that the 23rd Psalm could be more than great poetry or song but our experience. We too could live in God's house forever. *"Would you like to live in God's house forever?"* She said yes. I told her she could — by accepting Jesus' invitation to come to Him and find rest for her soul. *"Would you like to ask Jesus to come into your heart?"*

"Yes, I would."

"Do you really mean that?"

"Yes, I do."

I led her in the sinner's prayer which she repeated after me.

After praying, we discussed the forgiveness and assurance that she had received. There were tears in her eyes, but not tears of pain from her illness.

Please pray for this woman who, near the end of her journey here on earth, has just begun a new one in her heart.

SHARE THE MESSIAH WITH A FRIEND

It's not two newsletters in your envelope this month. We just wanted to send you a sample of "Issues," an evangelistic periodical to tell Jews about Jesus. This is the very first of what we **hope** will be bimonthly, then monthly, editions which we'll send to Jewish inquirers till Jesus comes.

Notice the difference in style of writing and content from our newsletter and broadside Gospel tracts. "Issues" will contain a more serious, scholarly, statement which is well researched. It will compare the statements of modern Jewish thought with the Bible.

We hope it won't seem dull reading because it's scholarly. We think you'll find it edifying to read and exciting to transmit to a Jewish friend. Sue Perlman, our Information Officer, is editing this piece and she has asked that we pass on the following request to you: **if you have Jewish friends who would be interested in receiving "Issues," send us their name, address, city, state and zip code and we'll send them a sample copy.** Meanwhile, this first sample copy is for you to read and pass on to a friend.

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FOR THE CHRISTIAN WHO WANTS TO KNOW MORE ABOUT JEWS AND EVANGELISM

THE JEWS FOR JESUS NEWSLETTER

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THANKFULNESS MAKES GOD HAPPY

By Moishe Rosen

About the worst thing that could ever befall a person in ancient Judaea was the disease of leprosy. It was the most terrible and dreaded affliction, not merely because of the resultant tissue damage, disfigurement, and eventual death, but because it was a social disease that forced the sufferer into the role of an outcast rather than a patient.* The leper not only was separated from the rest of society; he had to take an active role in his malediction, warning off all who approached him by shouting *"Unclean! Unclean!"* We cannot begin to imagine the depth of sorrow and grief that lepers experienced as they were torn from family and friends and required to live the rest of their lives separated from society, often in caves and remote wilderness areas like animals.

Luke 17:12-19 gives a bittersweet account of what happened to ten such social outcasts whose lives were touched by Jesus. Seeing the Savior, they approached as closely as was allowed, and still at a distance, shouted out *"Jesus, Master, have mercy on us!"* He spoke a word and they were healed, and He sent them on their way to be pronounced clean by the High Priest. Can you imagine what it must have meant to all of them? Reconciliation with family, restoration to society, life itself! How very thankful they ought to have been. Yet only one turned back to glorify God. Prostrating himself before the Savior, he gave thanks. In a sense, he was the only one of the ten who was completely healed, for he was healed in soul and spirit as well as in his body. Jesus told him that his faith had made him whole.

In a metaphorical sense, we've all been lepers! The sin-sickness of our souls has made us outcasts from the community of God. We all were separated from the Sustainer of life by our spiritual leprosy until we cried aloud to Jesus for mercy and He healed us. Yet how often do we turn back to worship, to glorify God, to give thanks for all He has done for us?

Thanksgiving activates our communication and fellowship with God. It affirms our experience with Him. It actualizes our salvation and makes our faith observable to others. But most of all, thanksgiving is necessary because it establishes and affirms our affection for the Heavenly Father.

What person do you know well who hasn't ever had his soul wounded by ingratitude? As a minister, I have delivered the abundance of God to many, and I've learned not to expect appreciation for myself; but the greatest pain of my ministry and life is to see people being ungrateful to God when I know how much He has done for them. It surely must grieve Him.

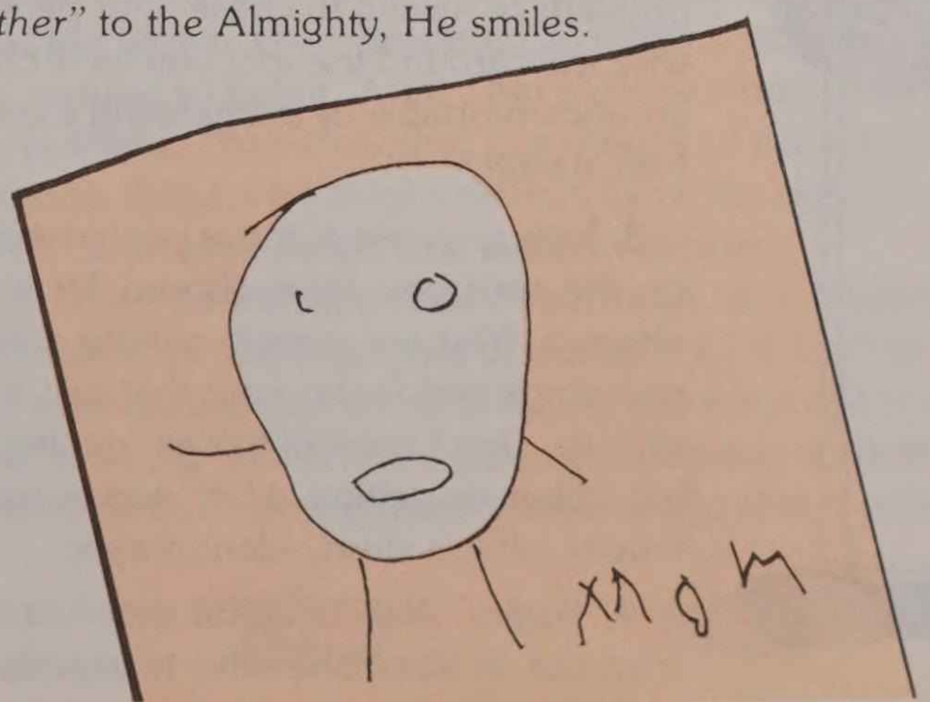
Have you ever thought of God being happy or unhappy? If the Holy Spirit can be grieved, and if the Almighty can be displeased, we then must presume that He can also be happy. Our Heavenly Father asks that we acknowledge Him, that we love Him, that we desire to please Him. When we respond to God's goodness by thanking Him, it must certainly make Him happy.

As a human father, I've gained some insight as to how we might make our Eternal Father happy. I remember when my daughters were only toddlers. They'd proudly hand me a sheet of paper, saying, *"Here, Daddy. I drew this for you."* On the paper was crayoned an unrecognizable scrawl, but the smile on the little girl's face held so much love that I knew it was her very best. Appreciative of the effort as much as the product, I couldn't help but respond with a smile and some word of affirmation. My daughters also were very good at saying "thank you." Whether I took them somewhere, brought them a small gift, or just concentrated on listening to their problems, they were always quick and earnest to say, *"Thank you, Daddy!"*

I even remember a time when I was thanked for being angry. One of my girls, just learning her way in the world of commerce, went into several neighborhood stores during a shopping expedition with a friend. At one store they were accused of shoplifting a certain item; and though she showed the manager a receipt and a price tag from another store to indicate a legitimate purchase, he ordered them out and told them never to come back. They were very upset to be falsely accused, and when I found out, I, too, was angry. I took my daughter and her friend back to that store, marched them in to see the manager, and demanded an apology from him. I wasn't going to let him treat my daughter like a social outcast, a leper. I told him that he had no right to exclude her or her friend from his store because of his mistake. He stammered out an apology and assured both girls that they were welcome to return to the store any time.

When I drove them back to our house, I received that smile of gratitude that touched my heart every time, and it was accompanied by those words, *"Thank you, Daddy!"* The other girl also tried to express her appreciation, but somehow it wasn't quite the same for her or for me because she couldn't add the word "Daddy" at the end of her "thank you."

Both of my daughters thanked me on many occasions as they were growing up. In one sense, that "Thank you, Daddy" was a formal statement, something they had been taught to say. But no amount of training could have instilled that smile of love and gratitude that accompanied it. Though it was a polite formality, their smiles were their way of personalizing each message of appreciation. And do you know what? Even if I had tried to avoid grinning in response, I just couldn't have. Perhaps I'm overdoing an anthropomorphism, but somehow I believe that when we say, *"Thank you, Father"* to the Almighty, He smiles.



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*See Leviticus 13:44-46.

TWO HAPPY BIRTHDAYS

By Janet Chaiet

She had found one of our Gospel tracks lying in the gutter. That's how she first heard about Jews for Jesus, and she'd been thinking about Jesus for a long time before I met her.

When I arrived to begin work at our Chicago branch last spring, I was given her name as one of our contacts who would now be my responsibility. I spoke to her several times over the telephone, and finally we arranged to meet in person.

Jackie was very open to the Gospel. It made sense to her, but she said that she wasn't ready to receive the Lord yet. She acknowledged her need but she also understood the cost — laying down one's own life in order to receive His. This idea of giving up her life frightened her. Like everyone before they come to that place of commitment, she wanted to remain in total control of her life. But she was feeling the tension of knowing the right course of action and not being ready to follow it.

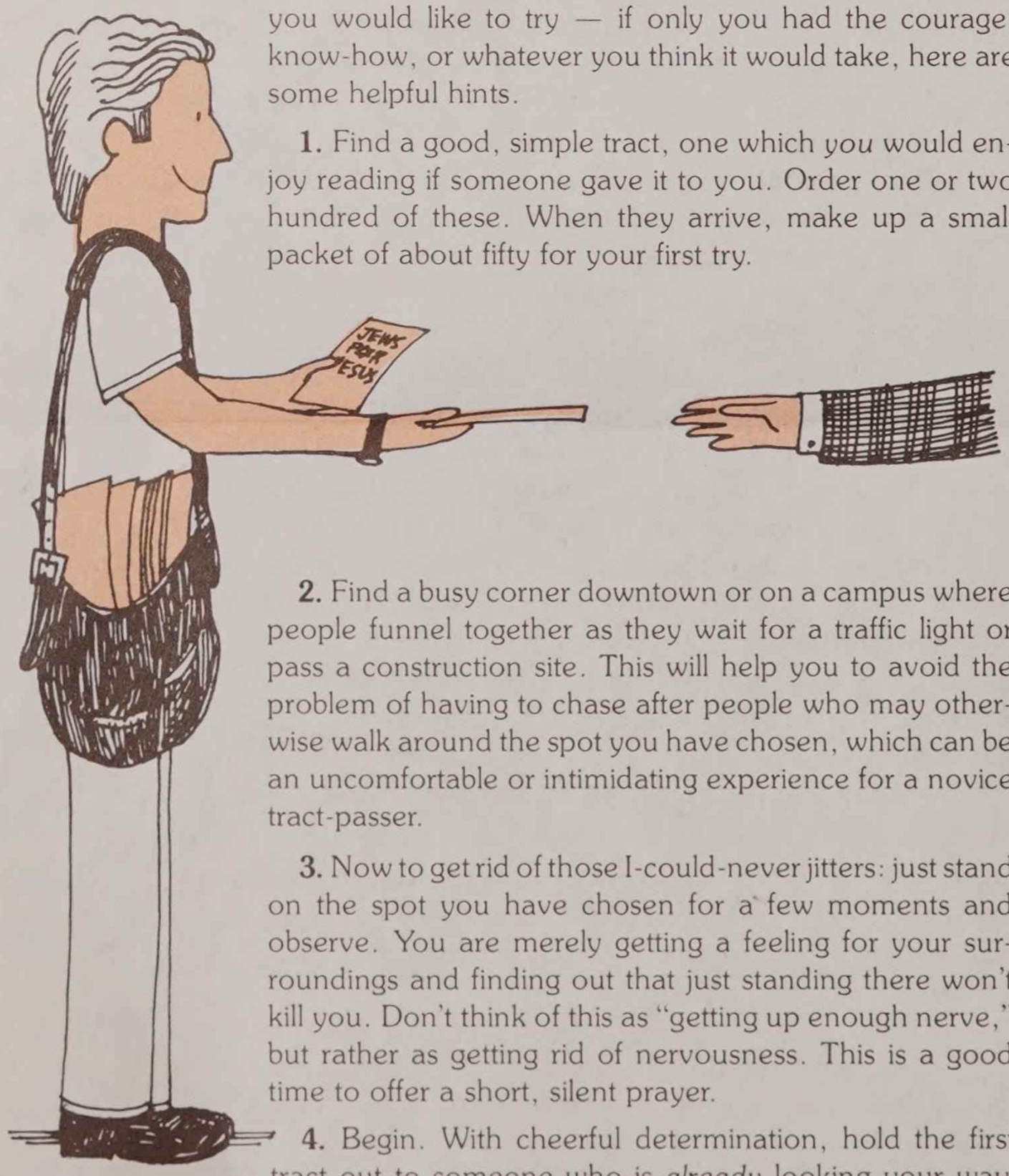
Two weeks after our first meeting, Jackie and I met again. Once more we discussed what it means to give one's life to God in Christ. Though she asked, *"How can I do that?"* she still admitted that she was not ready.

By now, Jackie and I were becoming fast friends, and when I arrived downtown to meet her the third time, she told me that it was her birthday that day. During our conversation I told her that this day could be another kind of birthday for her. She knew what I meant and nodded in agreement. I asked her if she was ready now to receive the Lord into her life, and this time she said, *"Yes, I'd like to do that."* And she did! We prayed together in a crowded restaurant in busy downtown Chicago, and Jackie was born again.

Jackie and I are continuing to study the Bible together. This time it's not to show her that Jesus is the Messiah, but to help her to grow in her relationship with Him. Like many Jewish people who come to Christ, Jackie finds studying the Bible, going to church, and talking abut Jesus somewhat alien to her previous lifestyle. But she knows that it's right, and it's the desire of her heart to pursue those things now that she has committed her life to the Messiah. **Let's pray that she will grow in her love for God, and that through her, He will draw others to Himself.**

HOW TO HAND OUT BROADSIDES (TRACTS) By Cynthia Goldstein*

Are you one of those people who love the Lord, but don't think you could ever hand out Gospel tracts? If you would like to try — if only you had the courage, know-how, or whatever you think it would take, here are some helpful hints.



1. Find a good, simple tract, one which *you* would enjoy reading if someone gave it to you. Order one or two hundred of these. When they arrive, make up a small packet of about fifty for your first try.

2. Find a busy corner downtown or on a campus where people funnel together as they wait for a traffic light or pass a construction site. This will help you to avoid the problem of having to chase after people who may otherwise walk around the spot you have chosen, which can be an uncomfortable or intimidating experience for a novice tract-passer.

3. Now to get rid of those I-could-never jitters: just stand on the spot you have chosen for a few moments and observe. You are merely getting a feeling for your surroundings and finding out that just standing there won't kill you. Don't think of this as "getting up enough nerve," but rather as getting rid of nervousness. This is a good time to offer a short, silent prayer.

4. Begin. With cheerful determination, hold the first tract out to someone who is *already* looking your way. (Later on you can discover your own methods of getting a person's attention.) Try to look confident that the person will take the tract, and he or she probably will!

5. As you hand a person a tract, smile. You might say something like *"Have you read this yet?"* Seasonal greetings are always appropriate, like *"Merry Christmas," "Happy New Year," "Happy Thanksgiving,"* etc. You could try *"Good morning/afternoon/evening,"* or *"Nice day today"* (in which case, be sure it's not raining, hailing, or snowing). If you wrote the tract, you might say, *"I wrote this myself,"* or if you didn't, *"A friend of mine wrote this."* Any kind of small talk will set you and the recipient at ease.

6. If the tract is turned down, do *not* look regretful or disappointed. If you do, the next person will accept the previous judgement against you and also decline to take it. Instead, withdraw your hand as soon as possible if the tract is not taken. Then hold it out again to the next person who comes along. If *you* act and look like what you are handing out is important, most people will accept it.

Most of all, remember that rejection hurts, but the part of us that hurts is only pride — which probably could use a trimming! In a real sense, it takes more humility than bravado to hand out tracts. At Jews for Jesus it's not our "bravery" that makes us hand out tracts in public. We do it because we recognize the need for someone to reach out in this way, and because we enjoy the results we see from this type of ministry. That's our motivation. We invite all Christians to join us in receiving the blessings of serving God in this way.

*Cynthia has left the Jews for Jesus staff along with her husband, Joel, so that he might attend Regent College in Vancouver, B.C.

A DIFFERENT KIND OF STREET MINISTRY

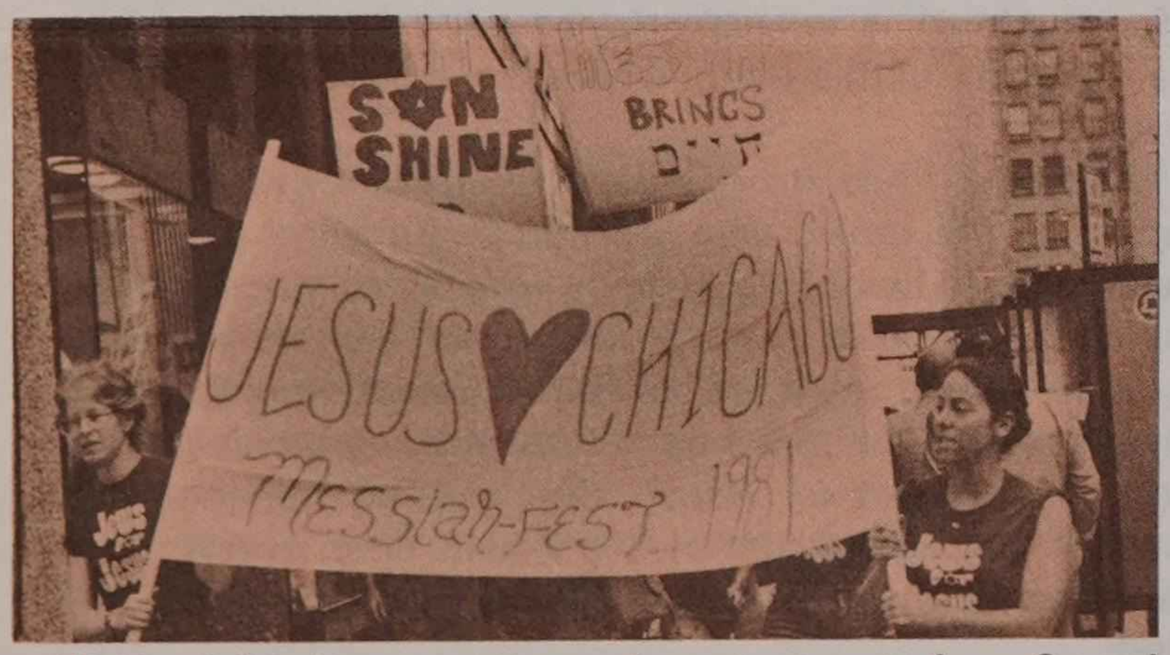
One of the chief problems in an evangelistic ministry like ours is getting the attention of those to whom we would speak. Most often, they don't seek us out. We must go out to find them.

How do we get their attention? It's all too easy for them to ignore someone quietly passing out tracts; and they might consider a lone street preacher as someone who is either a rabble rouser or somewhat mentally unbalanced. We've developed a technique that's designed to catch the attention of a crowd and then direct that attention to Jesus. We call it a Gospel parade.

The method is light-hearted and appeals to the childlike zest for humor and fun that's inherent in most people. But the message of salvation is serious. We use placards, banners, drums, costumes whenever possible, and sometimes white face paint in the style of a mime. For some of our past Gospel parades we've used Uncle Sam, Statue of Liberty, and Spirit of '76 costumes. At other times we've dressed everyone in "prophets' costumes" — loose homespun garments with rope belts and sandals — and had them carry shepherds' staffs.

An effective Gospel parade involves proper training, good singing, and street testimonies at the end of the "parade route." It takes at least twenty people. At our Chicago branch we have more than that number when both of our Chicago-based mobile evangelistic teams are in town. Recently when both the Liberated Wailing Wall and the New Jerusalem Players were back in the Chicago area, they joined forces with the rest of our Chicago staff to make this kind of a special statement of faith to the Windy City.

They made posters and placards, learned a new Gospel song and some slogans to chant, and converged on downtown Chicago during the lunch hour. Hundreds saw them as they marched around a three-block area, then stopped at Daley Center where many people sit and eat their lunches. The group sang some Jewish Gospel songs and presented a dramatic skit, known as parabolic preaching. They also gave street testimonies. A large crowd gathered, and they were able to hand out many tracts. We feel that much interest in the message of Christ was stimulated, which hopefully will bear fruit in the weeks and months to come.

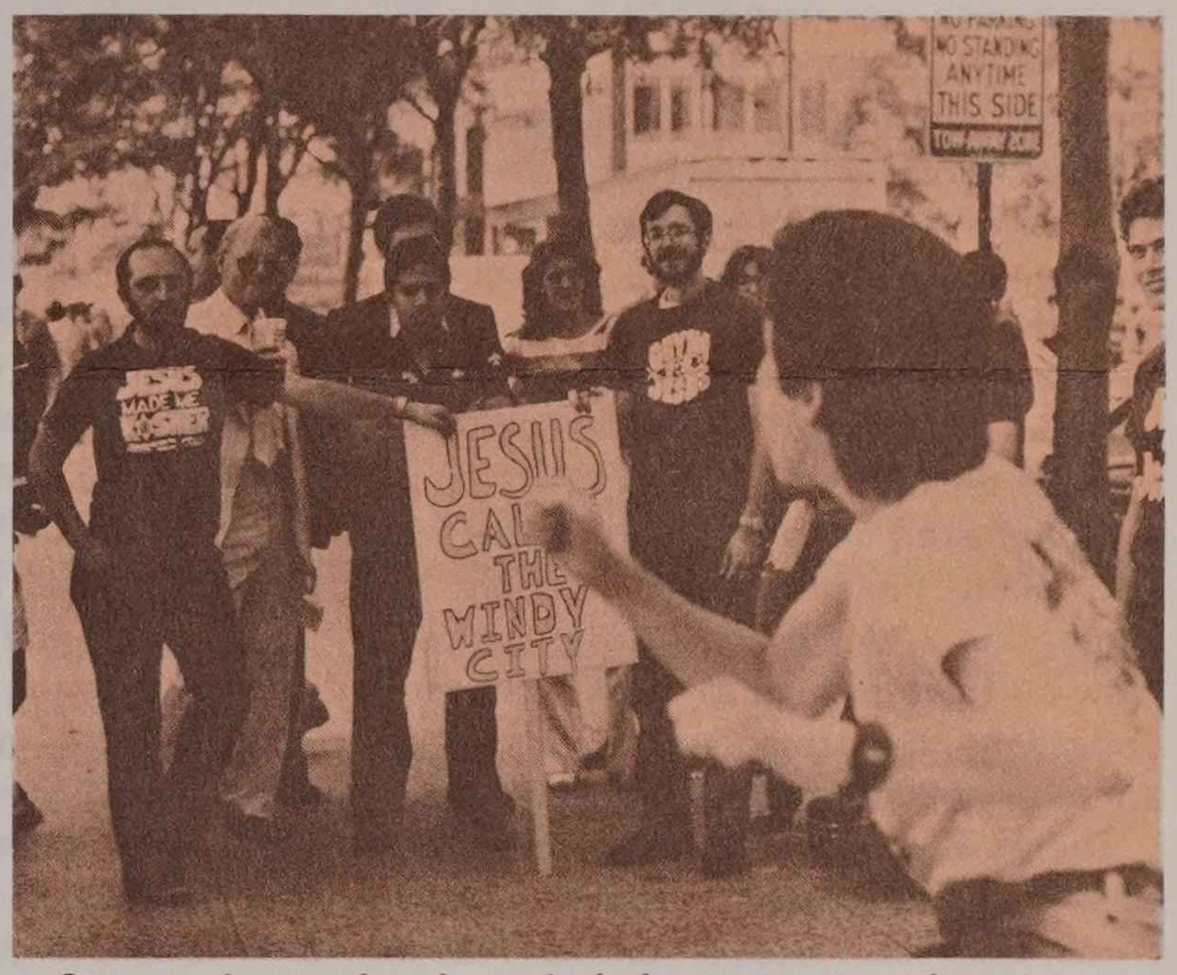


Highly visible banners were an important part of our Gospel parade in Chicago.

Sometimes we're asked why we do what some consider to be strange things — like marching in these parades, putting on "white-face," or acting in other ways that to their way of thinking make us appear foolish. Our answer is that we don't mind appearing to be fools through these attention-getting activities. Sometimes that's the *only* way we can reach some people.

To explain this philosophy further, here's a statement from one of those on our staff who took part in that recent Chicago Gospel parade. Beverly Brodkin, a member of the New Jerusalem Players, wrote:

"Ever since I can remember, I've always wanted to perform in public. It was my desire to reach people with a message that would move them, shake them up, bring tears to their eyes. Of course I also hoped that after I moved them so profoundly with my soul-shaking performance, they would absolutely love me.

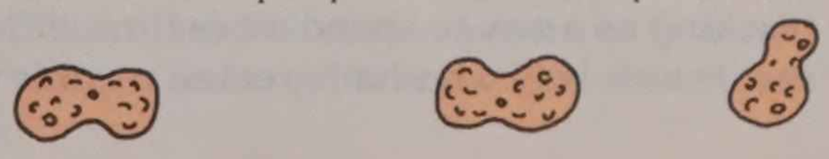


Our people stand and watch during a street testimony to encourage others to stop and listen, too.

Well, that's not how it is when I'm giving a street testimony with Jews for Jesus. People aren't flocking to the street corner for our 'opening performance.' Nor are they paying $20.00 a ticket to see how we emote. A street testimony is a short attention-getting parable that glorifies our Lord Jesus Christ, rather than the one who is giving the dramatic presentation. It's done on a busy sidewalk, usually at lunch time, in a major city or on a heavily populated college campus. We usually move about very rapidly, and we practically scream at the tops of our lungs in order to be heard over the din of the passing traffic. A casual observer might say that we were making fools of ourselves, and in a sense, that's true.

We're willing to make fools of ourselves at first — a perfect fool, jumping up and down, using attention-getting devices in front of a less-than-captive audience. If we *didn't* look ridiculous, they probably wouldn't stop to watch or stick around to listen. Aha! That's the method to our seeming madness. That clowning is a means of proclaiming the Gospel to those who might ordinarily never step inside of a church or stop to listen to a serious sermon.

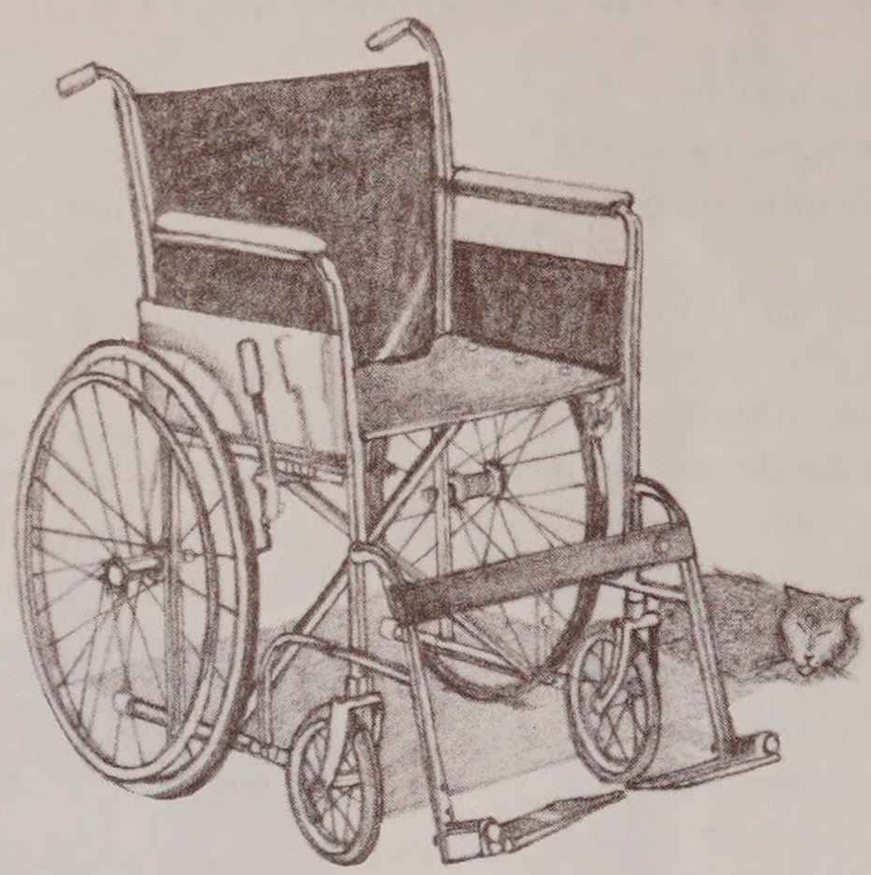
Yes, there's a method to our 'madness,' and a glory in the humiliation of making fools of ourselves for Christ. It's the glory of knowing that we're bringing the message of eternal life to a dying world. And besides, street testimonies are not all that bad. Sometimes people even throw peanuts!"



NURSING HOME MINISTRY By Stephan Stern

An area of my ministry with Jews for Jesus that gives me great satisfaction is my weekly visit to a certain nursing home. The longer I involve myself with these sometimes forgotten citizens of our society, the more I seem to enjoy it.

When I think back to the time I first began ministering to them, I remember how apprehensive I was. I guess it was because I had never really been around older people very much. As a child, I didn't have much contact with my grandparents, probably because they lived so far away. My mother's parents lived in Israel, while my father's family lived in Brooklyn, New York. I've seen each set of grandparents only once in my entire life. Consequently, until I began this nursing home ministry, I had never developed an appreciation for older people, nor did I know exactly how to relate to them.



As I entered the nursing home that first day, many thoughts raced through my mind: Can I identify with older people? How do I get through to them? Can they understand the message of the Gospel, or are most of them senile? Will I like them?

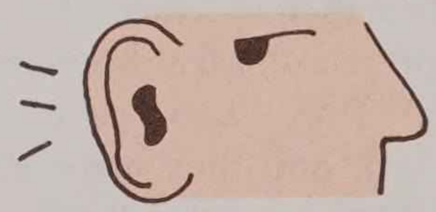
There were about twenty-five senior citizens, most of them seated in wheel chairs. Their faces looked blank as I read to them from the book of Genesis. I felt like I was talking to myself, or into thin air. They didn't seem to comprehend what I was saying, and my fears that they wouldn't understand me or the Gospel message seemed to be confirmed.

But that was only the first time. As I continued going to the nursing home week by week, I noticed that the more I came to teach them, the more they understood what I was saying. Little by little, they got to know me, and I got to know them. And as I got to know them better, I realized how much they appreciated my weekly visits, and how much they were grasping the Bible lessons. My love and respect for these senior citizens deepened week by week.

Now several of them have made commitments to Christ, including one lady who, when I first approached her about making a decision, said, *"No! I don't believe in Jesus!"* She tensed up as she said this, and anger filled her face. Yet several weeks later when I approached her again, her face expressed joy and she said *"yes."* The next time I visited her, her face lit up, and she greeted me with a big hug and a smile.

As I look back on my months of ministry at the nursing home, I thank God for all that I've learned. I've come not only to respect and appreciate these older people, but to love them with real Christian love. I've realized how much they appreciate my love and concern, and I've seen them respond to Christ because they sense *His* love for them. I praise God for the opportunity to share His love with these all-too-often-forgotten members of society. God has cleared away the fears and misconceptions I used to have about senior citizens. He has shown me that I can relate to them because *He* is able to reach them. Most of all, I know that He loves them and wants to express that love through those of us who already know Him. **Won't you pray for all of us Jews for Jesus staff workers who visit nursing homes each week — that God will use us, and that He will open the hearts of these often sick and lonely people to receive the Messiah and the eternal life He offers them?**

GOSSIPING THE GOSPEL By Zhava Glaser



As we walked into the synagogue, our faces turned red as we realized that we had missed the service. While we were going in, everyone else was going out! My team, the Liberated Wailing Wall was ministering in Omaha, Nebraska, and I had wanted our hostess to experience a Jewish worship service. What should we do now? According to "Jewish Standard Time," one usually arrives at most functions "fashionably late," but the synagogue service had been abbreviated that night to the point where for us "fashionable" turned out to be "embarrassing."

"Let's go in anyway," I said, and we walked in just in time for the "schmoozing," the social time after the Friday evening service.

"Excuse me," a Jewish lady tapped me on the shoulder. *"Are you a ballerina?"*

I don't know what gave her that idea, but I answered, *"No, I'm not, but I am in a group that's here in Omaha singing... and my friend here is a trucker!"*

My hostess, the trucker, certainly didn't look the part. She had been a nursery school teacher but had taken to trucking as a way to spend more time with her husband. To the Jewish lady who had greeted us, this was fascinating.

"I've got to take you to meet the rabbi," she said. *"Rabbi! You'll never guess what this young lady does for a living..."*

The rabbi was fascinated, his wife was fascinated, and before we knew it, several others also gathered around to hear the story of this visitor who was a very feminine truck driver.

Meanwhile, I had struck up a conversation with another woman in the crowd who insisted on knowing precisely what I did for a living. We try to be very tactful whenever we visit a synagogue so as not to antagonize anyone or create an unintentional scene, so I hesitated for a moment. Then I whispered into the lady's ear, *"Don't tell anyone, but I'm a Jew who believes in Jesus!"* She assured me that she wouldn't, but I guessed that in a week's time, everyone at that synagogue would know. I could picture the scene in my mind:

"Rabbi, do you remember that lady trucker who came to services? Well, you'll never guess what her friend does for a living! Now don't tell anyone, but . . !"

It wasn't planned that way, but I'm thankful for this chance to "gossip the Gospel" to some Jewish people. And it happened because of one unusual and colorful person in the body of Christ — my hostess, the trucker!

IS ANYONE OUT THERE INTERESTED?

By Ellen Zaretsky

One of my tasks as a Jews for Jesus missionary in New York City is to telephone people to talk to them about Jesus; and it's not always easy! My phone contacts are usually those whom one of us has met while handing out literature, or those who have expressed an interest by calling our office. Sometimes the name of a Jewish person is given to us by a concerned Christian friend. Regrettably the people I call are not always happy to hear from me, as you might easily ascertain from hearing the following conversations.

"Hello, Paula? My name is Ellen Zaretsky, and I'm with Jews for Jesus here in New York City . . ." CLICK!

"Barbara? This is Ellen Zaretsky. I'm the one you talked with this afternoon when you called our Jews for Jesus office."

***"What?** I never called — somebody must be playing a joke! And I'm certainly NOT interested!"* CLICK!

"Hello, Linda? My name is Ellen Zaretsky, and I'm with Jews for Jesus. I'm calling to . . ."

"Lady, you got the w-r-o-n-g person!" But then with perfunctory etiquette, she thanked me for calling before I heard that all-too-familiar CLICK!

"Hello, Mrs. Cohen? My name is Ellen Zaretsky, and I'm with the Jews for Jesus in New York City. I'm . . ."

"I'm not interested! I'm . . . I'm . . . I'm . . . TAKE ME OFF OF YOUR MAILING LIST!" CLICK!

(I guess that was all she could think of to say. She wasn't ever *on* our mailing list!)

"Laurie? My name is Ellen Zaretsky, and I'm with Jews for Jesus. Steve Cohen told me he met you during our summer campaign, and . . ."

"I'm no longer interested. I'm very much against my own people proselytizing other Jews! — But I did like Steve Cohen. Goodbye!" CLICK!

Sometimes it's really difficult to continue calling after a number of negative responses. I find myself feeling frustrated and sad, wanting to yell, *"Isn't anybody out there interested? I have good news to tell you!"* Then I remember that I'm not responsible for a person's reaction to the Gospel. My responsibility is to keep on calling to find those with whom God is working, like these who *were* interested:

"Hello, Carol? My name is Ellen Zaretsky, and I'm with Jews for Jesus in New York City . . ."

"Oh, hi! I'm so glad you called!"

Two of her friends had been witnessing to Carol. She was open to what they were saying, but wanted to talk to a Jewish believer who would know firsthand about the struggle she was undergoing in even considering Christ. She hadn't known anyone to contact, and then I called!

"Hello, Evelyn? This is Ellen Zaretsky with Jews for Jesus. I met your husband recently, and he said you might be interested in talking with a Jewish person who believes in Jesus."

"Oh, he told me about meeting you. I was hoping you'd call! I've been reading the Bible a little lately, and I'd like to talk to someone about it."

"Hello, Judy? This is Ellen Zaretsky. I recently met a friend of yours, Janie." (I had decided to tell her that I knew her friend *before* I told her that I was with Jews for Jesus.) At my mention of her friend, she responded warmly.

Then I said, *"I'm with Jews for Jesus in New York City."*

SILENCE.

"Judy, . . . Janie thought you might be interested in hearing from someone Jewish who believes in Jesus, and that you might want to receive some of our literature."

"Well," she said, *"it's interesting that you should call. Janie came to visit a couple of weeks ago, and we talked quite a bit about her faith in Jesus. I don't agree with her, but I must admit that I'm fascinated with what's happened in her life. We've known each other since we were six years old, and we're now in our mid-thirties. Yes, I guess I would like to receive some of your literature."*

I sent Judy some literature, and she's expecting me to call her again to talk about what she's read.

Then there's the other kind of phone conversation where inquirers call us, and we're the ones to respond. Sometimes these are sincere inquiries; at other times they may be probes for bits of information in order to disrupt our work or to try to discredit us in some way. For security reasons, we must be wary with unknown callers until we establish their sincerity, so one day when I received a phone call from a Jewish girl that sounded like a probe, I was immediately on my guard.

"Hello," she began. *"I have one of your pamphlets, and I noticed on the back that your zip code is 10023. I work on West 72nd Street, and my office zip code is 10023. Where are you?"*

Now it's no secret to sincere inquirers where our office is located, but my immediate defensive reaction was, *"So why do you want to know?"* I restrained myself from saying that, and instead redirected the conversation.

"Where did you get one of our pamphlets?" I asked.

"A friend gave it to me. Where is your office?"

"Which pamphlet is it?"

"It's one about Passover."

"Oh, yes. What did you think of the message — that is about Jesus being the Messiah?"

"Well, I have been doing a lot of thinking about Jesus lately, and I think I believe he is the Messiah. Is your office near me here where I work?"

"Would you like to get together with me to talk about whether or not Jesus is the Messiah?" I asked. She said that she would. Her name was Amy, and she worked about a block away from our office. We agreed to meet at a nearby restaurant at the dinner hour. I had thought that Amy was interested, but not yet a believer, but I found that she had already committed herself to Christ through a Gentile friend. This lady had given Amy one of our broadside tracts, and had encouraged her to call us so that she could talk with another Jewish person who believed in Jesus. Amy carried that pamphlet around for two weeks before calling us. I'm glad she did call, because we've been meeting on a regular basis, and I've seen her growing in her faith. She is becoming more and more grounded in the Word. **I would appreciate your prayers for her and others like her whom we reach with the life-giving message of Christ. And it wouldn't hurt to pray for encouragement for *us* as we dial those telephone numbers and hope for a good response at the other end of the line.**

THE SUFFERING SERVANT By Rachmiel Frydland

The subject was never discussed in my pre-war Poland Hebrew school. In the rabbinical training I had received, the fifty-third chapter of the book of Isaiah had been continually avoided in favor of the "weightier" matters. Yet, when I first read this passage, my mind was filled with questions.

The words are clear. The passage, actually beginning with the fifty-second chapter and verse thirteen, tells of an outstanding Servant of the Lord, one whose visage is marred beyond recognition as he is afflicted and stricken. He does not deserve any pain or wounds, but is wounded through *our* transgressions, bruised through *our* iniquities, and with his wounds *we* are healed. The text presents the suffering Servant of the Lord who dies as a sacrifice, a recompense for guilt. He is then buried with the rich and the wicked, but is gloriously resurrected. God permits His afflicted, yet ultimately exalted, Servant to endure this suffering in order to remove the sins of many. *"Who, then, is this Servant?"* I asked, and this is what I found:

The ancient Jewish commentaries with one accord noted that the context of this passage clearly speaks of God's Anointed One, the Messiah. The Aramaic translation of this chapter, ascribed to Rabbi Jonathan ben Uzziel, a disciple of Hillel who lived early in the second century, begins with the simple and worthy words:

> Behold my servant Messiah shall prosper; he shall be high, and increase, and be exceeding strong: as the house of Israel looked to him through many days, because their countenance was darkened among the peoples, and their complexion beyond the sons of men. (Targum Jonathan on Isaiah 53, *ad locum*)

> We find the same interpretation in the Babylonian Talmud: The Messiah — what is his name? . . . The Rabbis say, the leprous one; those of the house of Rabbi say, the sick one, as it is said, "Surely he hath borne our sicknesses." (Sanhedrin 98b)

Similarly, in the Midrash Rabbah, in an explanation of Ruth 2:14 we read:

> He is speaking of the King Messiah: "Come hither" draw near to the throne "and dip thy morsel in the vinegar," this refers to the chastisements, as it is said, "But he was wounded for our transgressions, bruised for our iniquities."

In the same manner also in a later homiletical interpretation, the Midrash Tanhuma states:

> "Who art thou, O great mountain?" (Zechariah 4:7) This refers to the King Messiah. And why does he call him the "great mountain?" Because he is greater than the patriarchs, as it is said, "My servant shall be high, and lifted up, and lofty exceedingly." He will be higher than Abraham who said, "I raise high my hand unto the Lord" (Gen. 14:22), lifted up above Moses, to whom it is said, "Lift it up into thy bosom" (Numbers 11:12), loftier than the ministering angels, of whom it is written, "Their wheels were lofty and terrible" (Ezekiel 1:18). And out of whom does he come forth? Out of David.

These are a few examples of the ancient interpretations that attributed Isaiah 53 to the suffering and exalted Messiah. Nevertheless, some of the later rabbis, though they were aware of these ancient interpretations, began to apply the passage to the sufferings of Israel. Among these rabbis was the famed Rashi (Rabbi Shlomo Itzchaki, 1040-1105). Rashi lived during an era when a degenerate medieval distortion of Christianity was practiced. His interpretation was motivated by his desire to preserve the Jewish people from accepting such a faith. Although his intentions were sincere, other prominent Jewish rabbis and leaders disagreed with him. Realizing the inconsistencies of his interpretation, they presented a threefold objection to it.

They showed that he contradicted the consensus of ancient opinion. Then they pointed out that the text is in the singular. Finally, they noted that verse 8 presented an insurmountable difficulty to those who would interpret the passage as referring to Israel. The verse in the Harkavy English translation,* revised in accordance with Jewish tradition and modern Biblical scholarship, reads:

> He was taken away from rule and from judgment; and his life who shall recount? for he was cut off out of the land of the living; through the transgressions of my people was he stricken.

Were the Jewish people, God forbid, ever cut off out of the land of the living? No! In Jeremiah 31:35-37, God promised that Israel would exist forever. The people of Israel are very much alive. Likewise it is impossible to say that Israel suffered for the transgressions of "my people," since it is obvious that "my people," refers to Isaiah's own people, the Jews.

Moshe Kohen, a fifteenth-century rabbi in Spain, explains the section thus:

> This passage, the commentators explain, speaks of the captivity of Israel, although the singular number is used in it throughout. Others have supposed it to mean the just in this present world, who are crushed and oppressed now . . . but these too, for the same reason, by altering the number, distort the verses from their natural meaning . . . having forsaken the knowledge of our Teachers, and inclined "after the stubbornness of their own hearts," and of their own opinion. I am pleased to interpret it, in accordance with the teaching of our Rabbis, of the King Messiah.**

For the same reason, Rabbi Moshe Alsheikh, Rabbi of Safed, late sixteenth century, points out this fact, saying:

> I may remark, then, that our Rabbis with one voice accept and affirm the opinion that the prophet is speaking of the King Messiah.**

Much to the point is the commentary of the great Jewish educator, Herz Homberg (1749-1841), who says:

> According to the opinion of Rashi and Ibn Ezra, it relates to Israel at the end of their captivity. But if so, what can be the meaning of the passage, "He was wounded for our transgressions?" Who was wounded? Who are the transgressors? Who carried out the sickness and bare the pain? The fact is that it refers to the King Messiah.**

In the ninth century, one of the greatest Jewish religious poets, Eliezer HaKalir, paraphrased the fifty-third chapter of Isaiah into rhyme and metric poetry. It is recited in the Yom Kippur (Day of Atonement) prayer of Kether:

> Messiah, our righteousness, hath turned from us: we are in terror and there is none to justify us! Our iniquities and the yoke of our transgressions He did bear for He was wounded for our transgressions: He carries our sins upon His shoulders, that we may find forgiveness for our iniquities and by His stripes we are healed. O Eternal One the time is come to make a new creation: from the vault of heaven bring Him up, out of Seir draw Him forth, that He may make His voice heard to us in Lebanon, a second time by the hand of Yinnon.***

The words of the prophet Isaiah are words of hope for Jews and Gentiles. We have a glorious future and an abundant present if we appropriate the salvation made possible by the One who "was wounded through our transgressions and bruised through our iniquities."

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*Hebrew Publishing Company, New York, 1916.

**Quotes from: Driver, S.R. and Neubauer, A. *The Fifty-Third Chapter of Isaiah According to the Jewish Interpreters*, Ktav Publishing House, New York, 1969.

***One of the Messiah's names according to rabbinic interpretation of Psalm 72:19.

TRADITION OR TRUTH?

Many Jewish people feel that it is an unpleasant encounter to be confronted with the message of Jews for Jesus. It is not our purpose to cause discomfort or disharmony, but to raise an issue that Judaism as an "ism" cannot answer. It is a question that must be answered individually by every Jewish person who hears us proclaim that Jesus of Nazareth is the promised Messiah of Israel. The crux of the issue is:

Will you maintain yourself as a Jew only according to the traditional teachings of the rabbis, or are you willing to break with tradition and allow God to reveal a truth that is apparently different?

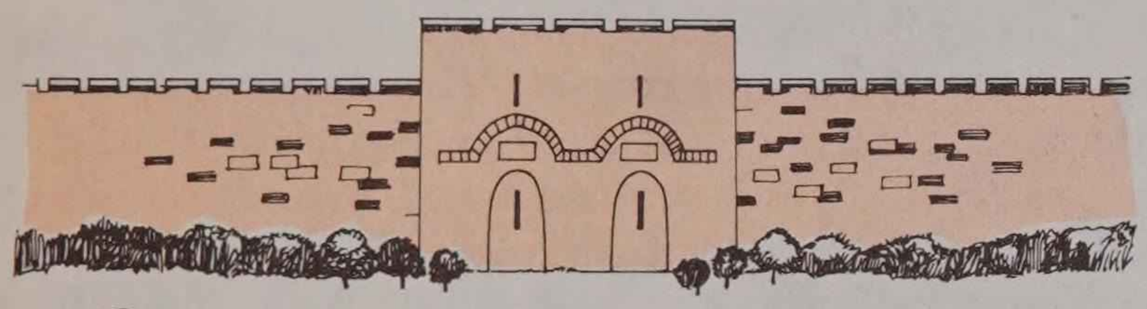
There can be no fence-sitting regarding such an issue, and it is this necessity of making a choice that engenders discomfort. Jewish history contains many such decisions and choices.

There would be no Jewish people today if Abraham had not broken with the tradition of his fathers to follow God out of Ur of the Chaldeans.

There would be no Torah (Pentateuch) if Moses had not stood against Pharaoh and the popular opinion of the Hebrews in order to initiate the Exodus.

If it had not been for the courage of Elijah in standing for the God of the Bible, all of Judaism would have become merely another cult of Baal.

God is still looking for people of prophetic courage to stand and be His witnesses. Now those who would be faithful to Him must be willing to find out that Jesus is the Messiah of Israel, and they must be willing to act courageously as they follow Him in the face of adverse public reaction.



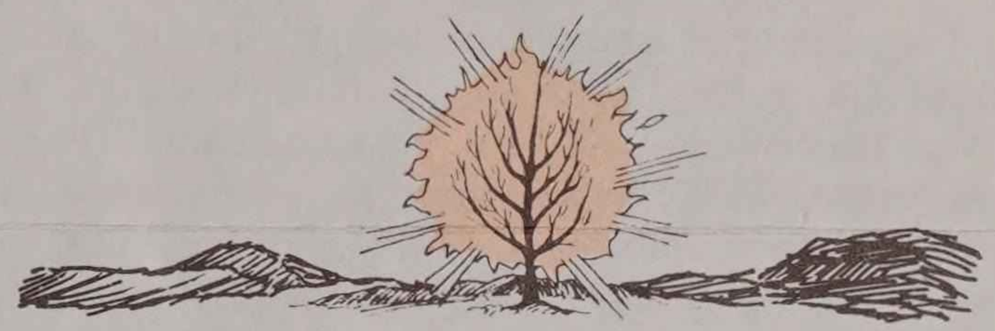
Enter into His gates with thanksgiving and into His courts with praise; Be thankful unto Him, and bless His name.

Psalm 100:4

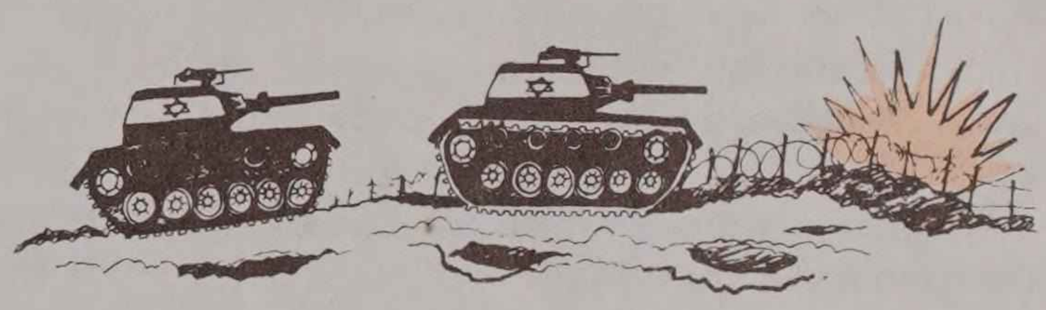
MARANATHA

By Ammi Adelstein

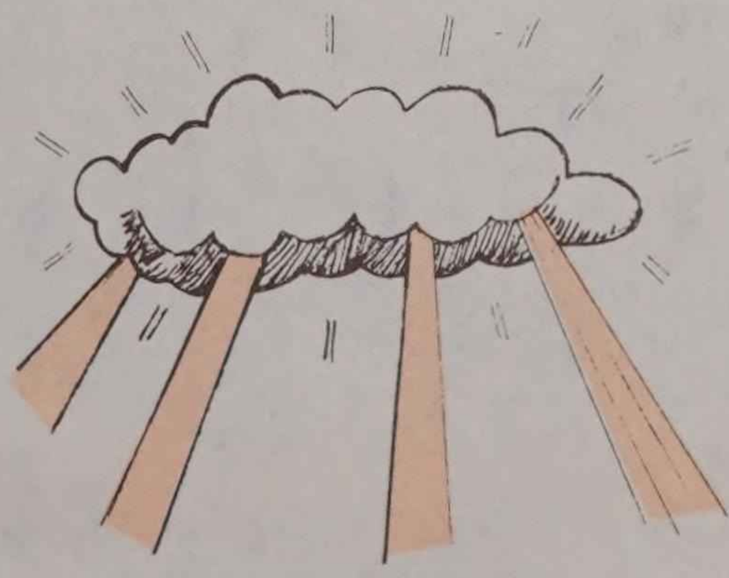
There was a voice
burning in the desert,
promising a home.
Today my people build tabernacles
in a foreign land,
and glance through makeshift roofs
at the stars.
Where is Messiah?
The stone of stumbling,
the rock of offense.



There is a land buried in war.
The shadows deepen,
and the blood of my people
cleaves to the ground
where our hope is rooted.
Where is our promise?
What heroes are these
on this battlefield?
People longing for a home.



There is a firstborn Son watching and weeping
Arms outstretched, he yearns to embrace.
My brothers, where is your faith?
Do you not recognize the Prince,
the Child of your Father's house?
Come, my people — come home.



NO TIME OFF FROM BEING FOR JESUS

Missionaries are just ordinary people. When the members of our Jews for Jesus staff are not at work, they live much the same way as others do. We all have to do the laundry, buy the groceries, pay the bills, and deal with the mundane tasks of life. But these commonplace situations where we rub shoulders with the world often present opportunities to share the Good News of Jesus. Here are two examples of such "off-duty" witnessing. — THE EDITOR

ALL THINGS WORK TOGETHER . . .

By Chava Baker

Sometimes I'm surprised at the way God uses specific incidents to boost our faith. He takes unhappy situations and turns them upside down — really *right side up*. I've always thought of Romans 8:28 as referring to major events in life, but I've come to see that when God says that all things work together for good when we love Him, it applies to the small things of life, as well as the big ones.

One evening my husband David and I were feeling rather discouraged; besides that, we had so much to do that it was going to prevent us from spending our usual Thursday night together. David had to work late at the office, and I had to go to the laundromat. I let David know that I was leaving the house so that he could work uninterruptedly at home rather than the office if he preferred. To my surprise, about a half hour after I arrived at the laundromat, David came in, bringing along some correspondence he could do while I washed clothes.

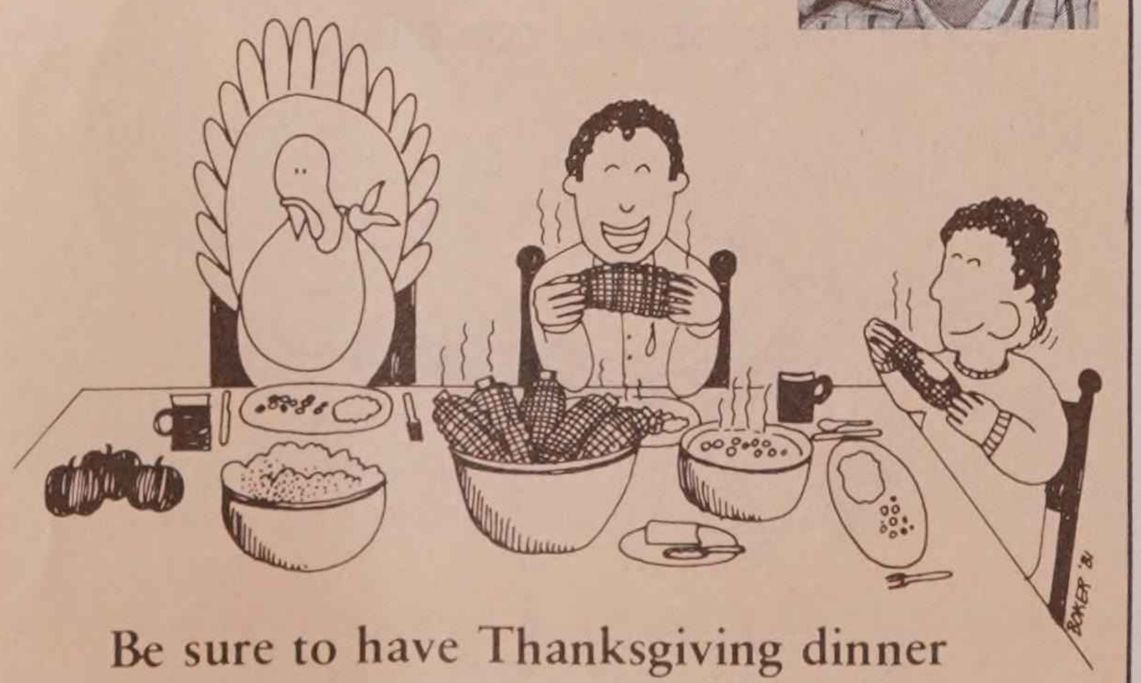
Not far from this laundromat there is an Orthodox *yeshivah* (Jewish school), and several of the young male students were there to do their laundry, too. David started a witnessing conversation with one of them. Soon a few others joined in, and they really got into it. They were still talking long after I had finished folding our laundry and had already put it into our car. I came back, sat down next to David, and listened and silently prayed as he talked to them about Jesus.

Those young men got to hear of their Messiah, and that was blessing enough. But it really warmed my heart to see the sparkle in David's eyes and his joy in the Lord as he spoke to those Orthodox Jewish students. God took an evening when we were down and lifted us by an opportunity to share the most important thing in our lives, our faith.

ADVICE

Dear Boker: Do you have any special advice for turkeys? — **Tom**

Dear Tom: Yes, I want to make a very important point . . .



Be sure to have Thanksgiving dinner with VEGETARIANS.

HOW I SPENT MY VACATION

By Lori McHugh

After seven months of serving with Jews for Jesus, my husband Tom and I had our first vacation. I was really looking forward to going home, seeing family and friends, and just forgetting about "work" for a while. How wonderful it would be just to relax and be like any other person! For a week, I could sleep late, not be bombarded with questions, drive an unmarked vehicle down the street, not get stared at, and simply be myself.

During our visit, my parents had arranged a holiday cookout, or rather a "cook-in," since it was raining. The house was filled with people — aunts and uncles, cousins, grandmother, friends — and suddenly I became painfully aware that all these people for whom I cared so much were unbelieving Jews who needed to hear the Gospel. These were the very ones whom we hope to reach with our ministry, and here I was in the midst of them!

Since Tom and I were the "guests of honor," it was natural that we were also the center of attention. There were so many questions: *"So tell me, where have you been?" "Have you met any interesting people?" "Do you get enough to eat?"* After a while, the conversations turned to spiritual matters. My great-aunt was telling everyone that she had gone to a Jews for Jesus banquet in Ft. Lauderdale and had heard the most interesting speaker talk about a Jewish man named Paul who also believed in Jesus. My grandmother asked me how God enabled me to love and forgive others when they wronged me, then commented that there just might be something right about taking God at His word. I even heard my father explaining to his friend that his daughter was a Jew who happened to believe that Jesus was the Messiah. When his friend objected to that statement, my father defended it by saying that the Jewish Scriptures do seem to point to Jesus! Another friend, after talking casually for a while, asked, *"Say, would it be possible for me to get some of the literature about what you believe? I'd be interested in reading it."*

My whole vacation was filled with answering questions, explaining Scriptures, and giving my testimony. Before I knew it, the week was over and it was time to fly back to Chicago to rejoin our team.

Now that I think about it, I didn't "get away" from anything at all. I realized more than ever that as believers, we should never be "on vacation" from doing the work of an evangelist. Paul wrote to Timothy, *"Preach the word; be diligent in season, out of season . . ."* (II Tim. 4:2). And I Peter 3:15 reminds us to *". . . 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."*

JEWS FOR JESUS newsletter

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HOLY INTOLERANCE by Moishe Rosen, leader of Jews for Jesus

For though I made you sorry with a letter, I do not repent, though I did repent; for I perceive that the same epistle hath made you sorry, though it were but for a season.
Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.
For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death.
II Corinthians 7:8-10

There are certain oft quoted proverbs and admonitions which are not in the Bible. One of these is "God helps those who help themselves." Most would agree that self sufficiency and independence are admirable traits when compared to laziness. However, the believer who trusts in God should make himself dependent upon our heavenly Father, not independent of Him. The Christian should remember the sufficiency of God's provision.

Other accepted proverbs are even less acceptable. Two that come to mind are "It's none of my business" or "Mind your own business." Accepting your fellow man is good and admirable, and malicious intervention in another's life should be avoided, but the Bible doesn't call on us to be tolerant of another's "business." It calls on us to be loving, and oftentimes, love leads us to be unpleasant and intolerant.

Several months ago there was a scandal at West Point Military Academy. Scores of students broke the code of honor. The military code of honor is that a cadet should not lie, cheat, or steal, and an honorable cadet should not tolerate those who do. Most of the cadets charged with violating the code of honor did not lie, cheat, or steal. However, they knew that other cadets were guilty of these violations, and they tolerated it.

Our civil law demands a certain intolerance as well. When we have knowledge of a felony and are in a position to expose it, but we accept or aid that criminal instead, we become accessories in the crime.

The Apostle Paul wrote some very sobering words to the people at Corinth. He could not remain true to the axioms of God and say "It's none of my business." He saw things which could not be tolerated, and he took a stand. He recognized that he was joined to the people of Corinth in Christ. **In love he was intolerant, in love he rebuked their immorality and heretical practices, and in love he called on the Corinthians to repent.**

The reaction to this call for repentance was not what we would welcome happening to ourselves. The church didn't politely thank him for doing the right thing and gush forth gratitude. No! Instead some of those who were too comfortable with the sinful practices in the church challenged his right to speak with authority, and disputed whether or not he was truly an apostle.

It's not always easy to be loving and so we've developed another maxim of our times that says, "The truth hurts." However, that's contrary to what Jesus says, *"Ye shall know the truth and the truth shall set you free."*

Truth might make us uncomfortable. But that's not the hurt. The hurt is because men love darkness rather than light. One of the most uncomfortable truths is that all men are sinners. In my own situation, I see the discomfort of this felt by some Jewish people. When a Christian will proclaim the need men have for Christ, some will say, "You see, those Christians are against the Jews. They are calling us sinners." The Bible doesn't say "Jews are sinners." It declares that ALL MEN ARE SINNERS.

No Christian likes to be accused of being intolerant. No Christian likes to be represented as a prosecutor, and fortunately, *no* Christian *needs* to stand as a prosecutor. The God of Abraham, Isaac, and Jacob is neither prosecutor nor persecutor of any people. He is the eternal judge. As every man comes before the eternal bench, he is accused by Satan, the "god of this world."

If we're to call people to repent from their sins and accept the Lord Jesus, we're not to persecute them, nor are we to prosecute them, but rather we are to point them to the eternal advocate, our Lord Jesus Christ. He can set them free because he paid the penalty at Calvary.

Nevertheless, some people will be offended by the truth we preach and think of us as being accusers. No doubt, we would get along much more comfortably in this world if we would regard the spiritual condition of others as being "none of our business."

We would have more friends if we didn't point out that our friends are sinners in need of salvation. But what kind of love would that be? The inerrent word of God tells us *"He that knows to do right and does it not, to him it is sin."* **For us to tolerate sin for the sake of friendship is to violate the Christian code of honor.**

God does not help men help themselves to be rid of sin. Reform won't do it. Human effort will avail nothing. **To be tolerant of a man's effort so that he doesn't see Christ is not showing love for another . . . only Christ can cleanse from sin. One of the most unloving things a Christian can do is to know this truth and not speak it.**

In Jews for Jesus we often find that some are angry at our message and some who call us fanatics. We pray that our witness is always by the Spirit of God and expressed in love. With you as our co-workers, we stand together to preach this message of truth to the world. To the glory of God, may He guide all of us not to tolerate the ungodly "wisdom of the world" but rather to send us a Holy and loving intolerance.

PASSOVER, OR IT SHOULDN'T EVEN HAPPEN TO AN EGYPTIAN is the broadside you'll find enclosed this month. We're sending it early enough for you to order a handful from our headquarters. Why not send them to Jewish friends around Passover time (April 3rd)? We hand out thousands of copies of this gospel tract on street corners and campuses across the country. Recently we heard from a friend who, while touring in *Egypt,* found a copy laying face up on a Cairo street. Order today (100 broadsides - $1 plus $1.32 postage) and see what kind of interesting witnessing situations you get into!

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INQUIRY IN ILLINOIS

Avner Boskey writes for the Liberated Wailing Wall:

A small group of people clustered around our piano after the Liberated Wailing Wall rally at the University of Illinois at Urbana. Some were arguing, others listening. I put down my mandolin and approached one of the students standing at the edge of the crowd.

"What did you think of our presentation?" I asked. (Not a very witty question, mind you, but good enough to open a conversation.)

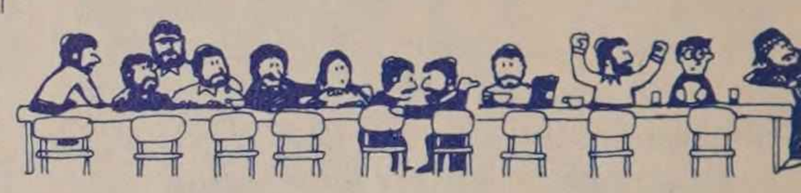
"If you really want to know, it made me furious, and maybe that's a good thing!"

Dave, a student at the University, told me that at first he was very angry to see our Jews for Jesus logo. He thought that we had no right to call ourselves Jews. I asked him how he would define a Jew, and he said he wasn't quite sure. As the conversation progressed, Dave remarked that he was ignorant of Jewish definitions and culture, and the very anger he felt towards us caused him to re-examine how he felt towards his Jewish identity.

"But how can you believe in Jesus when so many millions of our people have been butchered in Christ's name? You must really have no grasp of the situation. . ." I shared with Dave how my relatives in the Ukraine had perished in pogroms in the 1900's and in Babi Yar during World War II, and all this suffering was *supposedly* in Christ's name! Nevertheless, in spite of all the suffering and prejudice, Jesus Christ was able to cleanse, forgive and renew our lives and channel our hatred into love. I also drew Dave's attention to one of the members of the Liberated Wailing Wall, Jeffrey Branman. When Jeffrey had first seen us at his local college in Southern California, he had screamed, shouted in our faces, and raised such a fuss that our concert had to be halted.

I pointed Jeffrey out to Dave and said, *"When Jeffrey first saw us, he, too, was furious, but he began to wonder if his blind fury was in fact prejudice, not only against Jews for Jesus, but against God as well! Now Jeffrey stands with us, recognizing Jesus as Messiah and commiting his life to God's watch-care. Perhaps you too, will ask God to reveal to you if Jesus is the Messiah."*

Dave thanked me and in leaving, explained that he had a lot to think about. Pray with me that his thoughts will turn towards God, and that the Wonderful Counsellor will open his heart and mind to God's salvation.



AN ANGRY Y

I never wanted to be a Christian. To me, Christianity was a jumble of conservative strangeness and idiotic fantasy, straight dress and subdued behavior, Santa Claus and Easter bunnies, and an occasional anti-Semitic comment. I had a distaste and distrust for Christians — which to me meant most gentiles.

I wasn't raised with strong Jewish ties or taught to be prejudiced. In my home the arts were stressed. My Jewishness, besides religious school, meant my heritage and culture more than my worship. My life centered around learning to appreciate the world around me more than learning about the God that created that world. Theater became a dominant factor in my life when I was in junior high, and I realized this was what I wanted to do with my life. I viewed acting as my contribution to mankind. I wanted to master the art. I wanted to bring joy and sorrow and a longing for an idealistic world.

I went through high school and college continually trying to carve out my own world . . . a world that excluded everything but theater. But the heat of the footlights grew hot when I stood in front of them alone . . . I needed love and acceptance, and I wanted to learn to love others. I knew myself to be humanistic, a person who cared, a person who wanted to better the world, yet I always felt alone on the stage of life.

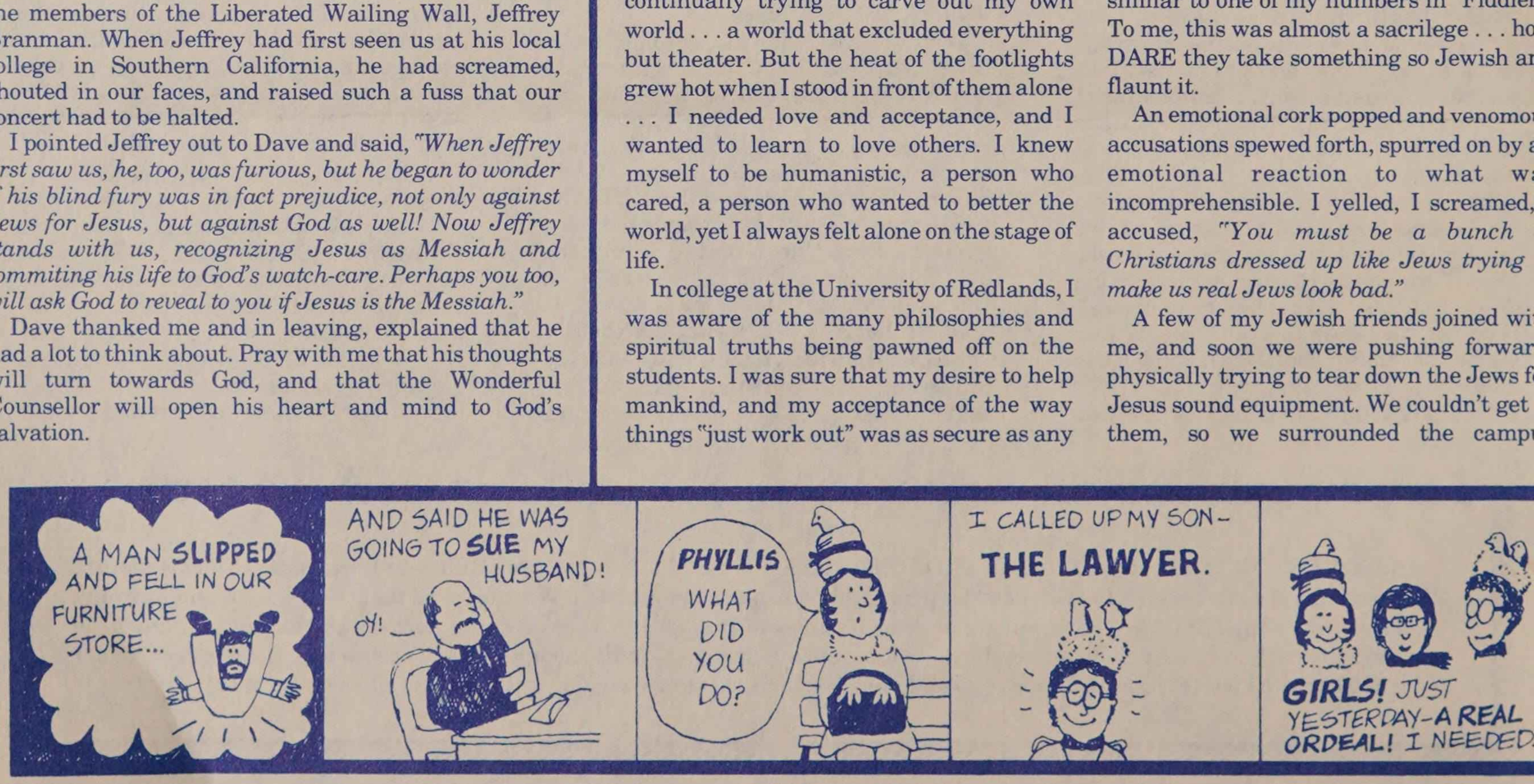
In college at the University of Redlands, I was aware of the many philosophies and spiritual truths being pawned off on the students. I was sure that my desire to help mankind, and my acceptance of the way things "just work out" was as secure as any person could be. I didn't want anyone to la his trip on me! I wasn't about to upstaged.

I grew more concerned for the wor around me. I grew in my commitment make things better. I grew in my acti ability. I even played the leading role Tevya in "Fiddler on the Roof." I was involved in that role as a "good Jew" that considered myself a defender of the fait **However, I wasn't prepared for a surpri ing attitude I saw in myself . . . intole ance and hostility to the gospel.**

This hostility didn't have to look far find a target. One day I sat eating lun and watched six people set up sou equipment in the cafeteria. I only vague listened, but moved closer in when I sa that in addition to music they were usi drama. When I got close enough, I saw th were Jews for Jesus! I stood by maki snide comments to myself about wh lamebrains these people must be . . . th they had the gall to sing a song that w similar to one of my numbers in "Fiddle To me, this was almost a sacrilege . . . ho DARE they take something so Jewish a flaunt it.

An emotional cork popped and venomo accusations spewed forth, spurred on by emotional reaction to what w incomprehensible. I yelled, I screamed, accused, *"You must be a bunch Christians dressed up like Jews trying make us real Jews look bad."*

A few of my Jewish friends joined wi me, and soon we were pushing forwar physically trying to tear down the Jews f Jesus sound equipment. We couldn't get them, so we surrounded the camp



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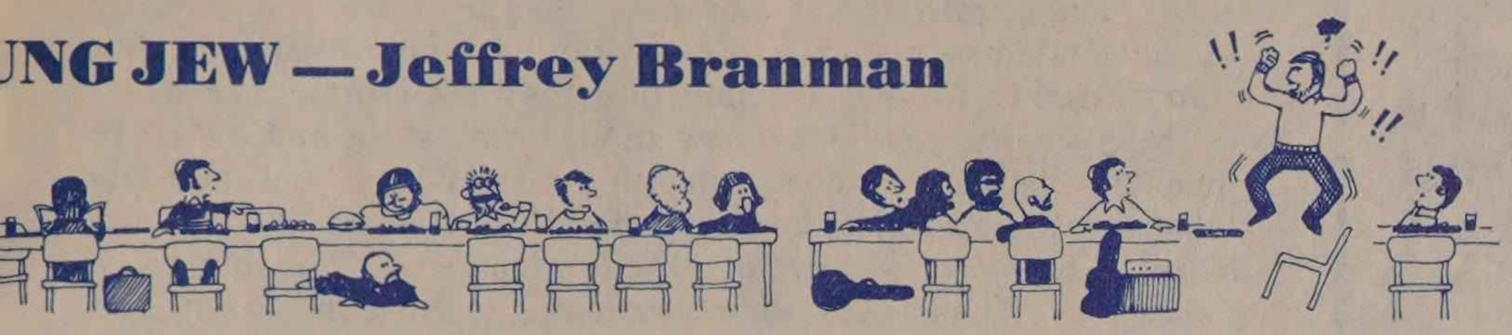
UNG JEW — Jeffrey Branman



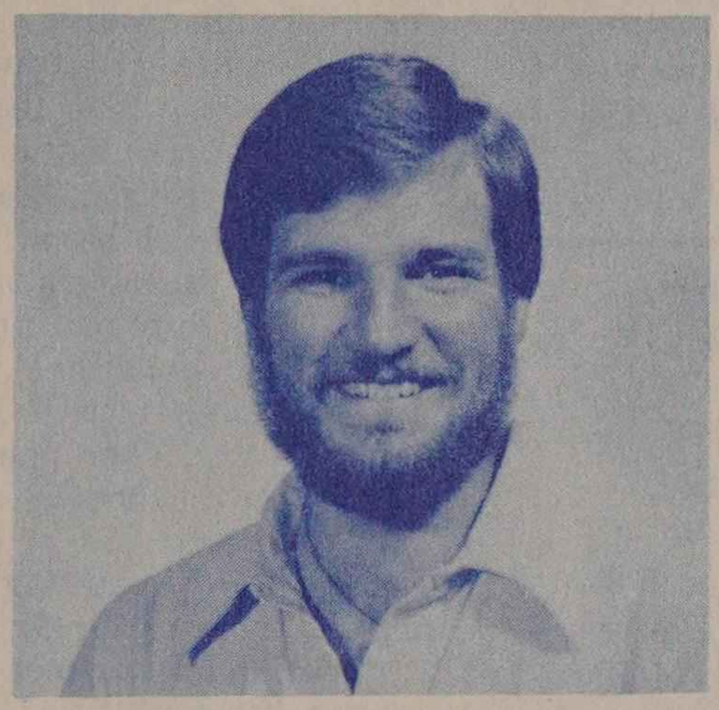
Director of Social Life who, fearing a full blown riot (and a broken arm), pulled the plug on this evangelistic concert.

Even after the Jews for Jesus were gone, and no trace of their literature was left, I couldn't get rid of my thoughts. For days I was plagued. I told myself it was natural to defend my birthright. I wanted to explain my feelings away, but I couldn't evade the compelling question in my heart, *"What could Jesus possible have to say to me, a Jew."*

I transferred schools that year, and soon the gospel seemed far removed from my concerns. I continued taking acting lessons in Hollywood, and in my class was a high school friend of mine, Jack McCulloch. However, he didn't seem to be the same friend. There was a change in his life, a peace, a sincerity. But he had turned into such a bore! Everything he said was "Jesus this" or "Jesus that" and I didn't want to hear it. He'd start talking about Jesus. I'd start to defend my Jewishness. He'd tell me how great it was I was Jewish, that Jesus was Jewish too. I'd explain Jews don't need Jesus. He said Jesus had something to say to me. Finally I asked myself that question that had remained in my heart, *"What is He trying to say to me?"* Jack answered before I even verbalized my question.

"I am the Way, the Truth, and the Life." "I've come to give you life, and that more abundantly." "I will never leave you nor forsake you." These were love promises, and I knew I needed those things that His love provided. **I asked Jesus into my life.**

That was August 9, 1974. It was a full year later that I saw the same Jews for Jesus group on my college campus, giving the same kind of gospel presentation I had heard so many feelings ago. I listened and was amazed at my own prior hostility. I realized that there were some listening who were as hostile as I had been, and I wondered, could they be as eager to hear too?



In September of 1976 I joined Jews for Jesus staff. Today I'm travelling with the Liberated Wailing Wall . . . that same group that God used twice in my life, once to provoke a reaction, and once to provoke a response. It's my prayer that God will use me as He used others to stand in places of vulnerability. Before I had only anger. Now I have the answer.

MIGHT IT BE TRUE?

Miriam Nadler writes from New York City:

Debbie called our New York office to say that she was interested in finding out how a Jew could believe in Jesus and still be Jewish. She was Orthodox, living with relatives in an ultra-Orthodox section of Brooklyn. She said her family would be very upset if they knew she was inquiring about Jesus, and she'd like to stop by the office.

When she arrived she explained her interest: *her boyfriend in Toronto had become a Jew for Jesus.* This upset Debbie greatly, and she moved from Toronto to redirect her life. But her boyfriend's firm conviction that Jesus was the Messiah haunted her. She was confused, and even more because he said they could not pursue their relationship as long as she was not a believer in Messiah Jesus. She decided to check it out for herself . . . to find out if it just might, possibly, perhaps, be true.

She had read much of the Old Testament as part of her extensive religious training but had never opened the New Testament. I gave her a Prophecy Edition of the New Testament which points out Messianic passages and all the portions of the Old Testament that are quoted in the New. We went through several Messianic passages such as Micah 5:2 and Isaiah 53. Debbie was surprised to read such a specific description of the Messiah.

She couldn't understand how the Messiah could suffer and still be a reigning king. I told her about one rabbi's view of the Messiah, son of Joseph, and Messiah, son of David, as being different in suffering and reigning. She agreed that she knew there was such an interpretation but never thought about it as Jesus coming to die and later coming again to rule in Righteousness.

We spent about an hour together and as she left she promised to read the Bible and literature I had given her. I challenged her to ask God to show her who Jesus is.

Please pray that Debbie finds the Messiah soon and that she will know God's leading as to whether she should stay in New York or return to Toronto.

January 1st marked more than one beginning. Besides starting off a new year, it also started off a new life for Benyomin Ellegant and Judi Papermaster who were married in San Rafael. The picture shows the Ellegants standing under the *chupa* (wedding canopy). Pray for the Ellegants as they continue their ministry with Jews for Jesus and serve God together in their new union.

PRAYER REQUESTS

● PRAY FOR OPERATION LONE STAR OF DAVID, an evangelistic emphasis we'll be involved in throughout 1977. We feel that the Jewish community of Texas is open to hearing about Jesus, and we want to make ourselves available to reach those people who are interested. Please pray that many come to Christ.

● WE'RE STILL IN NEGOTIATIONS for the purchase of our headquarters buildings. If things don't come together soon, we'll have to find a new location. Please pray that obstacles can be overcome and God's will and wisdom is displayed in this matter.

● WE ARE LOOKING FOR PEOPLE FOR ALL PHASES OF OUR MINISTRY. We need administrative workers, missionaries, support and field personnel. Please pray that God leads us to the right people (or leads the right people to us).

ON BEING A BOLD WITNESS

by Tuvya Zaretsky, leader—Liberated Wailing Wall

As we tour nationally during the year, Jews for Jesus are usually on the "front lines" of evangelistic activities. However, it isn't that way because we're a bunch of "Bionic Christians." We're just ordinary people being energized and empowered by God.

I suppose that some of you imagine it was my dynamic personality and unique character that led me into a ministry with Jews for Jesus. Not true! (Wouldn't it be nice to think so?!) Though I lead one of our Mobile Evangelistic Teams and have proclaimed our message to thousands of people, it wasn't easy taking a committed and public stand. Frankly, instead of leaping into this work, I sort of *backed in.*

Think for a moment: what Jewish kid ever had the ambition to be an evangelist!? I remember being nine years old and on a children's television program. The host, Fireman Frank, asked *"What do you want to be when you grow up?"* I announced, *"I wanna be a comedian!"* (Then again, some people might think that what I am doing is a joke!!!)

When I first became a believer in 1970, I remember telling God, *"I believe in you and I know Jesus is the Messiah."* I then explained to God why I doubted I could ever publicly tell anyone of my faith in Christ, unless . . . He . . . wanted me . . . (gulp) to do it. I'd gone and left the door wide open.

Two years later I was heard to say that I'd NEVER hand out Christian tracts on the street. To an unlimited Father-God, the word "never" coming from a child and vessel must sound pretty dumb, especially since at the time I was on my way to California to see what Jews for Jesus was all about.

One afternoon Moishe Rosen invited me to come hand out broadsides with him. I told him I wasn't convinced that it was the best way to reach people for Jesus. He surprised me by answering, *"Neither are we, but it's the only thing we can think to do right now, and it seems to be reaching some."* I realized that doing something was better than nothing, so I went along . . . fearfully.

I felt lonely, but with God. I dreaded making mistakes, but made them anyway. Then painfully, we reviewed the errors so I could learn. Over the months, I grew to appreciate the hostile responses. They indicated the power and truth of what we proclaim. I discovered joy in talking with a stranger or a seeker about Jesus, and soon I began thinking of Jews for Jesus as "us" and not "them."

Christian friends, please consider, when it comes to boldness and courage, we don't differ from you. We depend on God for His "holy boldness." Even Paul, in prison for his forthright testimony, called upon the brethren to intercede for his own acknowledged need:

> *"Pray for me also, that utterance may be given me in opening my mouth boldly to proclaim the mystery of the gospel, for which I am an ambassador in chains; that I may declare it boldly, as I ought to speak."*
>
> *(Eph. 6:19-20, RSV)*

I try not to say, *"I'll never . . ."* to God anymore. I know that He has work to do *in* and *through* me. Every time I put on my jacket with the gold embroidered lettering that declares "Jews for Jesus" I know . . . HE IS WORKING.

AFTER MORE THAN 57 years in the field of Jewish evangelism, Dr. Henry Einspruch went to be with the Lord on January 4th, 1977. Dr. Einspruch was a pioneer in the field of Christian witness and literature to the Jews. Born over 80 years ago in Tarnow, Austria, Dr. Einspruch's personal testimony of faith in the Messiah is published in "The Man With the Book."

Dr. Einspruch's most notable contribution to the field of Jewish evangelism was the translation of the New Testament into Yiddish. His work is unquestionably beautiful and is a much-used tool to spread the gospel to Jewish people throughout the world. Among his other literature are books such as "Would I, Would You?" and a translation into modern English of the gospel of Matthew.

His books and testimony are available from the work which he headed for so long, the Lederer Foundation. The Foundation will continue its work of providing literature and a testimony under the ministry of Marie Einspruch, Dr. Einspruch's wife of over thirty years. If you would like information about their available literature you can write to: 6204 Park Heights Ave., Baltimore, MD 21215.

JEWS FOR JESUS newsletter

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REACHING, TEACHING, PREACHING

One of the things we hope to accomplish in Jews for Jesus is to give our fellow Christians witnessing tools to help reach their Jewish friends for Christ. The following is from SHARE THE NEW LIFE WITH A JEW, by Moishe and Ceil Rosen, which was recently released by ©Moody Press (reprinted with permission).

WHAT MAKES JEWISH EVANGELISM SO DIFFICULT?

"In radio days, a well-known comedian had a routine wherein as a salesman he would approach the door of an intended customer, nervously ring the doorbell, and say to himself, "There's nobody home, I hope, I hope, I hope!" If the door was opened, the clumsy salesman would begin, "You don't want to buy a ------, do you?" And, of course, he was right. The would-be customer never wanted to buy! Many Christians approach Jewish evangelism the same way. They expect defeat, so they're not disappointed. They expect Jews to refuse Christ, so they make an uncertain approach if they dare to make one at all.

"The radio comedian's salesman made three fatal errors: he lacked faith in his product, he was unaware of the customer's needs, and he did not believe in his own ability to present that which was to be sold.

"Salesmanship is no substitute for a Spirit-led ministry, but there is something to be learned and applied here by those who would follow our Lord's command to preach the Gospel to every creature. The first hurdle, that of not having faith in what we are presenting, should be one which has already been overcome by the witnessing Christian, or he wouldn't be wanting to share the "product" with others. Second, we know that the client needs the product, even though he himself may be unaware of his need. And third, we should have confidence in our ability to "sell the product" because Christ promised that we would be given power through the Holy Spirit to preach the Gospel to every creature, in obedience to His command.

"Why, then, do many feel that it is so difficult to witness to God's ancient people? Upon examining this question, we discover three barriers which are common roadblocks in communicating the Gospel to the Jews:

"*They fear creating an unpleasant situation.* They fear that their Jewish friends will misconstrue their efforts at communicating the Good News as an aggression against their religion, and that this may destroy the friendship. If the person to whom they would witness is not in the "friend" category, they nevertheless are intimidated by the possibility of a hostile reaction from a stranger.

"*They don't know where or how to begin.* They may feel awkward and doubt that they can initiate the testimony in a respectable, effective manner.

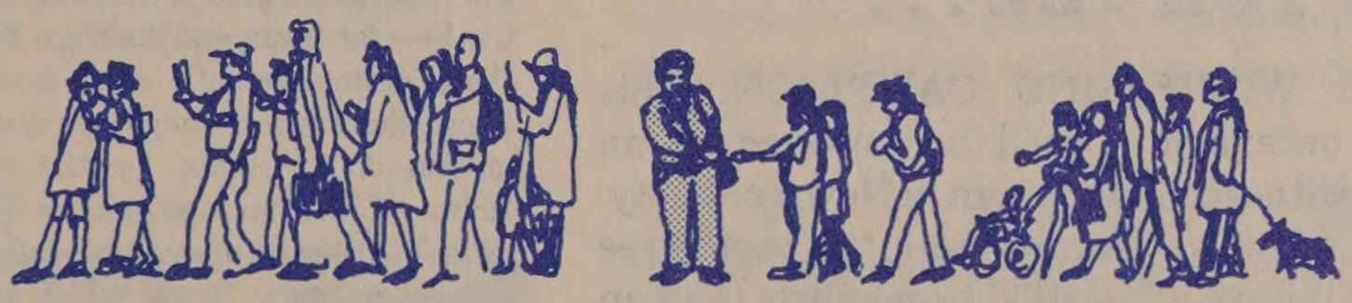
"*They have a sense of inadequacy in handling the Scriptures.* Many Christians believe that all Jews have a deep, scholarly knowledge of the Old Testament, and they feel unprepared and timid to discuss the Bible with someone whom they suppose to be so well versed on the subject."

* * *

"Remember, though, *no procedure, no technique, no human effort,* will make a person secure for eternity. Only when the Spirit of God directs, can we be sure of the correct motivation (Zec. 4:6). Then the correct and basic missionary methods, adapted to the Christian's own personality and to the situation in which he finds himself, will bear fruit.

"Most of us who are Jews and have come to believe in Jesus reacted to the message of Christ with hostility at first; yet, we praise God for the patience and persistence of those who would not be deterred from sharing Christ with us."

IN THE BEGINNING . . .



In the beginning we didn't call ourselves Jews for Jesus. We simply called ourselves Hebrew Christians. Back in 1970, people were speaking to one another in slogans. These slogans were statements of affirmation or identity such as "Women Against the War in Vietnam," "Keep America Green," or "Citizens Against Crime."

The Jewish community fostered the idea that you couldn't be Jewish and be for Jesus. They alleged Jewishness and Christianity were mutually exclusive categories.

We discovered a slogan that affirmed *our* identity. First we silk-screened some posters. We turned out hundreds of them with our slogan, "Jews for Jesus." We put up almost 500 posters around the campus at San Francisco State University and at the University of California at Berkeley. We didn't explain the posters. We let them speak for themselves. Ten days later we began distributing a pamphlet of the same title.

In a sense that was the beginning of our identity because people began calling us "the Jews for Jesus." **We still use a lot of the Gospel broadside, "Jews for Jesus," and we thought we'd like to enclose one for you.** It's been translated into several languages, and millions have been passed out or given out around the world. Maybe you'll keep this one going by passing it on to a friend.

REACHING AND TEACHING

by Baruch Goldstein

Our work is not finished after we have led a person to Christ. We work toward making him a disciple of Christ. Part of that is helping the new Hebrew Christian find a suitable church which helps him grow in Christ. We also provide intensive instruction to help the new believer take a stand in Christ.

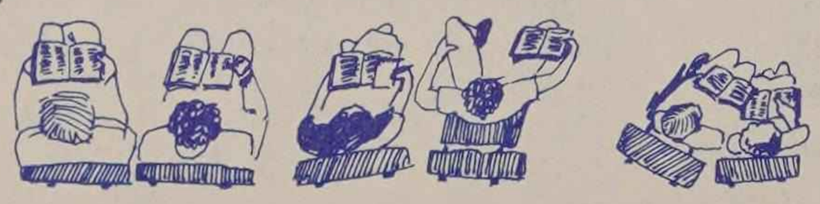
Discipleship is the key to the individual's spiritual growth and welfare. There are several forms of discipleship that we use. First we encourage the individual to memorize key passages in the Bible:

"Thy word have I hid in mine heart, that I might not sin against thee."

--Psalm 119:11

Then, for several weeks, we have a one-to-one Bible study and spend time teaching the individual how to read and study the Bible on his own. We have our regular Bible study, and, at least once a year, we have a special Doctrine Class. This series lasts three months.

Our evangelism doesn't stop on a street corner or on a campus. We feel the need to publish more material to help the new believers and encourage growth.



PRAY FOR THE . . .

SUMMER WITNESSING CAMPAIGN. This summer, once again, we'll be involved in an intensive witnessing campaign in New York City. We'll use all we've learned from the past three years. We'll have at least 30 evangelists (and an equal back-up team) to carry on this ministry. **Pray as we prepare and pray for the funds necessary.**

"For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name."

--Hebrews 13:14-15

BLESSINGS IN OPPOSITION

In the past few months we've described some of the opposition we've encountered because of the preaching of the Gospel to the Jewish people. As God has given us success in the work, the opposition has intensified. The New York Board of Rabbis has conducted special meetings and seminars on how to counter the effect of Jews for Jesus.

Rabbi Marc Tannenbaum of the American Jewish Committee went on radio station WINS with a public service announcement, which virtually slandered Jews for Jesus and other Jewish missions. We're reprinting the text in its entirety.

"A slow anger is developing in the Jewish community over the intensified efforts by so-called Hebrew Christian groups to proselytize Jewish young people, especially in the New York area. A recent convention of the Orthodox Rabbinical Council of America, with a report from Hesh Morgan, director of the Anti-Missionary Institute, in which he declared that there are some 5,000 active missionaries concentrating on ensnaring Jewish youth.

"Among the most vigorous proselytizers are the American Board of Missions to the Jews, the Jews for Jesus, and the B'nai Yeshua. The B'nai Yeshua recently came from Texas to Long Island where they have bought a half million dollar estate for the training of Hebrew Christian missionaries. The mission house has been set up near the state university college at Stony Brook which has a high proportion of Jewish students.

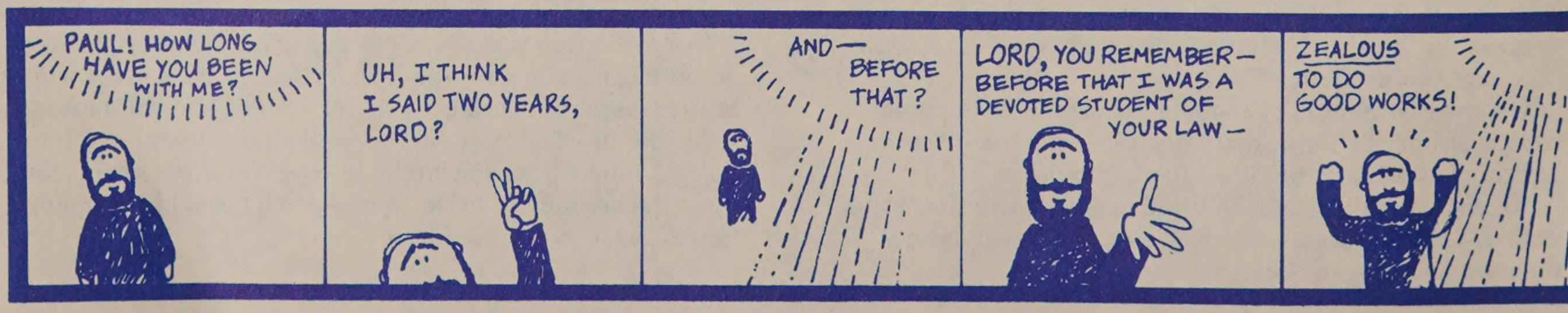
"Jewish leaders and parents do not object to the right of any groups to proclaim their message. The first amendment guarantees that freedom of conscience, but what the Jewish community does object to is the deception and fraud frequently used by these Hebrew Christian groups. Their leaders frequently pose as rabbis and they are not rabbis. They wear Jewish prayer shawls and skull caps, announce the holding of sabbath and Jewish holy day observances. Unsuspecting young Jews are thus ensnared by such falsehoods.

"Rabbis and Jewish leaders are meeting this weekend to develop a systematic strategy to counter these phony groups, who have occupied the marketplace of soul snatchers far too long without contest, and that is about to change."

Of course, **none of the allegations were true.** I only wish there were 5,000 missionaries to the Jews in New York City but the fact of the matter is that all of the organizations combined, including ours have about 30 workers devoted to presenting the Gospel. No one from any of the organizations named has ever presented himself as a rabbi or disguished himself in Jewish trappings to catch unwary Jews. The fact of the matter is, so people will not mistake who we are and what we're saying when we're doing our work of evangelism, we use jerseys or some outward identification that clearly identifies us as being "Jews for Jesus."

When WINS radio realized the injustice that was done, they wanted to give us equal time to answer the charges. We were in a quandary as to what to do. After much prayer, we decided we would not defend ourselves, but would use this as an opportunity to get out a Gospel message instead. Here is the text that we prepared and gave to counter the opposition:

"Jews for Jesus. It may sound strange for someone to be Jewish and believe in Jesus.



by Moishė Rosen, leader of Jews for Jesus

Yet we say we're entirely Jewish and entirely Christian. Maybe this sounds impossible to you. You see, it takes a certain kind of miracle—a miracle called the new birth. All the first Christians experienced this new birth and all were entirely Jewish. We who are Jews for Jesus have found that Jesus is a valid option for anyone who is Jewish. In fact, as Jews we've found that through Jesus, no one who is Jewish gives up his Jewishness, but rather, his sin and rebellion through the Messiah's atonement.

"What we believe about Jesus is based on fact—the fact that there is a God of Israel and that the Scriptures are true. Jesus, the Messiah of Israel, has already come and is changing lives. Many of our fellow Jews have misjudged and prejudged us, often unaware of the facts. We invite you to contact us to judge for yourself about God's miracles and Jews for Jesus."

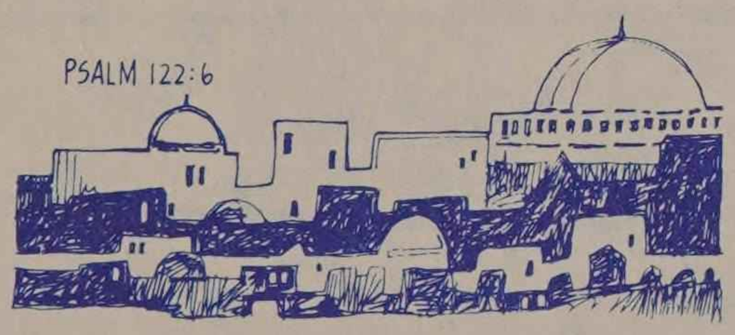
It seemed to us that **the opposition had provided the platform.** We could either use it to justify ourselves and show that we were not the charlatans we were accused of being, or we could uphold Christ and talk about the new birth. I am not angry that Rabbi Tannenbaum told these lies about us. He doesn't know us and doesn't want to know us, as long as we are shining for Christ. In the strength of God I can forgive him in Christ and I do forgive him. We will not allow the root of bitterness to find soil in our hearts. We have the power not only to forgive but also to love those who would make themselves to be our enemies. And that, too, is part of the miracle of the new birth and the grace that God has given us.

Recently, the Liberated Wailing Wall was invited to address a Bible study in the City of Dallas. This Bible study was not held in a church, but in a bank. The people who owned the bank were worried that the appearance of Jews for Jesus might cause disfavor in the Jewish community, and they pressured the Bible teacher to cancel our presentation. I'm sorry to say that he did cancel.

There is coming a time when you who are friends and supporters of Jews for Jesus will face much of the opposition that we're facing simply because you are friends and supporters and are standing with us. **For us to be able to lovingly take a stand in the face of opposition has been a blessing.** We've all grown in the Lord, and found that opposition is an opportunity to show forth Christ's love. We hope that you'll continue to stand with us and be blessed the same way that God has poured out His blessings and joy upon us.

The fact that there are Jews who believe in Jesus seems to upset many people, even some who think of themselves as Christians, and yet, there are others who are delighted. We would like to invite you to stand with us in the front lines where the opposition is the hardest. Even if you can't be with us witnessing on the streets of New York, San Francisco, Los Angeles, Chicago, Boston, or wherever we are, *you can be standing with us in prayer.* Your support and the fact that you're willing to stand by us at this time means a great deal.

Pray for the peace of Jerusalem and prosper according to God's promise.



PREACHING

by Avner Boskey

I was handing out broadsides on a campus. One student scowled to show displeasure, muttering curses as he passed by. I accepted this, since it's a common reaction and continued handing the Gospel tracts to those willing to receive them. A moment later, the young man stormed back to the scene, waving the broadside and demanding, *"What's this all about? Don't you know that it's impossible to be Jewish and believe in Jesus?"*

I thought for a moment and asked (you see, it's very Jewish to answer a question with a question), *"Why do you call yourself a Jew?"* That question of mine opened a discussion between us, and we found out some things about each other. It seemed that Michael, though he had an average Jewish education, didn't really believe in God.

When I discovered that, I said *"Well, then the issue at hand is not really 'Is Jesus the Messiah?' but rather 'Do you believe in the Messiah?'"*

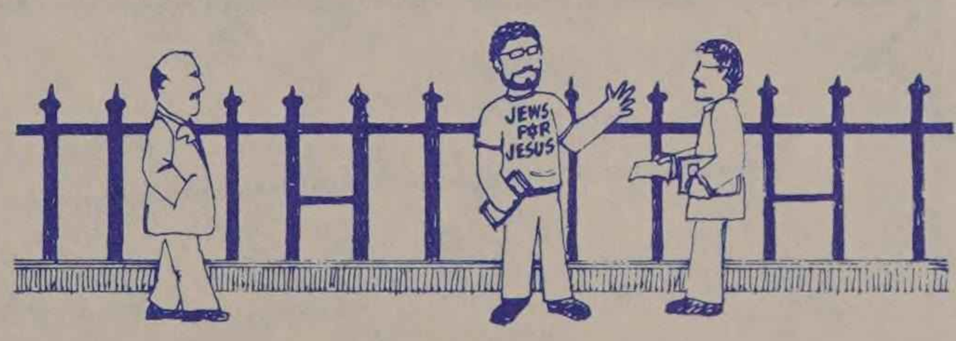
He stared at me. His tone softened and incredulously he asked, *"How can anyone know if God is real? There's no way to tell! None of the people I know, even in Israel, talk about a personal relationship with God the way you do."*

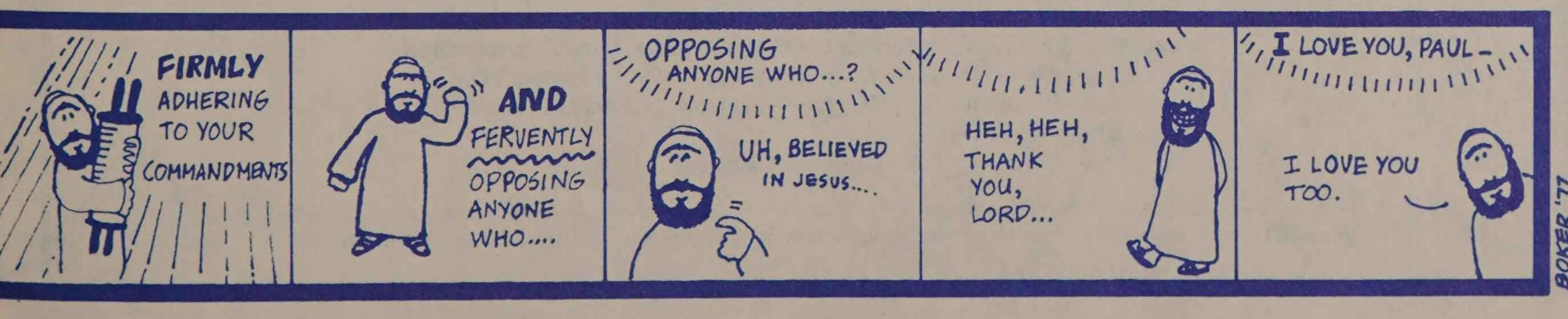
I asked him if he really wanted to find out if God exists, and to believe in Him if He does.

"Of course, but how? I once asked God to show me if He was real, but I don't think He ever answered."

I looked at this once angry young man. *"Perhaps He is answering you now."*

Though he didn't pray with me to receive Christ, he did walk away a thoughtful person, intent on seeking God for himself. **Please pray for him.**





Alan Bond, Jh'an Moskowitz, Lyn Bond, and Melissa Moskowitz.

Pictured above are the New Jerusalem Players. Though they communicate the Gospel through drama and music, they are not "actors." Rather, as a Mobile Evangelistic Team, their goal is to witness for Christ, to maintain a testimony of His working in their lives. Not only do they use parabolic preaching and dramatized testimonies, but you are likely to find this team on busy street corners or crowded college campuses handing out literature and talking to interested people. The New Jerusalem Players are presently touring the country, ministering in cities from Santa Barbara, California, to Miami, Florida. Please pray for their ministry and travels.

PRAY FOR . . .

The opposition we are encountering in various cities. In some places our vans are being broken into, churches where we will be speaking have received threatening letters, and our evangelists are being warned to stay away.

CONTINUE TO PRAY FOR:

OUR HEADQUARTERS FACILITY. We're still interested in buying the buildings we're presently located in, and have put in an offer to buy. If we are not able to purchase these, we will be seeking another "home" for our headquarters.

ON BEING A BOLD WITNESS,

by Melissa Moskowitz

I have never been much of a sports fan, but I happened to catch a glimpse of the Warriors-Pacers basketball game one Friday night. To my surprise, I got hooked into watching it. The excitement of the game drew me in minute by minute.

Thirty seconds before the end, the score was tied and suddenly the shrill call of "time out" rang. The Warriors huddled around the captain, listened eagerly, and nodded affirmations. Their concentration on his words, and their ability to follow his orders, instilled a new spirit in them. They came back on the court and carried the ball to victory. Success insured, I felt elated along with them, and soon I realized that they had won because they had worked well together. And they worked well because they worked as a *team*.

Perhaps it is my own experience as part of the New Jerusalem Players that gave me my sense of camaraderie with the Warriors. I know the feeling of banding together as a team and listening to the "captain's" orders. I know when we're all attentive and responsive, we can act to the fullest of our potentials and, thereby, achieve the most we can for God.

This made me think of the various evangelistic efforts that I've partaken in this past year. I know that we gained the greatest results when we all kept our minds and hearts on our purpose, and when we all strived towards helping each other meet the challenge.

Teamwork helps us "make baskets for Jesus," if such an expression can be used. The perspiration that runs down our brows should come from our dedication to helping our fellow workers be part of the body of Christ. It seems He brings us together to use us together. Corporately, we can do much; alone we can do little.

In Jews for Jesus, we can see our effectiveness in building the body of Christ when we have been truly committed to listening to The Great Leader. He helps us to grow closer to each other, through our work, and in our service to Him.

". . . But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

--Ephesians 4:15-16

GO TEAM!

P.O. BOX 3558
SAN RAFAEL, CA 94902

Dear Jews for Jesus:

I have been saved by the Lord for three years. I've been praying for His chosen people . . . I found this [Jews for Jesus] envelope in the trash, because I work as a trashman for the City of Denver. I pass out salvation tracts to people whom we pick the trash up from . . . Please send me information [on your ministry]. My heart desires to not only win Gentiles to the Lord, but also Jews.

Your Christian friend . . .

Maybe you have a Christian friend who would like to know more about Jews for Jesus. Don't make him find out in your trash can. Pass on this newsletter, or send us his name and address and we'll mail a sample.

Printed in U.S.A.

MAR 4 1977

JEWS FOR JESUS newsletter

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VOLUME 6: 5737

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Dear Friends:

This year, the first day of Passover falls on April 3rd. It's a very special holiday to many of our Jews for Jesus staff, myself included. To me, it not only brings back fond recollections of being with family and friends, sharing a large sumptuous meal, making preparations for the four hour long service in our home, singing Hebrew songs, and hearing the book of Exodus unfold as each of us in turn read from the Hagaddah (special Passover service book), BUT *it makes me think back to the first Passover I celebrated as a believer in Jesus.*

Opposition from my family and friends to my new belief had just begun. I was feeling the first pressures of undergoing trials for the Lord. Just before leaving to attend the Seder (service and dinner held on the first night), I read I Corinthians 5:7. I prayed that as we celebrated the redemption of our ancestors from the land of Egypt, the redemption available for my people today would be made real to those I loved.

I prayed for a blessing for my family. What a surprise when I found *myself* being especially encouraged that night. **As I listened to the Passover story, I thought over and over again how God used the opposition from Pharoah as an opportunity to praise and glorify Himself.** As Pharoah hardened his heart and the plagues were poured out on Egypt, surely Moses felt his own faith strengthened and his purpose more clearly defined. On a smaller scale, I could see that God could use the opposition I was encountering as an opportunity to strengthen my faith in Him, and that what I was undergoing could be used for God's glory too.

Recently, Moishe Rosen has felt a special burden to give some counsel to Christians who are enduring opposition for Christ's sake. How appropriate it seems that we should round out this Passover season by including OPPOSITION BRINGS OPPORTUNITY. Because Moishe's article is lengthy, we've printed it separately and enclosed it with this newsletter. It is the third in a series designed to encourage Christians and if you've missed the first two, you can write for back issues of our newsletters, Volumes 4 & 5. Just enclose a business size self-addressed envelope with 24 cents postage.

Perhaps you have Christian friends who don't receive our newsletter, but you think they might be interested. Why not pass this one on to them? Even if they are not undergoing opposition, maybe they'd like to receive the newsletter regularly. Or you could send us their name and we'll send them a sample newsletter.

If you do send us a friend's name, please use it as an occasion to let me know what you'd like to see in the Jews for Jesus newsletter. Or take a minute and tell us about how God has given you victory over opposition. We always read letters that come in, and we do want to know what you're thinking.

God bless you and thank you again for joining with us in preaching the Gospel. Wishing you a happy Passover and a joyous Resurrection Day!

In Jesus, Amy Rabinovitz

Amy Rabinovitz
Editor

PASSOVER

Many factors bind together a people or a nation. Common ancestry and common destiny play an important role, but even more unifying are the sharing of difficult times and the celebration of common joys. Jewish people who might not even consider themselves "religious" at other times of the year feel this spirit of unity most strongly during the Jewish holidays. One such time is in the fall of the year during the observance of the Jewish New Year and the Day of Atonement ten days later; the other is Passover, which comes in the spring.

Passover, on the 14th day of Nisan in the Jewish calendar, is the first holiday which God commanded His people to celebrate. Before they were officially a nation, while they were yet slaves in Egypt, God commanded the Passover observance. Then, when they came into the Land of Promise, it was to be established as an ordinance for the Jewish people to observe throughout all generations.

The Book of Exodus, Chapter 12 details the happenings and instructions for the observance of the Passover.

By God's command, Moses stood before the wicked Pharoah and announced:

". . . Thus saith the Lord, Israel is my son, even my firstborn: And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn." (Exodus 4:22, 23)

But Pharoah hardened his heart and would not let the people go. The Bible teaches that God is merciful and slow to anger. He gave Pharoah chance after chance to change his mind, but Pharoah continued to harden his heart. Then judgment on Egypt was inevitable.

At the appointed time God commanded the Hebrews to take a perfect yearling lamb, a lamb for each household, and kill it. They were to sprinkle the blood of the lamb on the doorposts of their houses on the evening of the 14th of Nisan and not to go outdoors until morning. That night God poured out His final judgment on the Egyptians by bringing death to all the firstborn in the land. But the Angel of Death **passed over** the houses of the Children of Israel and they were spared from the plague.

The memorial of the Passover speaks of redemption and freedom. Another name for the holiday is Z'MAN CHERUTENU, the Season of our Deliverance. The holiday is a joyous celebration of the time when God delivered Israel with His mighty hand and His outstretched arm, signifying His love and protection to those who fear Him, but judgment upon those who disobey.

Passover is a family time in the Jewish home. The observance centers around a ritual meal called the SEDER. At this special holiday meal no leaven of any kind is to be eaten, and there are special symbolic foods which are reminders of the events of the redemption from Egypt and deliverance from the Death Angel.

Passover speaks of spiritual redemption as well as physical redemption. *The prophetic symbolism of the Passover lamb is fulfilled in Jesus, the Messiah, who came as the Lamb of God to take away the sins of the world.* When God's holiness demands justice and judgment, He **passes over** those of us who are protected by the blood of His Lamb. We who are Jews for Jesus find double significance and double joy in the Passover celebration because Christ our Passover is sacrificed for us! (I Cor. 5:7)

TEST YOUR HEBREW ☑☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐☐

In helping to prepare you for your trip to Israel (assuming that sometime this side of heaven some of you will want to go there) we're occasionally putting in this newsletter items of interest. Following are some Hebrew words you should acquaint yourself with so you can walk off the plane and feel right at home.

1. KIBBUTZ (Ki BOOTZ)
- ☐ Israeli communal settlement
- ☐ foot garb made from a Negev plant
- ☐ blows caused by charging ram
- ☐ a card game in which little pegs are stuck in a wooden board

2. SABRA (SAH brah)
- ☐ native Israeli
- ☐ long, curved sword used by infantry
- ☐ Hebrew word for an Irishman
- ☐ Abraham's wife's name

3. SHABAT SHALOM (Sha BOT SHA lome)
- ☐ a kind of skiing
- ☐ Sabbath greeting for "hello," "goodbye," and "peace"
- ☐ cousin of Tuvya Zaretsky
- ☐ manner used to describe your wife's purchase of Israeli salami

4. GRACIAS (GRAH see ahs)
- ☐ what the people of Israel say to Mexicans who plant trees
- ☐ a word only Jews for Jesus would put in a Hebrew test
- ☐ the way a Sephardic Jew might say todah* (*thanks)
- ☐ what grows plentifully in the meadows of the Negev

5. SEDER (SAY der)
- ☐ way of hailing someone, i.e. *"Say dere cabbie"*
- ☐ an immigrant from Brooklyn
- ☐ a feast where there's no helpings of bread
- ☐ trees that grow in Lebanon

CHRIST IN THE PASSOVER

Shown here is the Rev. Albert Brickner, demonstrating how Christ is portrayed in the Passover. In this picture we see the candles, which are lit to welcome in the holiday; the four cups, which are filled during the service; the *Hagaddah* (Hebrew word for "the telling"), which is the book containing the entire service for the Passover celebration; the *Seder Plate*, around which the *Seder* (order of service) is based, containing several items which help tell the story of the Exodus; the *Matzo Tash,* a three portioned container which holds three cakes of *matzo* (unleavened bread); and the cup of Elijah, the cup placed on the table for the prophet Elijah who is expected to herald the coming of the Messiah.

If you are interested in finding out more how this Jewish holiday is a witness to the redemption in our Lord Jesus Christ, Moody Press is publishing a book on the subject written by Moishe and Ceil Rosen. Or invite one of our Jews for Jesus speakers to come to your church where they will set a typical Passover table and explain its significance in view of the redemption in Christ.

MARCIA GOLDSTEIN

Want to learn to fix a typewriter? Make chicken soup? Open a Jews for Jesus office? Witness to Jewish people? Edit compositions and articles? Just spend some time with MARCIA GOLDSTEIN, office manager in our Los Angeles branch. Before marrying Baruch Goldstein, Marcia had graduated from Moody Bible Institute and gone through an extensive missionary training program with the American Board of Missions to the Jews. She was one of the very first in the Jews for Jesus group, since she came west with Moishe Rosen and his family in 1970—the year that many on our staff were just coming to know the Lord.

Marcia grew up in a Christian home in Logansport, Indiana. Culturally, anything Jewish was foreign to her except her close relationship with the Messiah. That was enough to encourage the desires of her heart as she went through the Jewish Studies Program at Moody and into the field of Jewish missions. But because Marcia is usually in charge of keeping her home open to just about everyone, or running the Los Angeles office, or visiting someone who has spiritual questions, we hardly ever see anything in print about Marcia.

So, TO YOU, MARCIA GOLDSTEIN, here's some appreciation.

OPPOSITION BRINGS OPPORTUNITY

Because of my article on THE CONFLICT in our newsletter, we received many letters from Christians who were facing opposition for their own stand in Christ. They thought we might have a word of counsel or encouragement to help ease the anguish caused by the opposition. OF COURSE, THEY ARE RIGHT!

Our experience is that opposition is as natural as sin; as common as human nature. We feel that it's wrong to provoke opposition, just as it's wrong to tempt a person to any other sin. But it is even more wrong not to testify or stand for Christ because of the fear of opposition. We anticipate that anyone who chooses to live for Christ and testify for Him will encounter opposition.

Our advice to those facing persecution, rejection, or unpleasantness for Christ's sake is to realize that *opposition can be an opportunity.*

OPPOSITION IS AN OPPORTUNITY TO TESTIFY. **Many times, other Jewish people first heard of our ministry because we were being bitterly denounced by some Jewish leader or in some newspaper article.** One Jewish young man approached me in a church where I was speaking in Miami, Florida. He asked if it was true that we were financed by Arabs who wanted to destroy the Jews. I told him that we were supported by others who had found joy in Christ.

Just then, the pastor came with a check for the offering that had been taken. In the presence of this young man, I asked why the Christians of the church responded so generously. Instead of talking about how the people gave because they loved my sermon, *he told of the great love that congregation had for the Jewish people and how delighted they were to see Jews coming to Christ.* He went on to say the offering was given because of Christian love for Jews, and their desire to help show that love through supporting Jews for Jesus.

The young man asked about our support because he was wrongly informed that our organization was an instrument of hate. He was astounded to discover that instead it was an instrument of love. *The lies spitefully told in opposition provided an opportunity for the truth told in love.* Yes, he accepted Christ. And would he have known of us and come to that church except for the opposition?

OPPOSITION IS AN OPPORTUNITY TO LEARN. **Not all of our opposition comes from unbelievers.** There is enough of the sinful nature in some Christians to generate opposition out of jealousy.

Some are even jealous of our Jewishness. We have been approached by some Christians who want to become Jewish as if there were some special merit to it. We tell them they must avoid this because it leads to the bondage of the Law. While we enjoy our Jewish culture and heritage, they can best share it through the liberty Christ gives, rather than submitting to the religious burdens that the rabbis would place upon them. You don't have to be Jewish to love Jewish music, savor Jewish food, or enjoy Jewish humor. Those of us who are Jewish Christians are eager to share with the whole church, but most of all, *you don't have to be Jewish to have joy in Jesus.*

On the other extreme, there are some Christians who don't appreciate our culture and heritage and they have said unkind things. One person who has a grudge against Jewish folkways has publicly accused us of "neo-Galatianism." I didn't even know what the term meant, except this brother was looking for a reason to disassociate himself from us and discourage other Christians from associating with us.

At first, I just thought that he made up that name, "neo-Galatianism." I looked in my theological textbooks and found out that it was the heresy promoted to the Galatian church by some Jews who wanted to bring the Christians under the bondage of the Law.

Well, then I became concerned because I didn't want to see our Jewish enthusiasm being mistaken for that. I purposed to study the book of Galatians and all of the texts related to grace.

As a result of opposition, I studied and studied. The effect was that my whole concept of grace grew. Those six chapters of the book of Galatians became so precious to me and the conclusion of my prayerful study was brought about when I discovered the pivotal thought of Galatians:

> *"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." (Gal. 6:14, 15)*

So I not only discovered that I wasn't a "neo-Galatianist" but I uncovered some of the depth of being a "neo-Creature" in the glory of Christ. I enjoy my Jewishness even more, and I'm even more eager to share it with others because through opposition I increased in my own understanding of grace and the liberty of the Spirit. Neither being a Jew, nor a non-Jew, has any merit, for all are redeemed at Calvary.

OPPOSITION IS AN OPPORTUNITY FOR THE OPPOSERS TO LEARN TOO. Amy Rabinovitz, the nice Jewish girl who runs our office and puts together our newsletter, was a long way from the religion of Abraham. She was into the occult and doing other things that a nice Jewish girl shouldn't do. Then one of her friends got converted and started witnessing of her faith. **Amy decided to oppose her friend's conversion and started studying the Bible so that she could demonstrate how the Gospel was nonsense.** Well, you can guess the rest.

Anyone who studies the Bible is dealing with God's dynamite, and the opposition in Amy's own heart was demolished. She ended up convicted, converted, and completed in Christ and consecrated to His service. But where would she have been if she hadn't been an opponent?

Whenever you see a Jewish person angry enough to oppose the Gospel like Saul of Tarsus did, you are looking at a candidate for an Apostle who might be transformed by your prayers. Through prayer and patient faith, if you are willing to watch and wait, you could see a miracle.

OPPOSITION IS AN OPPORTUNITY TO GLOW AND GROW. **A small light shines brightest in a big darkness.** It is said, *"Adversity is the anvil on which character is forged,"* but the Bible puts it more clearly in Romans 5:3, 4:

> *" . . . we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope."*

Our hope is not based on theological speculation or wishful thinking. Our hope is justified by our experience of having Christ within us which is the hope of glory.

Most of us did not know how strong in spirit we became through the new birth until we had to endure the angry opposition and rejection of our Jewish families and friends for the sake of the Gospel. Some of us were amazed at the inner spiritual strength which enabled us to respond to opposition lovingly and patiently. It was through experiencing trouble that our characters grew. The new life within was actualized and apparent in the face of opposition, and now we live in hope because we know we can endure. We have not been toughened by the world, but we have been softened by the word of God within us. And though we seem vulnerable, Christ has made us to be overcomers.

Opposition is not uniquely the experience of Jews for Jesus. It is the part of life that belongs to any Christian who takes a stand for Christ. If you encounter opposition and are pained by rejection, take your proper stance at Calvary and glory that you are counted worthy to suffer for the glory of God. Don't count yourself a martyr but an overcomer, who through Christ, can transcend the opposition, adversity and trouble of this world.

What God said to the troubled Apostle holds true for all of us: *"My grace is sufficient for thee."*

Moishe Rosen

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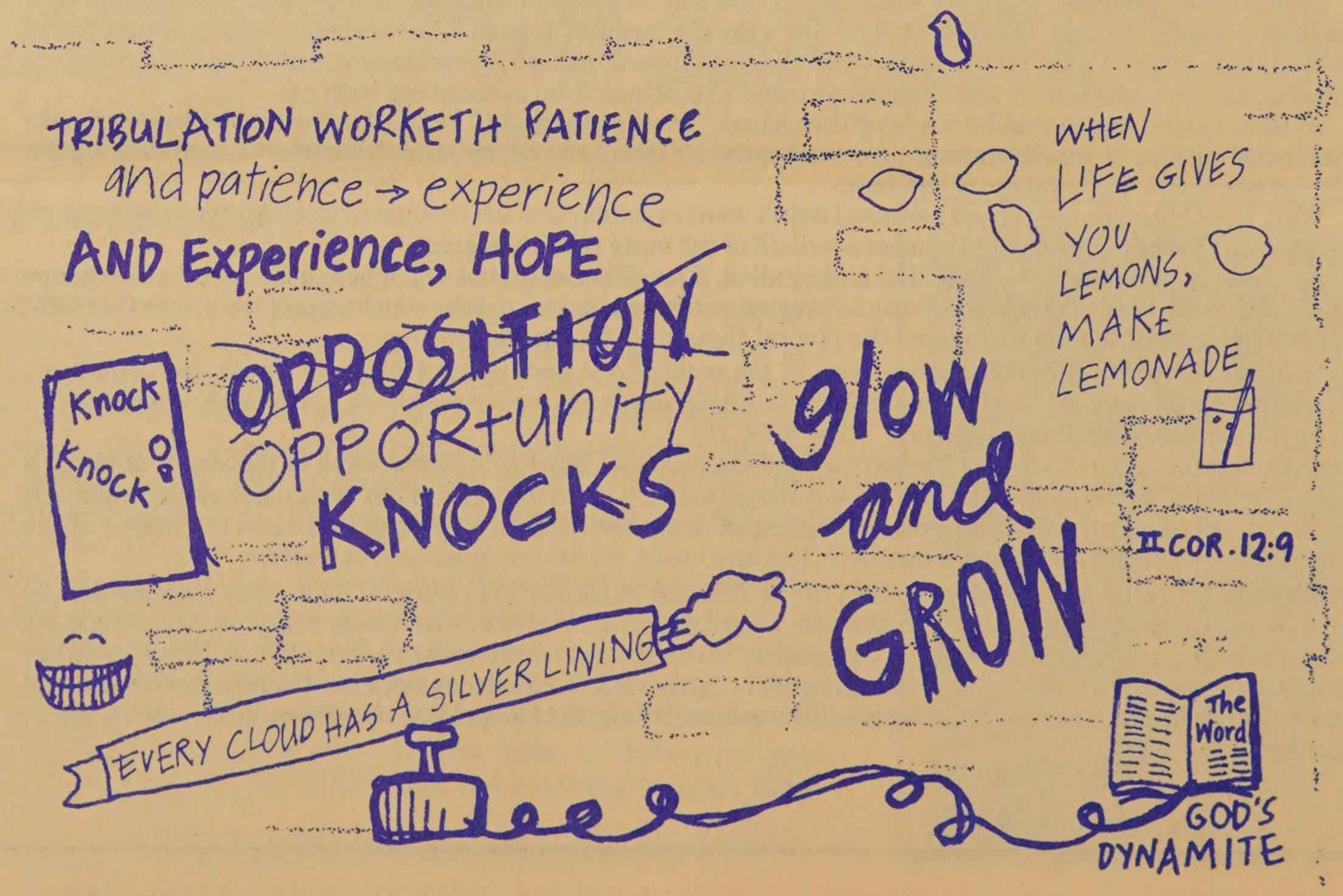


NO, NO, I DON'T WANT TO KNOW

by Jeff Fritz, leader, Boston Jews for Jesus

It was at a local church meeting where I was speaking on Jewish evangelism that I first met Larry. Toward the end of my talk he began raising his hand, and when I asked for questions, he jumped up and shouted, *"How can you be a Jew if you're a Christian!!"* I soon discovered he was a Jewish person, not for Jesus, and though he pretended to be asking, I knew that he wasn't interested in any answers. He continued to ask question after question, not allowing time for any answers. I suggested that he talk to me after the service and though he was belligerent, he agreed to wait.

After the meeting was dismissed and most of the people had left, the pastor of the church, my wife Joanna, Larry, and I, sat down to talk for an hour. I tried to share some Messianic prophecies with him, and not making much headway, I asked him a question. *"Larry, if I could prove to you, beyond any doubt, that Jesus was the Messiah, would you believe in Him?"*

At that point he raged and answered, *"NO. NO. I DON'T WANT TO KNOW THE TRUTH!"* **Suddenly he realized what he said. He became very quiet. Just as if a light had been flashed in his head he opened up and began to talk.** He left that day with a copy of the New Testament, some Gospel tracts, and an invitation to come to our Bible study.

Joanna and I left that day with his address, and the prayers and the hope that God had used Larry's "NO" to help him really "know."

STRANGERS AGAIN by Steve Cohen

I was excited. As we drove towards our meeting in Richland, Washington, I sensed a breakthrough was nearing in witnessing to my parents. When I first told my mother of my relationship with the Messiah three years ago, her initial response was a sarcastic, *"Oh, so now you're going to become a minister."*

As time passed, my parents saw this was not a passing fad, and changes were taking place in my life. I was never a perfect son, but as I grew in Christ, I had hoped our relationship was improving. **Two years ago my parents asked for a copy of the Bible as an anniversary gift. I sent it, and both my folks were reading the Old and New Testament. Only a year ago I had a chance to answer many questions about man, God, sin and other spiritual matters.**

Now, my wife, Jan, and I were going to minister in their home town. We had written my parents, inviting them to come to our presentation, and they said they might come. As we neared their home, I knew the prayers of many were with us and I was really looking forward to spending time with my parents prior to our assignment with Jews for Jesus in New York.

It was cold outside, 18 degrees and snowy, but I was hardly prepared for the even colder reception by my parents as we entered their home. *"You wouldn't be here except I feel a duty because we're your biological parents,"* my mother said. She told me she felt like a hypocrite having me there and couldn't even fix us dinner. They quickly rebuffed my feeble efforts to share my beliefs with them. And they were definitely not coming out to hear me speak.

We left for our meeting only 10 minutes after our arrival—we were strangers again!! Fighting back the tears, I saw I was learning a hard lesson. *When things become impossible in our eyes, God takes over.* And I trust in His time we'll be a family forever. Please continue to pray, not only for my parents, but for those of other Jewish believers, too.

PRAY FOR

OPERATION LONE STAR OF DAVID, our year long witnessing campaign in Texas. We think many Jewish people in Texas have received a witness from their Christian neighbors and we hope to instruct and encourage those witnessing Christians as well as make a further Gospel statement to those interested.

CHRIST SHOWN IN THE PASSOVER

by David Stern

He had a shock of gray hair and a bright smile, and he looked most distinguished. He also looked Jewish. (Don't tell me there's no such thing as looking Jewish—some of us simply do.)

He had read in the local paper that a Jews for Jesus speaker would be demonstrating how Christ is shown in the Passover service, and he came to the meeting room, inconspicuously finding himself a seat in the back row. He listened to me recite the singsong chant which is part of every Passover Seder, *"Mah nishtanah halaila hazeh, mikkol haleilot?"* (Hebrew for, *"Why is this night different from all other nights?")*. But he didn't know the answer. His memories included his grandfather reciting the Passover liturgy in Hebrew, but not the meaning of the service.

He moved to the front row and listened as I explained the *matzo tash,* a three-compartmented bag in which three cakes of *matzo* (unleavened bread) are kept. The middle cake is broken, half is hidden, and the other half divided and eaten. After dinner, the hidden half is found. Then it too is divided and eaten (see Luke 22:19). The Jewish Encyclopedia identifies the three pieces of *matzo* with the "priests, the Levites, and the rest of the Jewish people" and it gives no explanation for the ritual of breaking, hiding, recovering, and distributing the middle *matzo*. But an obvious Christian *midrash* (homiletic interpretation) is that the one bag with its three compartments represents the one God Who is Father, Son, and Holy Spirit, and that just as the second *matzo* is broken, so it was the Son, Jesus the Messiah, who was broken for us, hidden for a time in the grave, resurrected, and is now given to all who will accept Him.

After the presentation, I spent some time talking to my front row visitor. He asked many questions about Jewishness, Jesus, and being for Jesus while "remaining a Jew." **Please pray for Mr. F. as he thinks about Jesus Christ, and His sacrifice for our redemption.**

PRAISE GOD

- There has been an upswing in the number of Jewish people coming to Christ in the past two months.
- **Moishe Rosen is finally going on a diet.**
- We have whittled down our deficit in the general fund from $33,000 to $24,000.

PRAY FOR . . .

1. **The many Jewish people who will attend Christ in the Passover demonstrations held all over the country by our evangelists.**
2. A special seminar on "Christ, Christians, and Anti-Semitism" conducted by Barry Rubin during April in Chicago.
3. **Those dedicated Christians we're still seeking who want to join our staff and help with the office work.**
4. Our headquarters facility. We're still negotiating to purchase the buildings we occupy, but if we're unable to get them, we'll need to find other space soon.
5. **Our summer witnessing campaign. This is the fourth year we'll be going to the East Coast for a time of intensive street witnessing, and we've learned from experience that we need to begin getting ready now.**

YOU DON'T HAVE TO BE JEWISH

to be a volunteer worker for Jews for Jesus. *We need volunteer workers* in every community to help extend our testimony and message.

For the most part, the necessary work involves coordinating our activities toward the purpose of bringing Jews for Jesus workers to your area. The beginning work is to help us compile lists of churches we can approach. Then we need help compiling lists of Jewish people in the area.

If you can give a few or many hours to our cause, please contact:

DEPARTMENT OF MOBILE EVANGELISM
P.O. Box 3558
SAN RAFAEL, CA 94902

JEWS FOR JESUS - a division of Hineni Ministries, Inc.

The following is a compilation of expenses and income for the fiscal year 1976. To those who were previous donors, we will make available a full financial statement as examined and approved by our auditors.

INCOME

Foundation grants, individual support, congregational support, congregational offerings, materials sold, interest and miscellaneous		$1,158,894.78
USE OF FUNDS		
Administrative	$104,489.11	
Evangelism	483,987.13	
Literature & missionary tools	164,903.57	
Missionary living allowances	374,592.41	
Scholarships & student aid	29,056.35	1,157,028.57
1976 income over actual ministry expenses		$ 1,866.21

Our auditors are Sleezer & Eckhoff of San Rafael, California

ON BEING A BOLD WITNESS

by Barry Rubin, leader, Chicago Jews for Jesus

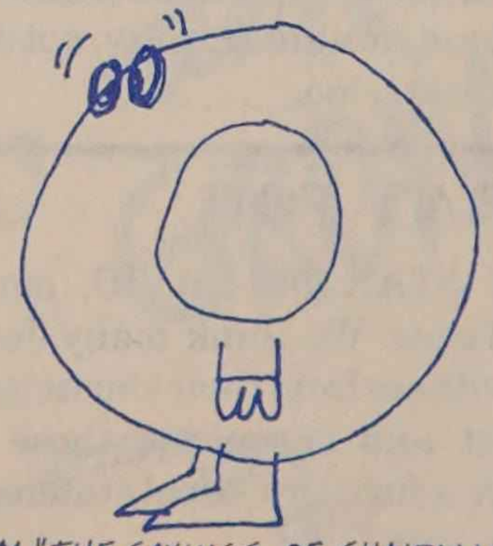
THE JEWS FOR JESUS ARE BOLD. **We've been described this way because of our willingness to endure hostile reactions. The truth is we're only about average in bravery.** What we've discovered, though, about dealing with hostility is that most of the time **the hostility is not directed at us.** Rather, it is directed at the message of Christ. People who let the hostility of unbelievers scare them away should realize that hostility is something we all encounter in our daily communications with others.

In any communication situation, there are four major elements: 1) the speaker; 2) the message; 3) the hearer; and 4) the response. In witnessing these elements are described as: 1) the believer; 2) the Gospel; 3) the unbeliever; and 4) the unbeliever's response (whether salvation or ripping up a broadside into 48 pieces). To understand how to grow in boldness, we need to look at the interaction between two of these elements: 1) the believer and 4) the unbeliever's response. First, though, let's look at some "worldly interactions."

People usually like people who tell them something they like to hear. A salesman might bring a good joke or explain how his customer can gain benefit from a particular product. Thus the customer likes the salesman more and is more likely to purchase his product. **Conversely, hostility may develop toward a person if he communicates something unpleasant.** A child's reaction to a scolding might be, *"They don't love me anyway."* Or, if the boss peers into the office and decides we're working too slowly, our response may be, *"Hmph, the old tyrant just doesn't appreciate the pressures that are on me."* These kinds of reactions serve to protect the hearer from the message. By reducing the communicator's credibility, *"They're unloving,"* or *"He's ignorant and insensitive,"* we discredit the communicator and we feel more justified in doing away with the message.

So it goes with witnessing also. When we witness, sometimes people attack us verbally, or even physically. However, they are not reacting to us (they don't even *know* us) but rather to what the Spirit of God is whispering to their hearts. The victory stands, even in hostility. It is not that we enjoy being told we're insane or ignorant, but at least we know that these people have heard what we're saying. If they demean our character, it's because they are attempting to reduce our credibility rather than to allow themselves to face the message.

Sometimes we forget they are "protecting" themselves and we take it personally. **We need God's holy boldness; the holy boldness born in the love God has given us. We need His strength and discernment, and we need to remember that the Gospel is an offense to those who don't believe.** We're commanded to *"preach the Gospel to every creature,"* even to those who might snap at us for the sake of His message. Jesus said, *"Forgive them, Father for they know not what they do."* Certainly we can recognize that hostility is a defensive reaction and thus be willing to stand a little of it for His name's sake.



A PERSON BORN IN A CHRISTIAN HOME ISN'T NECESSARILY A CHRISTIAN ANY MORE THAN A PERSON BORN IN A BAKERY IS A BAGEL.

FROM "THE SAYINGS OF CHAIRMAN MOISHE" ©1974

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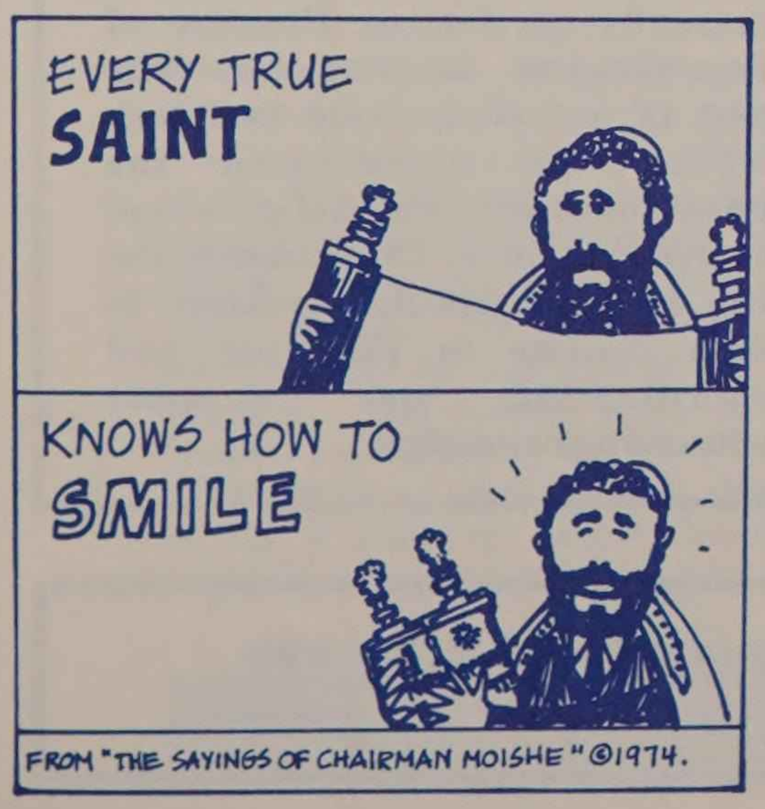
REJOICE IN THE LORD by Moishe Rosen, leader of Jews for Jesus

Philippians 4:4, *"Rejoice in the Lord alway: and again I say, Rejoice."*

Sometimes I think that Jewish Christians enjoy things more than those Christians who are not Jewish. I must admit that this is a prejudiced, stereotyped opinion on my part. I think it stems from my personal culture and experience of being a Jew who has had to live in and cope with a Gentile world.

Our lot as Jews has never been easy. Often exiled, threatened with persecution, even extinction, we have needed to be able to look at ourselves and laugh away the tears. Our people have learned to cope with tragedy and misfortune through humor.

And here's another of my stereotyped observations: People from the Middle Eastern and Mediterranean sectors of the world seem to have a propensity for showing their emotions more readily than some of their Anglo-Saxon counterparts. We Jews think and express ourselves in extremes and hyperbole. For example, a Jewish mother will warn her bareheaded pride and joy as he leaves the house, *"Put on a hat; you'll catch pneumonia!"* Or a businessman describing a low profit week will exclaim, *"The competition is killing me. They're digging my grave!"* On the other hand, who can reap more joy from a daughter's wedding, a son's good report card than a Jewish parent? *"Believe me,"* the Jewish mother will confide, *"My daughter married a prince! And he worships the ground under her feet!"* And the father will complain in mock despair, *"That youngest son of ours; he's too smart. Always a step ahead of us, that one. You should see the report card he brought home. He's a regular Einstein!"*



And who could compete with the joy my people express in the synagogue at the holiday of Simchat Torah when they rejoice in the completion of the annual reading of the Five Books of the Law with singing and dancing as David rejoiced before the Lord in days of old.

It's not that Jewish people concern themselves less with worldly pleasures than others. But we can differentiate between that hedonistic, worldly joy, and ***"simcha,"*** the joy which comes from appreciating what God has given.

One Jewish writer put it this way:

> *"There is a moral duty which your moralists underrate criminally–the duty to enjoy the world which God has created."* (Jacob Klatzkin, 1882-1948)

Knowing Jesus is the reason for my joy. But I think being Jewish has taught me to rejoice with more gusto.

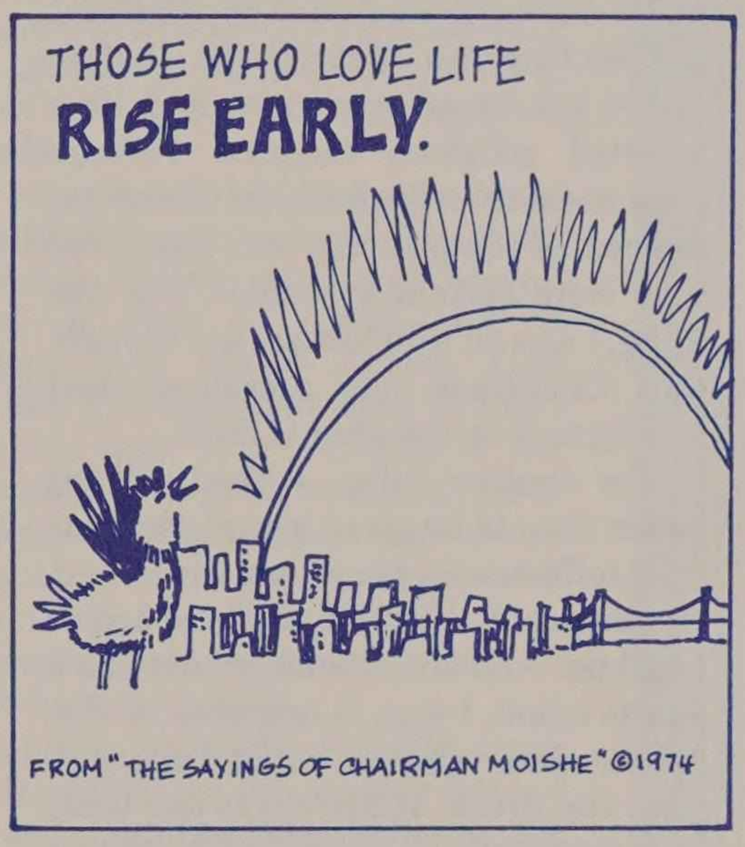
The Hebrew Scriptures give seventeen different words which are translated, "Rejoice." My favorite of these Hebrew words is *"Sameach"* (Sah-may-ach). It means, "to shine, to gleam, to give forth light, to be bright." In the context of knowing Jesus as Messiah and Lord, it means to be radiant with the joy of God's peace, to beam with the warmth and glow of His love.

That kind of rejoicing doesn't negate seriousness. We Jews for Jesus are very serious about enjoying the faith. If you have read any of our Gospel broadside tracts, you know that they are a combination of funny and serious statements. We find a lot of humor in the human predicament. Nevertheless, all our statements about God and man's relationship to Him are quite serious.

Psalm 2:11 puts it together the right way: *"Serve the Lord with fear, and rejoice with trembling."*

Philosopher-writer Dan Marquis once commented: *"It has been my observation and experience, and that of my family, that nothing human works out well."* The humanist who doesn't believe in God has little to keep him from such a cynical attitude, but we who serve the Lord have much in the past, present, and future to give us joy!

He not only forgives the sins and mistakes of our past, but transforms them into lessons to help us avoid future temptations. Our present difficulties become worth enduring as we look to Him for approval. And, as we endure, we find small joys which are capable of growing large as we nourish them through contemplation. And what shall we say of the future? Though difficulties lie ahead, we can say with the Apostle Paul, *"I can do all things through Christ which strengtheneth me."* The entire future is as bright as the very promises of God.



I awake each day thrilled by the prospect of good things I expect to happen before I lay my head on the pillow again. I love to rise early in the morning so that things can begin happening. I am writing this in longhand at 5:05 a.m., and I'm eagerly looking forward to the rest of the day. You see, there is a special reward to those of us who do the work of proclaiming the "Good News," and that is that we often get "good news" from others.

If you meet someone today who doesn't have a smile, give him one of yours, and maybe he will gain the same reason for smiling—and rejoicing in the Lord.

My Jewish mother (and father, too) often would say: *"Enjoy! Enjoy!"* Now I have a real reason to rejoice, and I want to tell everyone.

Rejoice in the Lord . . . And the Peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Philippians 4:4 and 7

RIVKA CHESTER

"As a typical, liberal, traditional, hip member of the 'love generation,' I knew that stereotyping another human being was absolutely uncool. As a matter of fact, I had built my entire lifestyle and philosophy on relativism, do your own thing, and instant karma. Add to this a long line of liberal sociology courses, humanistic psychology courses, and a generally liberal Jewish upbringing, and you will understand why, when my high school friend, Steffi Geiser, told me she was a Christian, I decided to be very tolerant. But the fact of the matter is, that despite the fact that I was a good hippie, I was not very tolerant. I could understand, emulate, and even idealize everything from Abby Hoffman to Che Guevara. Everything, that is, except missionaries, pastors, and other assorted religious fanatics. Perhaps even worse than the fact that Christians seemed so smug to me, was that I felt they were definitely 'uncool.' For one thing, I was an intellectual, so I thought that Christians had sacrificed their intelligence on the altar of faith.

"For another thing, I liked nothing better than to laugh at a good joke (and even tell one every once in a while) and, of course, I thought God abhorred laughter. And last, as embarassing as it was to admit, I was, in actuality, a nice, middle-class Jewish *maidelah* (girl) from the Bronx. If there was one thing that everybody knew about Christians, it was the fact that they were not Jewish.

"I came out to California for Christmas break one year, and remembered that my old buddy Steffi was somewhere in the state. As it turned out, she was five minutes away from where I telephoned—and when she took me to meet her new group of friends, my stereotypes were rudely crushed. It only became worse when a man named Moishe Rosen looked right through the cool street-wise image before him, and saw a lonely and frightened little girl. Then even my 'self-stereotype' was destroyed. But I was too proud to admit I needed God.

"One year and two trips to California later, life finally caught up with me in a jail cell in Seattle, Washington. My whole concept of who I was and where I was going crumbled and fell apart. And when my father, a beautiful and strong man, broke down in tears upon being told that his perfect daughter needed money for bail, I realized that the philosophy that came from Timothy Leary and the Beatles was not enough for me to build a life on.

"It's a funny thing about Jews for Jesus. Along with hard work, they believe in prayer. While my tribulation came as a rude awakening to me, it came as no surprise to them that their prayers for just such a confrontation had been answered. And when I had no place else to go to sort out my confused thoughts, instead of beating me on the head with accusations of 'Sinner!' Amy Rabinovitz welcomed me with a cookie, and Jh'an Moskowitz took me for a walk to see the boats in Sausalito, and told me about the time he had been a 'psychedelic pirate' (a hippie version of Captain Hook).

"I went back to school in Minnesota with a new set of fresh resolves and a long line of sacred vows to change my life. And after God, in His infinite wisdom and love, allowed me to bang my head into a few more walls, I finally accepted His way. I realized that the humility that He expects from us is tinged with more dignity than the world could ever offer. So much, in fact, that He insists upon our right to have a free will.

"When I look around me at the people who have banded together to form this strange-sounding group, I don't experience much in the way of warm and mushy feelings. I don't get confronted by sentimental jargon. But I have found people like Tuvya Zaretsky, who taught me a real love of God's Word. I have found people who, without fanfare, took time out of a busy day to explain something—like Susan Perlman who took me to the beach and told me how a nice girl from Brooklyn had come to accept the Messiah. I guess I'm just trying to say that I'm grateful to be a part of it."

Growing up in the Bronx, Rivka Chester had little exposure to Christianity. It was in 1973 through the ministry of Jews for Jesus that she came to Christ. So, even though she's been a staff member less than a year, she's been a part of us much longer.

While working toward her doctorate in Psychology at the University of Minnesota, Rivka worked with the criminal justice program and various drug rehabilitation centers.

Later, she taught psychology at Northwestern Bible College in Roseville, Minnesota.

After receiving her Ph.D., Rivka joined Jews for Jesus and is presently serving as Director of Psychological Services. She was part of our study team in Israel, where she investigated the possibilities and potential growth of evangelism there. This summer, she will serve as Special Assistant to Sam Nadler in planning and coordinating our summer witnessing campaign.

". . .I realized that the philosophy that came from Timothy Leary and the Beatles was not enough for me to build a life on."

the feasts of Israel

Many Christians do not realize that the seven feasts which God commanded in Leviticus 23 are still observed by their Jewish neighbors. The feasts, as given to Israel, bore a three-fold significance. First there was the seasonal aspect of each holiday; then the feasts were to be a memorial of God's dealings with the Hebrews; and finally there was the prophetic symbolism of God's dealings with His Church, which is made up of believing Jews and believing Gentiles.

A study of the feasts of Israel will not only bring a greater understanding of the Jewish roots of our faith; it will teach the Christian much about God's plan of redemption throughout the ages. Leviticus 23 lists these seven feasts in order of their seasonal observance: Passover, Unleavened Bread, First Fruits, Pentecost, Trumpets, Day of Atonement, and Booths.

Passover, the first and probably best known feast, comes in the spring, in the Jewish month of Nisan, also called Abib. Passover commemorates the redemption of the Hebrews from Egyptian slavery. On the first Passover each Hebrew household sacrificed a perfect yearling lamb and sprinkled the blood on the crosspiece and sideposts of the door. The "Angel of Death" passed over the houses which were protected by the blood of the lamb, but where there was no blood, the first born was slain. Even so, we are all slaves, in bondage to sin. We are redeemed and set free by the blood of Jesus, the Messiah, the pure and spotless Lamb of God. (I Peter 1:18, 19)

The Feast of Unleavened Bread occurs simultaneously with Passover. It begins the day after the Passover eve, and lasts for seven days. Because they are so closely related in time and purpose, the names are often interchangeable. During Passover and the Feast of Unleavened Bread the Jewish people put away all leaven from their houses and eat unleavened bread, or *Matzo*. Leaven in Scripture is usually a symbol of sin; the unleavened *Matzo* graphically portrays the pure and sinless Messiah. It is pierced, even as our Lord was pierced by the nails in His hands and feet and the Roman spear in His side; and it is striped in the baking, reminding us that Isaiah said, *"But he was wounded for our transgressions, he was bruised for our iniquities . . and with his stripes, we are healed."* Isaiah 53:5.

The Feast of First Fruits is directly related to Passover and Unleavened Bread, for it is to be celebrated on "the morrow after the Sabbath," which means the day after the first day of Unleavened Bread. In Bible times this holiday was a feast of thanksgiving for the barley harvest, the first grain of the season. The first harvest is viewed as a promise of the larger harvest to come because the conditions which brought about the first harvest will also bring the rest. Jesus the Messiah is the First Fruit whom God raised from the dead. Just as the barley harvest was the promise of more to come, He is our promise of resurrection and eternal life, through faith in Him, for He has conquered death and the grave.

Pentecost, or **the Feast of Weeks,** also is calculated from the first feast, Passover. It comes 50 days after the Passover sabbath, thus the name Pentecost, which means 50. This is a Greek name, but the Jewish people call it *Shavuot,* which is the Hebrew word for "weeks." *Shavuot,* too, is a harvest festival, thanking God for the wheat harvest. According to oral tradition, it is also the day that Moses received the Law on Mt. Sinai. On *Shavuot,* the priests offered two loaves of bread made from the newly harvested grain. Unlike other offerings, these loaves were baked with leaven. We see in the two loaves a type of God's people, both Jews and Gentiles, given eternal life and made one in the Messiah, Jesus, at the birth of the church on Pentecost.

After Pentecost, a long time elapses before the next feast. We see in this, our present age of waiting for the return of the Messiah Jesus. Then in the autumn, on Tishri, the seventh month of the Jewish calendar, comes the **Feast of Trumpets,** more commonly called *Rosh Hashanah.* This marks the beginning of the civil year and is the Jewish New Year's Day. In Leviticus 23:24 God commanded the blowing of trumpets on the first day of the seventh month to call the congregation of Israel together for a very solemn assembly. According to Jewish teachings, *Rosh Hashanah* is the beginning of ten days of judgment when all the children of men pass before the Creator. The righteous are written into the Book of Life, the wicked are condemned, and those who are not wholly righteous nor wholly wicked are given ten days to repent and thus escape judgment. We who are written in the Lamb's Book of Life do not fear judgment, but rather we look for His return when He shall come with the trumpet sound and the voice of the Archangel to bring us into His sabbath of rest.

The ten days of repentance and introspection lead into the most solemn day of the Jewish year, *Yom Kippur,* the **Day of Atonement.** It has become a time of fasting and prayer. It was the only time in Bible days when the high priest could enter the Holy of Holies. He went in before the Lord with the blood of a sacrificed animal to beg forgiveness for the sins of the people. Today there are no animal sacrifices and no Temple. The Jewish people rely solely on repentance for forgiveness of sins, but they have no assurance that God has heard and forgiven, for the Scriptures teach in Leviticus 17:11 that atonement is in the blood. When Christ offered His own blood as our atonement or covering, the veil of the Temple was torn in two, signifying that He had opened the way into the Holy of Holies. By His sacrifice all who believe now have access to God and a covering for sin. We look forward to that great and final day of atonement prophesied in Zechariah 12:10 and 13:1 when all Israel shall mourn for the Messiah and accept the atonement He has made.

The seventh and final feast is the **Feast of Booths,** known in Hebrew as *Succoth.* In Bible days this was the final fall harvest festival, a time of ingathering at Jerusalem. The Jewish people built booth-like structures and lived in them during this feast as a reminder of the temporary dwellings the Israelites had in the wilderness. Even today many Jewish people build open-roofed, three-sided huts for this festival. They decorate them with tree boughs and autumn fruits to remind them of harvest.

Everyone in Israel who was able, came up to Jerusalem for this harvest festival every year. The Temple worship for the holiday included the ritual pouring of water from the Pool of Siloam, symbolic of the prayers for the winter rains. It was at this time that Jesus cried out, *". . .If any man thirst, let him come unto me and drink."* (John 7:37-38)

After Israel's final day of atonement, the Feast of Booths will be celebrated again in Jerusalem. (Zechariah 14:16)

Booths speaks of the final rest, as well as the final harvest. John wrote in Revelation 21:3: *"Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."* It is our prayer that soon there will come the fulfillment of all which He promised, saying, *". . . I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."* (Revelation 21:6)

the Feasts of Israel

FEAST	SEASON	TEMPORAL SIGNIFICANCE FOR ISRAEL UNDER THE LAW	FUTURE SIGNIFICANCE FOR ALL GOD'S PEOPLE UNDER GRACE	SCRIPTURE	EVENT
PASSOVER	Spring (new beginning)	Redemption from bondage in Egypt	Believers in Christ redeemed from bondage of sin	. . .ye were not redeemed with corruptible things as silver and gold. . .but with the precious blood of Christ, as of a lamb without blemish and without spot. (I Peter 1:18 and 19)	**THE CRUCIFIXION (Redemption)**
UNLEAVENED BREAD	Spring (new life)	Purging of all leaven (symbol of sin)	All believers in Christ cleansed from sin and empowered to walk in newness of life	Purge out. . .the old leaven that ye may be a new lump. . .for even Christ our Passover is sacrificed for us. (I Cor. 5:7) (God) made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him. (II Cor. 5:21)	**(Sanctification)** **(Justification)**
FIRSTFRUITS	Spring (first of grain harvest)	Thanksgiving for firstfruits, the promise of the harvest to come (first of the grain presented to God)	Christ, the first to rise from the dead - the promise of resurrection and eternal life for all who believe on Him	But now is Christ risen from the dead. . . the firstfruits of them that slept. . .even so in Christ shall all be made alive. (I Cor. 15:20 and 22b)	**THE RESURRECTION OF CHRIST**
FEAST OF WEEKS (Pentecost)	Late Spring 7 weeks after Passover (ingathering of first harvest)	Thanksgiving for first harvest and (according to oral tradition, the time of the giving of the law at Sinai)	God's first harvest of those redeemed in Christ (Jews and Gentiles) God's law written on the hearts of the redeemed	And when the Day of Pentecost was fully come. . .they were all filled with the Holy Spirit. . .(Acts 2:1a and 4a). . .the same day there were added unto them about three thousand souls. (Acts 2:41b) I will put my law into their hearts and in their minds I will write them. (Hebrews 10:16)	**THE COMING OF THE HOLY SPIRIT and BIRTH OF THE CHURCH**
(SUMMER, A TIME OF LABOR IN THE FIELDS AND PREPARATION FOR FINAL HARVEST - THE CHURCH AGE) *. . .Lift up your eyes and look on the fields; for they are white already to harvest.* (John 4:35)					
FEAST OF TRUMPETS	Early Autumn	A Solemn Assembly (trumpets blown to prepare for the Day of Atonement)	The beginning of the re-gathering of Israel to the land in preparation for the final Day of Atonement The assembly of all believers, dead and alive, in the heavens with Christ	I will gather them out of all countries whither I have driven them. . .and I will bring them again unto this place and I will cause them to dwell safely (Jer. 32:37) For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: . . .and. . . shall be caught up together. . .to meet the Lord. (I Thess. 4:16 and 17) also (I Cor. 15:52)	**ISRAEL REGATHERED** **THE RAPTURE OF THE CHURCH and THE RETURN OF CHRIST**
DAY OF ATONEMENT	Autumn	A Solemn Assembly for repentance and forgive-ness under the Law (repeated annually)	Believers in Christ forgiven by one Atonement for all time The rest of Israel will repent and look to her Messiah in one day	So Christ was once offered to bear the sins of many. . .(Heb. 9:28) And I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and supplications: and they shall look on Me whom they have pierced, and they shall mourn for him. . .in that day there shall be a fountain opened to the house of David and. . .Jerusalem for sin and for uncleanness (Zech. 12:10 and 13:1)	**ISRAEL TURNS TO HER MESSIAH**
FEAST OF BOOTHS	Autumn (final harvest)	Harvest celebration and Memorial of Tabernacles in the Wilderness	Joyous Assembly - all peoples brought under the rulership of the King Messiah	. . .everyone that is left of all the nations which came up against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles (Zech. 14:16)	**THE KINGDOM OF GOD ON EARTH**

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CAMPAIGNING

When we decided to have our first New York witnessing campaign in August of 1974, our decision was based on a number of factors: **1**) We felt we needed to go to New York because at that time there were more Jewish people living there than in all of Israel, **2**) We had been developing street witnessing techniques that were ideally suited for busy Manhattan street corners. In a sense, we had come to California in order to reach New York, **3**) We believed God wanted us to be there to begin sowing seeds for a harvest at some later time. We were looking forward to the time when we could set up a permanent branch work there.

On this first campaign, our whole staff, plus several volunteers, took part. Even at that, there were only 30 of us. We weren't sure what to expect. Since most of the campaigners were from New York originally, we knew August would be hot and muggy, and not a pleasant place to spend the summer. But we believed it would be worthwhile for God.

Steffi Rubin gives her testimony on the corner of Wall and Broad Streets.

The campaign was successful. We handed out hundreds of thousands of Gospel tracts. We preached to crowds and talked to individuals and felt that we were successful in raising the banner of Christ, proclaiming that Jesus is for the Jews too. 1974 taught us many things about campaigning. We found that campaigning was ideally suited to spreading the Gospel in large, metropolitan areas. Much to our delight, we also discovered that at the end of our campaign, each person who had been involved came out not only with blisters on their feet; but with a deeper burden to preach the Gospel; and because of the variety of situations that came up in this type of witness, every person involved felt better able to fulfill this deepening burden.

For this reason, we decided to go to New York again in 1975. We revised our methods. Based on what we had learned, we took more people for less time. We were able to water some seeds that were planted the previous year and in some cases, to see the harvest. And, of course, we continued to sow seeds in 1975.

In 1976 we decided to take advantage of our country's 200th birthday. We went again to the east coast to witness. This time we went for six weeks to the cities where major bicentennial events were being planned . . . Boston, Philadelphia, New York, and Washington, D.C. We initiated a training program to prepare people physically, spiritually, and mentally. During those six weeks we handed out over 2 million pieces of literature. We were able to lead many to Christ on the street corners too.

Now, in 1977, we are planning another campaign in New York from July 2 to August 13. We've combined the best strategies of the past three years. We've invited many Bible college students to help, which will better equip them for their future service. In order to prepare these workers, the campaign will start with a week of physical conditioning. During this week there will also be lectures on the history of Jewish missions, on witnessing techniques, and especially in witnessing under oppositional pressure.

From the training camp, it's on to New York City for five weeks. This year our emphasis will be less on literature distribution, though we will be doing that, too. Our main thrust will be on meeting individuals, talking to them, and ministering to their needs. We hope to lead many to Christ. In leading people to Christ, we've seen how important it is to disciple them. A campaign, alone, does not allow a person to be adequately discipled, so, our New York staff will be responsible for the follow-up.

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Whether or not you have had your feet in the fields with our feet, you have been present with us. *Please continue to be with us by praying for:* **1**) The necessary funds for the campaign, **2**) The people to be part of the teams, **3**)The leaders to guide the campaigners, **4**) God's working in the hearts of many to hear the Gospel and respond. ☆ ☆ ☆ ☆

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A Jews for Jesus witnessing campaign is not like a stadium event where people come crowding to an arena to listen to a preacher. Rather, it is a time of active street witness. It is a time when everyone's total purpose is welded together toward the proclamation of the good news of Jesus Christ. This special type of missionary work is not for everyone. It is an all-day, every-day witness. Because of the physical demands it makes, a person must be especially energetic to be involved. He must have the ability to concentrate under pressure. He must be able to face opposition. And he must always have enough reserve strength to meet the unusual opportunity or situation. There is limited free time and even that must be spent resting and regaining strength.

A campaign is different from ordinary missionary work. A missionary, if he has modeled his life after the apostle Paul, is more than a herald of good news. He is a teacher, a counselor, a father in the faith, and a provider of emotional support. When he brings a person through the experience of the new birth, he is not merely a midwife, but a nurse and a protector. A campaign does not allow the missionary to be all these things; basically, it is a time to sow seeds that others will later harvest.

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A MINI MESSAGE FROM MOISHE - ON CAMPAIGNING

Dear Friends:

Though our witnessing campaigns are basically a time to sow seeds, we do see a harvest. In our New York City outreach, hardly a week goes by that I don't hear of a Jewish person coming to Christ. Many of these new believers first heard the Gospel through our campaigns.

One of these who came to the Lord after last year's witnessing campaign was Mike Cohen. Mike is in his early thirties, and like most of the Jewish people who accept Christ through our ministry, he became involved immediately in witnessing.

At the time he came to the Lord, he was one of the young executives for a department store. He began wearing a Jews for Jesus button to work. The owners of the store said he couldn't wear the button, and if he persisted in witnessing, he would be fired! Though Sam Nadler, head of our New York work, and I both felt it was not necessary for him to wear the button to maintain a testimony, Mike felt that this was a compromise to his stand in Christ.

Sure enough, he was fired. However, *God doesn't let us undergo hardship unless He intends to reward us.* Mike obtained a new and better job where there is much more room for promotion.

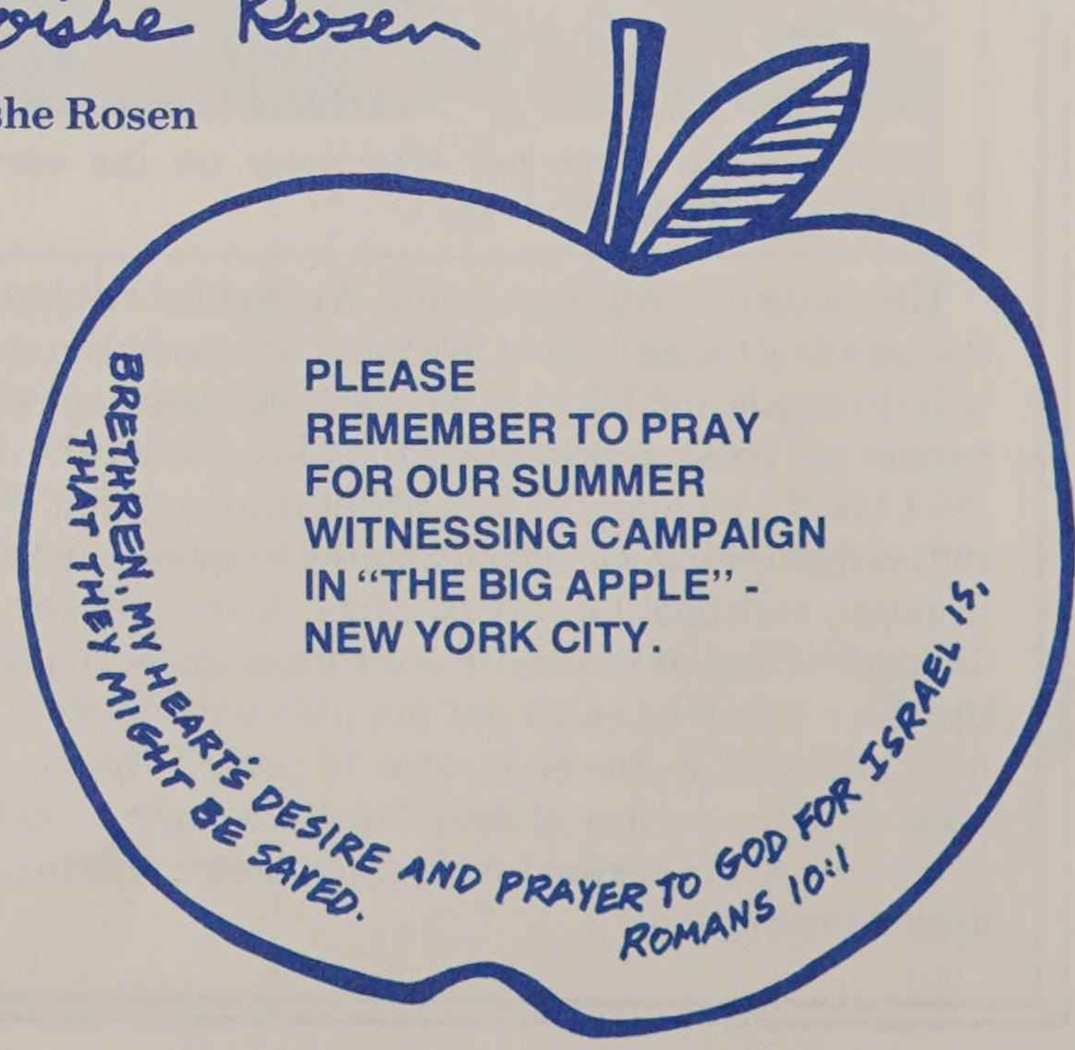
Just recently, Mike led his first person to Christ—a Jewish person of middle years who works in Mike's new office, where he is allowed to witness.

We all rejoice in seeing how God's message is carried out and His work carried on. I hope you will be part of what He is doing during the upcoming campaign, and beyond.

Yours in Christ,

Moishe Rosen

Moishe Rosen



SAVED BY THE LAMB, Jan Cohen

We heard about Maureen at our church meeting in St. Clairsville, Ohio. Several people stopped to tell us about this Jewish exchange student from South Africa for whom they were praying. One woman said her son had left quickly because he wanted to be sure to tell Maureen about the service.

We were supposed to leave town the next day, but our plans were changed by the cancellation of a meeting. When that happens, my husband, Steve, and I expect something exciting to happen. This time was no exception. The very next day, we got a call. *"Can I bring Maureen over to talk to you?"* It was the son I mentioned who had been witnessing to Maureen. He had recently committed his life to Jesus and was excited to share his experience with her. Maureen had listened to him and had come to a young people's meeting, but she kept her Jewish identity foremost in mind.

She was willing to meet us, but explained, *"You're not going to convert me."* She was a very sweet gal, and listened seriously. *"I just don't believe in a God who would become anything like us,"* she said. *"I already believe God answers my prayers. After all, I have everything I want!"* I told her that one aspect of our sin is that sometimes we are content with only good things, when what God wants for us is the very best. Steve and I both shared that we had had things pretty good in our own lives too, but that it was no comparison to what we knew in Jesus. I began to talk to her about the idea of the lamb at Passover and how Jesus was like that lamb, a lamb offered for sin, in order to right our relationship with God. I kept talking about the Lamb and right before our eyes a light broke out on Maureen's face and this *wonderful* smile! *"Something just clicked! So Jesus is the Lamb!!!"* Steve showed her some of the Messianic prophecies, especially in Isaiah. We let her think about it and then we joined in prayer. She asked Jesus to take her sin and right her relationship with God. *"Wow! I feel so different! I can't believe how different I seem!"*

The next evening when some people from the church were over at the pastor's house for an informal meeting she gave a short testimony. *"I didn't know Jesus was real, and now He's real."* Short on theology, but a beginning! Please pray with us that Maureen gets established in the Word, and that she finds fellowship with other believers.

THE ONLY WAY, Jeffrey Branman

I wasn't really surprised when a fellow wearing a *mezuzah* (Jewish religious symbol) stopped me to ask a question.

He pointed at the writing on my jersey: *"What's that say? Are you Jewish? How can you believe in Jesus?"* He had an astonished look on his face.

That morning as I had prepared to go to Disney World on my day off, I wondered if I should wear my Jews for Jesus jersey. (I told Rustie, my co-worker, to wear hers, but frankly, I felt like being incognito.) But Moishe Rosen's words rang in my ears. *"Anyone who needs a vacation from this work shouldn't be doing it!"*

I decided to wear my jersey, too, and as I left for a day of fun I praised the Lord for what he would do in the lives of those who would see our silent witness.

As I came into Disney World, I was aware of faces turning and mouths forming the words, "Jews for Jesus." I was wandering through Frontierland as I began to pray, *"Lord, as long as I'm here bring me a Jewish person to talk to about You."*

That's why I wasn't surprised when, not more than 20 minutes later, I heard, *"Hey, wait a minute."* Les and his friend, Marty, were sitting on a low brick wall. The questions he asked were very open and without hidden aggression. A rapport developed rapidly and his acceptance of my position on the Messiahship of Jesus led me to believe others had planted seeds.

"I guess I could believe that Jesus is God but I don't think He is the Messiah," Les confided.

That threw me, but I prayed for wisdom and continued. He was "into" transcendental meditation and was anxious to hear my opinion of it. I told him what the Bible said about following different "gods."

While we were talking we boarded a riverboat ride and it seemed to set a different mood. He asked if I thought Jesus was the only way. I answered, *"Yes."* He doubted his ability to trust Jesus and to be able to change from being sinful. He expressed fear of such a serious relationship with the Almighty God. We discussed his fears and doubts, and it was as if he could see more clearly with each sentence.

I asked him, *"Do you want to ask God to take over and accept Jesus as your Messiah?"* He answered with *"Yeah, I'd like to do that!"*

I said, *"Let's turn towards the railing and talk to God."* We did, and a son was born into the Kingdom. We exchanged addresses and parted with prayers and praise to God. **Pray he finds fellowship and grows in the Lord.**

PRAYER AND PRAISE

1. **Praise God for the salvation of many Jewish people in recent months. These new believers desperately need your prayers as they relate to their unbelieving families—children, parents, or spouses.**
2. Praise God for you. Our General Fund which pays for all our evangelistic literature and other missionary aids had a serious deficit. Through your generosity it went from $34,000 in the red to $14,000 in the red and then to $2,000 in the red and with continued blessing by God it should be in the black again soon.
3. **Pray for the needed workers for our ministry. It's easy to find Christians who want to be singers, managers, or actors but our concept of ministry is that vocational workers should be missionaries first. We want people who want to share the Word of God and are willing to use their gifts of music or drama or writing or management to that end. (Continue to pray as we have needs in all aspects of our ministry for such people burdened to reach Jews with the message of Christ.)**
4. Pray for AWAKE, O ISRAEL, our radio program in the greater Boston area. Jeff Fritz, the group leader of our Boston ministry put together a 15 minute radio spot, to be run for two months. Pray that we will have God's wisdom on whether or not we should continue.

Angry, But Not at Us, Stuart Dauermann

A recent evangelistic rally at North Florida Community College impressed me with God's omniscience. One bushy-haired student was obviously angered by our presentation, and during the concert protested our presence and our message to his friends. One of the Christians on campus tried to engage him in conversation, but he seemed more interested in protest than dialogue. His name was Asa.

At the conclusion of our concert, we were putting away our equipment, and Asa walked by. After he'd gone about 25 feet past us, he turned around and shouted, *"You guys are a contradiction in terms. You can't be Jewish and be for Jesus!"*

Our first task was to defuse his anger. I did this by letting him articulate his gripes, and then showing him that I understood why he felt that way. It came out that he was especially disturbed because his grandmother had recently died, and he was struggling to reaffirm and discover the meaning of his Jewishness. He felt outraged that we would link the respected term, "Jews," with, in his way of thinking, the despised name of "Jesus."

I decided to give him some biblical food for thought. I pointed out that the fact of Messiah's rejection by our people is neither a surprise nor a hindrance to our faith, because the prophets promised it would be so (Psalm 23, Isaiah 49:7, Isaiah 53:3). Asa had a simplistic view of the Messiah and of Judaism, feeling that the Messiah would just come and bring political peace to the world.

Gradually, Asa came to see that he knew little about Judaism, and nothing about the New Testament. He left on friendly terms. He admitted that his opposition to us was based on prejudice—not knowledge.

Pray that he'll find the true meaning of his Jewishness in a commitment to the King of the Jews. God in His omniscience had known all along why Asa was so angry; we had to wait until he told us. Now we know too—and we can pray.

GOOD NEWS/BAD NEWS

As Moishe Rosen says in his article, our Jewish people hav learned to cope with tragedy and misfortune through humor. guess the rest of the world has picked it up, because, everywher you go, you hear good news/bad news jokes. Well, at Jews fo Jesus we've got some good news/bad news, ourselves.

Good news: Susan Perlman's mother finally made a "spiritual" breakthrough.
Bad news: it was through an E.S.T. seminar.

Good news: some militant Jewish groups decided to take us up on our offer to come by sometime.
Bad news: they broke into our New York office, ripped apart phones and files and didn't leave a forwarding address.

Good news: there is no drought in Boston like there is in San Rafael.
Bad news: 5 ft. Joanna Fritz is shoveling 6 ft. snow drifts.

Good news: someone from a Jewish school in Skokie, Illinois has been calling our office.
Bad news: it's been in the form of anonymous, harassing phone messages.

Good news: Zhava Glaser decided she liked rocky road ice cream.
Bad news: this was discovered when somebody dumped an ice cream cone on her head while she was handing out tracts.

Good news: the New Jerusalem Players are finally getting to minister in Florida.
Bad news: it's in the middle of the summer. (That's the ministry, folks.)

Good news: the Liberated Wailing Wall finally gets to spend three straight months in San Rafael, California, so they don't have to travel. They can be in their own homes, cook their own meals, and do all the things people do when they have a home of their own.
Bad news: we've already used up their water ration for those three months. (Sorry about that, guys.)

All of the above are true. That's the **bad** news. But the *good* news is that Jesus is coming again—and THAT'S REALLY GOOD NEWS.

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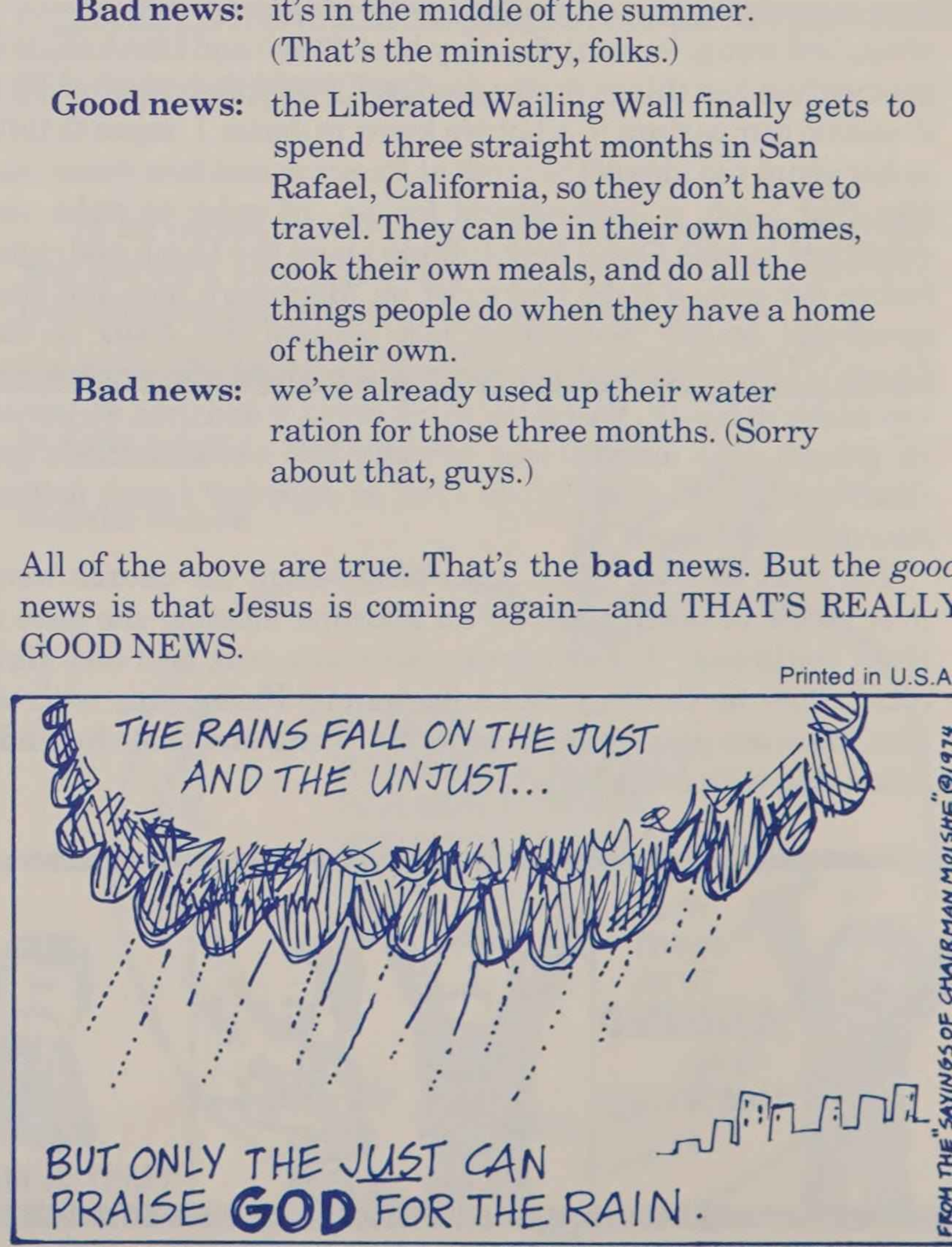

JEWS FOR JESUS newsletter

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JUL 5 1977

TITLES by Moishe Rosen, leader of Jews for Jesus

"Then spake Jesus to the multitude, and to his disciples, Saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

"But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, And love the uppermost rooms at feasts, and the chief seats in the synagogues, And greetings in the markets, and to be called of men, Rabbi, Rabbi.

"But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ.

"But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

Matthew 23:1-12

While riding on a British Railway train from London to Manchester, I looked out on the pastoral countryside, criss-crossed with hedges and dotted with sheep and cattle. For me, it was a time of contemplation, reflection and prayer. In thinking about this countryside, I remembered how each of the scenic objects presented itself to be admired.

Perhaps the British sense of humor was beginning to affect me because my mind imagined a ludicrous scene: each animal was labeled and every tree bore a placard of its genus.

I could see the fluffy white animals with a card around their necks which said, "Sheep," and the taller animals with signs strung between their horns which said, "Cow." The British might do that someday.

Already they have brass plates above the doorknobs of many homes with names and letters after them, like, "George Jones, B.A.," or "Thomas Smith, O.B.E." At one of my meetings in Great Britain, someone handed me a card that had the set of letters after his name, "Gr.Th." My curiosity got the best of me and I asked what it meant. He replied, *"Graduate in Theology."*

At one time I was almost as keen on such things. After my ordination services, one of the ordaining ministers re-introduced me to my wife by saying, *"I want you to meet 'the Reverend Mr. Rosen.'"* Ceil quietly smiled and said, *"I don't know about Reverend, but I hope that he'll always be reverent."* I argued with my wife's priorities, but I did like to use the title Reverend whenever I introduced myself. My checks had "Rev." before my name and I chose to be so listed in the phone book. After all, I had properly trained for the ministry and passed an ordination examination. I had earned it and deserved it, and, frankly, I enjoyed all of the little courtesies, the minister's discount at department stores and the small honors of being addressed as "Reverend."

It was about ten years later that a thorough study of Matthew 23:1-12 convicted me about appellations of honor. The sheep, cow, tree and hill don't need labels and I, as a man of God, am content to be addressed as "brother" according to Matthew 23:8. I don't feel any disdain for those who use such titles as long as they properly earn them. However, I am concerned about the unauthorized use of titles which serve to mislead.

I think of two members of the Watchtower Society who presented themselves at my door as "ministers." While they had a technical right to such a title according to their own religious organization, it only served to reduce their already low credibility in my sight.

Recently, I have been disturbed to see some of my colleagues in the Jewish Christian movement taking to calling themselves "rabbis." Perhaps they think this will enhance their persons with the Jewish community. I can't imagine what kind of exegetical flip-flops they do to excuse themselves from obeying Jesus' command in Matthew 23:8:

> *"But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren."*

Frankly, this is an embarrassment to me. In my mind I can see Jewish people say, *"There goes that phony rabbi who's preaching that phony Christ."* Perhaps if they were rabbis before they came to Christ it might be acceptable. Or even if they had gone to genuine rabbinical schools and been ordained as Jewish clergymen afterwards, there might be some validity to it. But the use of an unearned title is not merely disobedience to the Lord; it might even be fraud.

There is only one converted rabbi in the whole United States whom I know and he won't allow himself to be called "rabbi" on the basis of Matthew 23:8. I guess if I were to pick what I would want to be called by you, my friends, it would be simply "Moishe." Or, if you feel a need to be formal about it, you could call me "Brother Moishe" or "Mr. Rosen." But whatever your practice in addressing others, please don't call me "father," "master," or "rabbi." Actually, just "brother" would do nicely.

ARISE AND SHINE

Use the enclosed order form to buy the Israelight album just released, ARISE & SHINE. The cost of the album is $4.99 plus 40¢ postage and handling. (Calif. residents please add 6% tax.) (This introductory offer for ARISE & SHINE is good until August 31, 1977.)

When you order the album, write a note and tell us what other witnessing aids you'd like us to offer.

HEBREW CHRISTIAN SURVEY RESULTS

We believe that Jewish people who accept Christ are representative of other Jews. However, many Jewish community leaders make public statements about how Jews who come to Christ are less intelligent, less educated and the product of broken homes.

The Graduate Theological Union Library of Berkeley, California, conducted a study of Hebrew Christians across the nation, and their findings seem to verify our position. The survey showed that:

1. The average reported number of years of education is 14.91 (almost three full years of college). This is despite the fact that some of the respondents are not yet out of high school. This statistic is impressive in comparison to United States median education levels as reported in the U.S. Census. It lists 12.4 years for males, 12.3 for females.

2. With regard to occupations, 37% of those surveyed were full-time students, 22% were listed as professional or technical workers, and 9% were in full-time ministerial work. Among the respondents were Hebrew Christian doctors, pharmacists, producers, teachers, attorneys and librarians.

3. The family background indicates less divorce and separation of parents than the national average. Among Hebrew Christians, 14% have experienced the divorce of their parents in contrast to national studies of American couples which indicate a divorce rate of over 20%.

4. Those surveyed indicated the branch of Judaism they identified with while growing up as 37.6% Reform, 34% Conservative and 15.1% Orthodox. Another 12.8% considered themselves to be "just Jewish." Comparing this with a similar survey of non-Christian Jews, we find a similar response with a slightly lower Reform identification.

5. The average age a respondent came to believe in Christ is 20.8 years. Almost two-thirds became Hebrew Christians within six months of hearing the Gospel and 75% within one year.

6. The dominant theological convictions of those filling out the survey were "evangelical" (53%). Only 3% checked the liberal category.

7. In answer to the question, "Have you ever actively witnessed for Christ?" 96% said yes.

This 71 question, six page survey was filled out by over 900 Hebrew Christians.

Perhaps the most significant statistics reflect the lifestyle of the respondents after becoming believers in Jesus. Many are working in professional capacities. Those in school have a significantly higher grade point average since coming to Christ. In families where there was tension, for the most part communication has improved.

Jewish community leaders and rabbis will no doubt continue to come out with self-serving statements which seek to explain our "mistake." However, we hope that the findings of this survey, done by an objective group not affiliated with Hebrew Christians, will get thinking Jews to look at the real issue: *is Jesus the Messiah or not?* That's a question God will gladly answer for those who really want to know.

If you are a Jewish Christian or you know of Jewish Christians who have not completed this survey form, surveys are available from our San Rafael office.

PLANNING FOR THE FUTURE WITH JEWS FOR JESUS

All ministries need to plan ahead. This is right and good. So, one night after Bible Study, some of us sat around and hypothesized on what things could be like in ten years. Imagine if in ten years. . .

- We'll discover that Jh'an Moskowitz, leader of the New Jerusalem Players, really *can* sing on key.
- A Gentile meets a Jewish person and asks, "Are you one of the Jews who believes in Jesus or are you the other kind?"
- We'll be growing out of owned property instead of rented property.
- Martha Ruth Brickner will finally hit her spurt of growth and be five feet tall.
- Brooklynite Susan Perlman admits she was really born in Houston, Texas.
- Stuart and Naomi Dauermann of the Liberated Wailing Wall finally see the bottom of their suitcases.
- Jim Warnock stops thinking of a night on the town as a visit to McDonald's.
- Shoshana Moore stops saying UF DA and masters OY VEY.
- We have an Operation Lone Crater of David to evangelize the Jews on the Moon.
- Moishe Rosen says, "Next week I'm *really* going on that diet."
- Reuben B. Rubin, who just got everyone to call him Barry Rubin, throws up his hands when his wife wants to be called Steffi Steffi.
- These difficult days will be the good old days.

ALIVE AND LOOKING

Mark W. is a very lucky young man. He is a Jewish unbeliever for whom God seems to have a special plan, for Mark has escaped death at least eight times. Most recently, while driving on a Minneapolis freeway, he felt compelled to change lanes for no reason. A split-second later a diesel truck jumped the highway divider and demolished the car to Mark's left, killing all involved. Had Mark not changed lanes, he too would have been killed.

Mark has died on two occasions. His heart stopped during one illness, and during an accident. Both times miraculously, through heart massage he was brought back to life.

Now Mark is asking questions. He's been in touch with Rhoda Dorf, one of the Jews for Jesus volunteer workers in Minneapolis. He recently remarked, *"I believe God has His hand on me and is calling me to His service, but I still cannot believe that Jesus is the Messiah."*

Pray that God's Spirit reveals the reality of the Messiah to Mark.

Be Familiar with Appropriate Scripture

Become familiar with those passages of the Old Testament which relate directly to Christ, and be sure that you clearly understand their application before using them with your Jewish friends. The following are some of the Old Testament texts which can be used to prove New Testament truth.

Topic	Old Testament	New Testament
Messiah to be the seed of the Woman	Genesis 3:15	Galatians 4:4
Messiah to be the seed of Abraham	Genesis 12:3; 18:18	Luke 3:34 Matthew 1:2 Acts 3:25 Galatians 3:16
Messiah to be of the tribe of Judah	Genesis 49:10	Luke 3:33 Matthew 1:2
Messiah to be of the seed of Jacob	Numbers 24:17, 19	Matthew 1:2 Luke 3:34
Messiah to be of the seed of David	Psalm 132:11 Jeremiah 23:5, 33:15 Isaiah 11:10	Matthew 1:6 Luke 1:32-33 Romans 1:3 Acts 2:30
Messiah to be a prophet like Moses	Deuteronomy 18:15, 19	Matthew 21:11 John 6:14 John 1:45 Acts 3:22-23
Messiah to be the Son of God	Psalm 2:7 (Proverbs 30:4)	Luke 1:32 Matthew 3:17
Messiah to be raised from the dead	Psalm 16:10	Acts 13:35-37
The crucifixion experience	Psalm 22 Psalm 69:21	Matthew 27:34-50 John 19:28-30
Messiah to be betrayed by a friend	Psalm 41:9	John 13:18, 21
Messiah ascends to heaven	Psalm 68:18	Luke 24:51 Acts 1:9
Homage and tribute paid to Messiah by great kings	Psalm 72:10-11	Matthew 2:1-11
Messiah to be a priest like Melchizedek	Psalm 110:4	Hebrews 5:5-6
Messiah to be at the right hand of God	Psalm 110:1	Matthew 26:64 Hebrews 1:3
Messiah, the stone which the builders rejected, to become the head cornerstone	Psalm 118:22-23 Isaiah 8:14-15 Isaiah 28:16	Matthew 21:42-43 Acts 4:11 Romans 9:32-33 Ephesians 2:20 I Peter 2:6-8
Messiah to be born of a virgin	Isaiah 7:14	Matthew 1:18-25 Luke 1:26-35
Galilee to be the first area of Messiah's ministry	Isaiah 9:1-8	Matthew 4:12-16
Messiah will be meek and mild	Isaiah 42:2-3 Isaiah 53:7	Matthew 12:18-20 Matthew 26:62-63
Messiah will minister to the Gentiles	Isaiah 42:1 Isaiah 49:1-8	Matthew 12:21

Topic	Old Testament	New Testament
Messiah will be smitten	Isaiah 50:6	Matthew 26:67 Matthew 27:26,30
The Gospel according to Isaiah (The suffering Messiah brings salvation)	Isaiah 52:13—53:12	The four gospels
The New and Everlasting Covenant	Isaiah 55:3-4 Jeremiah 31:31-33	Matthew 26:28 Mark 14:24 Luke 22:20 Hebrews 8:6-13
Messiah, the Right Arm of God	Isaiah 59:16 Isaiah 53:1	John 12:38
Messiah as Intercessor	Isaiah 59:16	Hebrews 9:15
Twofold mission of the Messiah	Isaiah 61:1-11	Luke 4:16-21
Messiah will perform miracles	Isaiah 35:5-6	John 11:47 Matthew 11:3-6
Messiah is called "The Lord"	Jeremiah 23:5-6	Acts 2:36
The time of Messiah's coming prophesied	Daniel 9:24-26	Galatians 4:4 Ephesians 1:10
Bethlehem to be the place of Messiah's birth	Micah 5:2	Matthew 2:1 Luke 2:4-6
Messiah will enter the Temple with authority	Malachi 3:1	Matthew 21:12
Messiah will enter Jerusalem on a donkey	Zechariah 9:9	Matthew 21:1-10
Messiah will be pierced	Zechariah 12:10 Psalm 22:16	John 19:34, 37
Messiah to be forsaken by his disciples	Zechariah 13:7	Matthew 26:31, 56
The coming of the Holy Spirit in the days of the Messiah	Joel 2:28	Acts 2:16-18
Opposition of the nations	Psalm 2:2	Revelation 19:19
Messiah's final victory over death	Isaiah 25:8	I Corinthians 15:54 Revelation 7:17; 21:4
The glorious Messiah	Isaiah 63:1	Revelation 19:11-16
Messiah as King	Psalm 2:6-9	Revelation 19:15-16
Submission of all nations to Messiah's rule	Isaiah 2:4 Micah 4:1-4	Revelation 12:5
The Gentiles shall seek the Messiah of Israel	Isaiah 11:10	Romans 11:25

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HOW TO DO THINGS BY THE BOOK

To help you witness to your Jewish friends, we're reprinting sections of Moishe and Ceil Rosen's book, "Share the New Life With a Jew." The following is an excerpt from Chapter 10, to help you use Scripture in your witness. The book is available from this office, or from your local Christian bookstore.

Make It Available

Once you have succeeded in arousing your Jewish friend's interest in the Bible, hopefully he will show some desire to read it, especially the portions that speak about Christ. A word of caution is necessary here: Do not try to get your Jewish friend to accept a New Testament before he has been moved by the Holy Spirit to read it. If you press a Bible upon him before he is ready, he may accept it out of politeness, and it will gather dust on his bookshelf. When he does indicate to you that he would really be interested in reading some of the things you have been discussing, then the time is right to *lend* him a copy of the Scriptures. He will be far less likely to wait until tomorrow to read it if he feels that you may be wanting him to return it after a time. When he does accept a copy of the Bible, you will want to check his progress frequently to see if he is really reading it. The best way to accomplish this is by asking an indirect question: *"Have you come to the place in* _____ *where it talks about* _____*?"*

Be Confident in Using the Bible

Many Christians are hindered in discussing the Bible with a Jewish friend by the fear that their contact's knowledge of the Old Testament is far superior to their own. If you are one who feels inadequate in this way, set your mind at ease. If you were to assume that your Jewish friend knew very little or nothing at all about the Old Testament, you would probably be closer to the truth than if you presumed the reverse. In most Jewish communities, less than half of the Jewish children receive formal religious training. Those who do receive such education are taught mostly about culture, customs, liturgy, the Hebrew or Yiddish language, Jewish holidays, and Jewish history, rather than religious doctrine. If the Bible is taught, it is in the form of stories, or it is used as a textbook for learning Hebrew.

Use These Helps in Sharing the Scriptures

The following suggestions should be of considerable help to you in sharing the Scriptures with a Jewish person.

First, a word of advice is in order. A strange thing happens to a Christian when he pulls out his Bible to witness; all of a sudden he rises on an invisible pulpit and his voice rings out with authority. Before you open your Bible to begin to teach a person, be sure that he has agreed to become your student. And before you begin preaching to him, know that he is willing to be your "congregation."

1. **When referring to the Old and New Testaments together, use the term, "The whole Bible" to indicate its unity and completeness.** If you refer to either Testament separately, use the terms, "Hebrew Portion" or "the New Testament Portion." Some Jews think that we Christians call the Jewish Bible the Old Testament because we think it is obsolete. No Jew calls the Jewish Scriptures the "Old Testament."

2. **When witnessing to a person in his home, use his own Bible rather than yours.** You should be aware, however, that your friend's Jewish Bible will not always agree with your own translation. In Jewish homes the Masoretic text is used, which gives different translations of such Messianic verses as Psalm 2:12, Isaiah 7:14, and 9:6. Wherever a variant reading was possible that gave no Messianic import to the text, the Jewish translators insisted that it was the correct reading; after all, they weren't about to help the evangelists prove their point. (It would probably be best to avoid discussion of these texts if you are using the Hebrew translation.) You also will find that the Old Testament is arranged differently, with the books of First and Second Chronicles last, instead of Malachi, and Daniel placed apart from the other prophets. Before you go flipping through your friend's Bible looking for a text, check the index.

3. **The best way to use the Word of God is to employ it in making direct points.** Do not use a "scatter gun" approach with the Bible. For years I taught Jewish evangelism seminars and frequently went along with some of my students as an observer while they attempted to witness to their Jewish friends. Then later we would discuss what they had done right, and where they had failed. One such call was with a young man, also young in the faith, who was visiting his friend in the hospital after surgery. The patient smiled through his discomfort and said to my student, *"If Jesus is the Messiah, why don't we have peace in the world?"* My young protege quoted from memory John 3:16, whereupon the patient said, *"What does* that *have to do with it?"* The would-be evangelist shrugged. *"I don't know,"* he said, *"but it's the Word of God, and it should speak to you!"* The Bible must be used either to raise an issue or to speak to an issue. It should not be quoted just because it is the Bible.

4. **When citing a text, explain the context.** If you quote a verse, be sure to explain any elements that the person may not understand, such as: (1) The writer of the passage; (2) The historical setting; (3) Proper nouns, names of people and places.

5. **When dealing with a prophetic passage, make sure that your listener is acquainted with the date of the prophecy, so he can see it being fulfilled hundreds of years later.**

6. **Do not hesitate to use the New Testament portion of the Scriptures to illustrate a point or show a historical background. It is not wise, however, to build your main argument on the New Testament.**

7. **Occasionally put the Bible in your friend's hand and ask him to read the verse aloud.** He will concentrate on it more than if he is only listening to you read.

8. **Don't overwhelm the person by turning to many passages in quick succession.** Remember that the Bible language is probably foreign to him, and he needs time to understand the concepts and let them sink in slowly.

Even though your Jewish friend might not believe that the Scriptures are the inspired Word of God, do not hesitate to quote the Bible. Most skeptics are not as established in their skepticism as you are in your belief. God honors His Word, and the Holy Spirit can use the seeds which you sow.

CONTINUED ▶▶▶▶

Be Familiar with Appropriate Scripture

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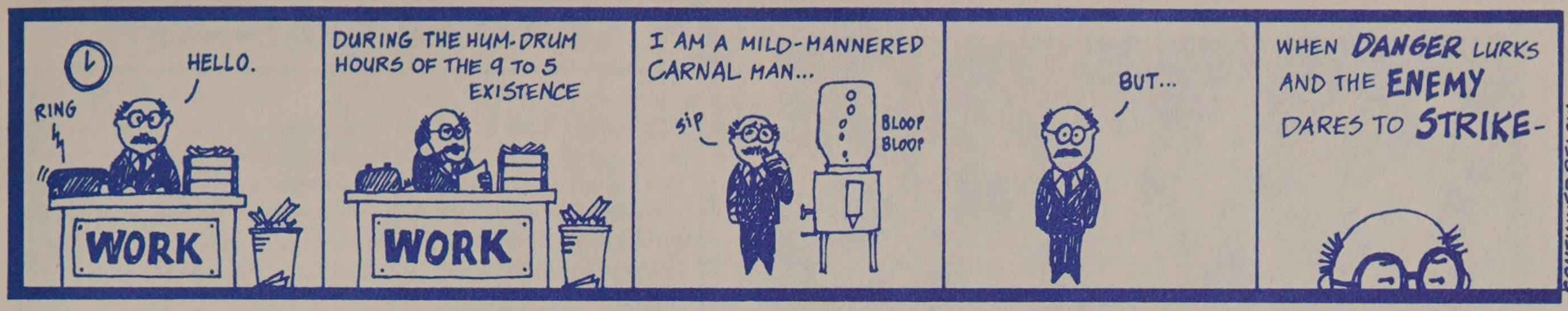


MORE ON OPERATION LONE STAR OF DAVID

Several synagogues in Texas held symposiums on "How to Deal With the Missionaries" as a direct reaction to our year-long Texas outreach, Operation Lone Star of David. One of these was held at an Orthodox synagogue in Dallas.

Sitting in the group that night was a Russian Jew, recently immigrated to this country. When he had first come to America, he attended several of the synagogues in the Dallas area. There he met people who helped him to get relocated and established. Elsewhere he encountered many Americans. Among them were some born again Christians. When they found out that he was Jewish, they gave him a book written by a Hebrew Christian, Zola Levitt. These Christians contacted Zola and arranged an eventual meeting over dinner. Zola took him to the meetings of a Jewish mission in Dallas, and, so, in America, he had the opportunity to meet Gentiles and Jews who were for Jesus.

While the Jewish community had helped him get established, he was particularly impressed with the Jewish Christians he met. They were offering more than physical help. They not only were extending themselves by inviting him to their homes, but they seemed genuinely interested in who he was.

And so, as he sat that night in the meeting at the synagogue and listened to this Jewish community leader attempting to discredit Jews for Jesus, he knew the allegations were unfair. He walked out in the middle of the meeting saying he was turned off that the speaker lambasted us so badly. Here was one person who would not be blind to prejudicial rhetoric.

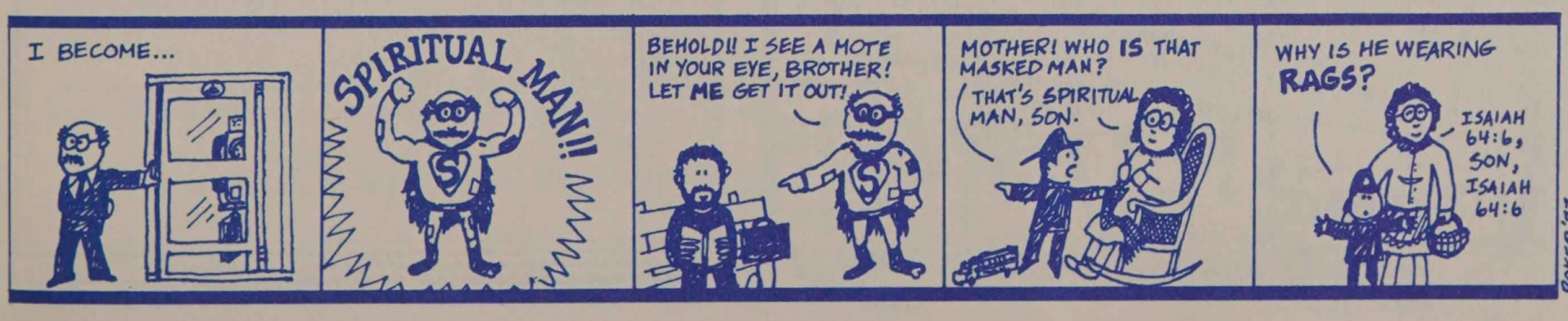
A few months later, this same man made a decision for Christ and was recently baptized. In his testimony of salvation, he said that the symposium was a turning point. **The attitudes of unfairness displayed at the meeting and obvious untruths were instrumental in his coming to see his own prejudices.** Overcoming these was a major step toward his own decision to follow the truth of Jesus.

Most of our previous evangelistic campaigns have been evaluated on the basis of literature distributed and contacts made. Operation Lone Star of David is unique in that our primary goal is to heighten the consciousness of the Jewish community—Jews can and do believe in Jesus! As more Jews in Texas hear about Christ, no doubt there will be more symposiums and disputations. It is our hope that, like our Russian friend, others will be challenged to meet our Messiah. The outreach continues through 1977.

CAMPAIGN PRAYER REMINDER

When you receive this newsletter, our New York summer witnessing campaign will have begun. Each day we'll be distributing thousands of Gospel tracts throughout the New York area. Please pray for those involved in this campaign. Pray for their physical and spiritual strength. Pray that God teaches them many things and gives them wisdom in dealing with the varied situations they'll be encountering. Pray for Sam Nadler as he coordinates and leads this outreach. Pray for those millions of people who will receive a brief Gospel witness and pray for those who want to know more.

Jeff Fritz, Groupleader of our Boston Branch, is preparing "Awake O Israel." This is a 15-minute radio show aired daily on WRYT (950 on the AM dial) in the Boston area.



Danny Schwartz, Gwenn Schwartz, Joel Goldstein, Zhava Glaser, Susanna Jarrard, and Mitch Glaser.

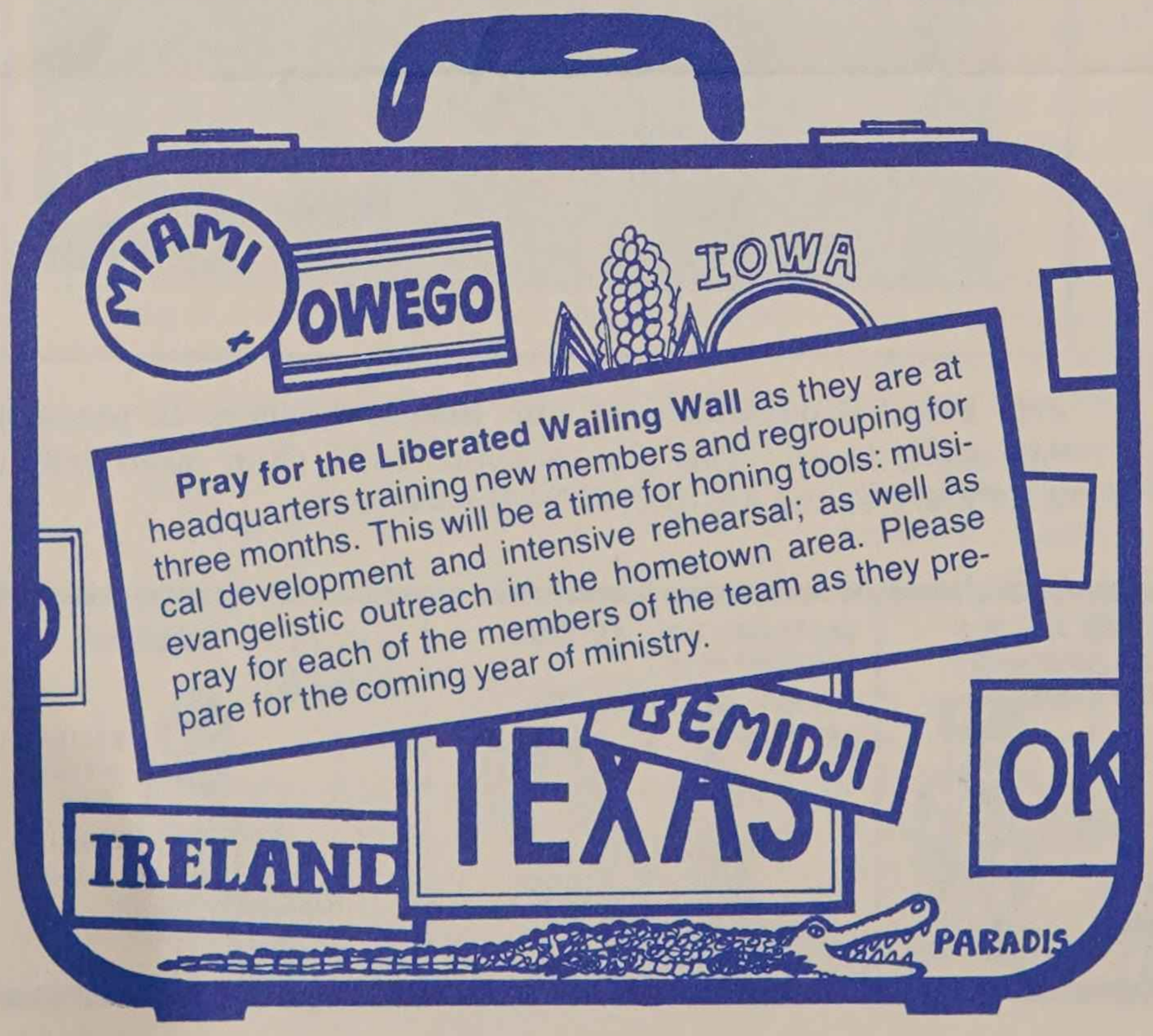
ISRAELIGHT

Pictured above is our Mobile Evangelistic Team, Israelight. Last month you saw pictures of them in Northern Ireland where they were part of our witnessing team. When they got back to the States, they recorded their first album, "Arise and Shine."

The team's groupleader is Mitch Glaser, a student at Talbot Seminary. In September, Mitch and his wife, Zhava, will begin heading our Los Angeles work. Zhava is a graduate of the University of Southern California as a Jewish Studies major.

Danny Schwartz and Joel Goldstein are both Jews for Jesus Scholarship students presently attending Biola College. Danny's wife, Gwenn, is a graduate of Bethel College in Minneapolis. Susanna Jarrard, the group's soprano, is a graduate of the University of California at San Diego.

They will be making their first U.S. tour this summer. Their tour route takes them from Phoenix, Arizona, through Texas and parts of Louisiana, Mississippi, Tennessee and Kentucky up to Missouri, then Indiana, New Jersey, Ohio and Pennsylvania. **If you would be interested in hearing Israelight or you know areas along this route in which they might minister, please contact our Department of Mobile Evangelism at P.O. Box 3558, San Rafael, California, 94902.**



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PRAYER REQUESTS

Maureen came in contact with us because she was working on a term paper titled, "Contemporary Movements." In talking with Rivka Chester, however, she expressed personal concerns that had come from her research. At one point, she blurted out: *"Suppose a person really believed in God . . . Why do they have to believe in Jesus . . . Is there really only one way?"*

Rivka asked Maureen if she knew what it meant to be born again. Maureen knew that she had to be saved, and she confessed knowing that she wasn't. Rivka then asked her if she would like to receive Christ, and Maureen burst into tears. *"I don't think I'm ready yet . . . I want to believe . . . but I don't."*

Rivka and Maureen prayed together that day that God would give her the faith she needed, if only the size of a grain of mustard seed. Please add your prayers to ours in petitioning God for that faith in Maureen's heart.

Carol is a Jewish Christian from New York, now living in California. Not long ago, she led her younger brother to the Lord over the phone, and a few months later, surprised her family on the East Coast with an unexpected visit. Knowing of our branch, she brought her family to the Jews for Jesus Tuesday night Bible study. Her parents sat in the back row and acted like they were determined not to like what they saw and heard.

After the study, Sam Nadler met them and was able to explain our beliefs and share from the Scriptures. In spite of themselves, they were curious. The biggest surprise came at the end of the evening when Carol's mother said, *"I'd like to come back again."*

Neither one has returned though their son (Carol's younger brother both in the flesh and now in the Lord) has been attending more of the Bible studies, with his parent's permission. Please continue to pray for the parents.

Dave Lipkowitz and Kresha Warnock spoke in a church near our national headquarters. After their presentation, Steve came up to Kresha and introduced himself as being Jewish and indicated an interest in Jesus.

Steve didn't give Kresha much information about himself, yet he wanted to talk. She remembers, *"I didn't know quite what to say, but I began talking about some of the common stumbling blocks Jewish people have to the Gospel. God must have given me those words because Steve said, 'Yeah, that's exactly what I wanted to hear.'"*

He had friends who had been witnessing to him for two years. When Kresha asked if he would like to receive Christ at that point, he said, *"No."* A week or so later, Kresha and her husband, Jim, visited with Steve at the home of some of his friends. After hours of discussion, he still wasn't ready to make a public decision. The next morning he called Kresha and Jim to share that he finally did receive the Messiah, later that night.

Please pray for his continued testimony and growth.

FOR THE CHRISTIAN WHO WANTS TO KNOW MORE ABOUT JEWS AND EVANGELISM

THE JEWS FOR JESUS NEWSLETTER

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EDITOR: CEIL ROSEN

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REVIVAL IS THE *RONNGH* WORD

By Moishe Rosen

We should never use the term "revival" to describe successful evangelism. What was never *alive* cannot be revived! When Jonah preached to Ninevah, he was not conducting a revival meeting. There could not have been a revival in Ninevah because the Ninevites did not have a relationship with God or knowledge of His will. Jonah brought them the message of God's impending judgment, their faith response was repentance, and the destruction of Ninevah was deferred.

In a sense, Jonah's preaching was the reverse of a Gospel meeting. He did not bring "Good News," but bad news. Nevertheless, the people turned from their wicked ways and were spared.

I reiterate: we should not use the term "revival" to describe evangelism because true evangelism informs, inspires, and invites those who do not have a saving knowledge of God. On the other hand, revival *could* come to Israel, Jehovah's chosen people, to whom was imparted the knowledge of the One True God. Revival *could* come to the church, which consists of those who already believe, but are not enjoying the benefit of their faith. However, when it comes to the nations who do not know Him, we are not preaching revival; we are preaching the message of new life to those who, according to Scripture, are dead in their trespasses and sins.

Oftentimes the greatest stumbling block to evangelism is the misimpression created by the evangelists themselves. They talk about the problems of the nation and the problems of the world. They rightly point out that these problems stem from unbelief. But then they make their mistake as they call on people as a nation to "return to God." The call for return presumes that a relationship once existed. In an attempt to remember our ancestors well, we attribute to them a certain godliness which may or may not ever have existed. You see, there was never a time when America was really a Christian nation. America might be the best of countries insofar as allowing, even fostering, freedom of religion is concerned. It may be that this country was founded on a belief in God; still it is not a Christian nation. God does not have a covenant with the United States any more than He has with Belgium, or Japan.

When we preach "revival," we orient ourselves to the past and to the spiritual condition as we remember it. True evangelism, on the other hand, is not backward looking. It is forward looking. It presumes that a relationship with God does not presently exist, and it offers life — new, abundant, and eternal — to those who are spiritually dead.

The real success of evangelistic endeavor does not depend on masses of people attending religious meetings. It depends upon the repentance that occurs in the hearts of individuals as they, like the Ninevites, respond to the bad-news-first-good-news-last message of salvation.

In our contemporary humor, we have good news, bad news jokes. First there's the good news, then the bad news. For example, the good news is that you are going to get a raise in salary; the bad news is that this puts you in a new tax bracket. The good news is that you just inherited a yacht; the bad news is that it just sank in the channel, and the harbor master is going to charge you an exorbitant fee to get it out of the way.

The characteristic of a good news, bad news joke is irony, or "black humor." It tells of a benefit or blessing, but then adds the bad news that you cannot acquire it or enjoy it. Worldly advertising embodies that kind of irony. It begins with offering something beautiful or beneficial, and it ends with extracting payment for it.

Contrary to this, God does not play jokes on us. There is no irony in His offer. He does not give us the good news first, then the bad news. What makes the Gospel the Good News is not where it begins, but where it ends. God's Good News always begins on the negative note and ends on the positive note. The beginning of the Gospel is that we all have sinned and come short of God's glory. That's the bad news first. The good news, however, is that Christ died for our sins according to the Scriptures, and that He rose again.

The bad news is that we are all dead in trespasses and sins; the good news is that Jesus can give us abundant life. The bad news is that we are too weak and too helpless to do anything about our spiritual condition; the good news is that because Christ died for our sins, we don't have to do anything but accept what He has already done. The bad news is that God cannot stand our sins; the good news is that He loves us in Christ. The bad news is that every breath that we draw brings us closer to the grave; the good news is that we will live forever in Christ.

The *best* news is that those who believe the bad news can repent and avail themselves of God's Good News in the Messiah. The new life that they will then find in Him is not revival because it is not like the first birth that brings one into the world. The first birth is physical; the second birth is spiritual. We are not born again in the flesh. We do not revive to the life that was given us at birth. The new birth resembles the first birth only inasmuch as it is the nativity to spiritual life. Unlike the Ninevites who repented and found only temporal survival, we who are born again find eternal survival in Christ. Then, whereas in our natural state our flesh dominated our spirits, when we experience the New Birth, God's Holy Spirit takes dominion over the flesh.

Nevertheless, many who have experienced the new birth are ineffectual in their spiritual lives because they resist the leading of God's Spirit. They have, in effect, "fainted," and need to be "revived" as the term is used of one who has lost consciousness. In this sense, it is correct to pray for the revival of the church — that we who have an eternal relationship with Christ may be greatly used by the Giver of Life in His program of VIVIFYING those who do not yet have that relationship with Him.

We're glad you asked...

QUESTION: How do you witness to a person who doesn't believe that the Bible is true, or that it is the Word of God?
ANSWER: Accepting the fact that the Bible is God's inspired Word is part of the structure of our belief system. It does not always occur before a person comes to faith. Non-believers commonly feel that the Bible is a book of myths and legends, but has some good moral teachings. Many have also heard that it is filled with "contradictions." They often do not come to believe that the Bible is God's inspired Word until after they receive Christ and are enlightened by the Holy Spirit.

Do not be discouraged from using your Bible when witnessing. Oftentimes, when we relate Bible facts, they have a delayed action in the heart of the hearer. However, you should avoid "intellectual jousting" as a means of witness. You may be able to prove, at least to your satisfaction, that the other person is wrong, but that doesn't mean that you will win him or her to the Lord. Nevertheless, when someone says that the Bible is merely a book of myths and legends, put the burden of proof on that person by asking, *"Well, would you explain to me what in the Bible is a myth? HOW DO YOU KNOW IT'S A MYTH?"* Admittedly, there are some difficult passages, but the seeming "contradictions" can be answered if the inquirer has the desire to know.

Many people, and not necessarily those who are well educated, have heard it said over and over again that the Bible is just a book like other books, or merely a history book. Throughout their lives and their social indoctrination, they have heard this, and often they mouth the statement without ever really thinking it through for themselves. In such cases, the best course of action is not to try to defend the Scriptures, but merely to teach and preach them. Somehow, when a person begins to hear and understand the Bible's statements, the Word of God seems to do very well at defending itself.

A MATTER OF IGNORANCE

By Avi Snyder

I remember hearing a story about a boy who asked his father, *"Daddy, what's the difference between ignorance and apathy?"* The father lowered his evening paper, thought for a moment, and then replied, *"I don't know, and I don't care!"*

It's just a story, of course. But it illustrates an important point. There are those who don't know the truth, and then there are those who *don't want to know* the truth.

I was reminded of this distinction not too long ago while talking to a young man in Minneapolis. I had just finished telling him that before knowing the Messiah, I used to claim to be an atheist. *"Actually,"* I said, *"I knew that I wasn't really an atheist. I was just very angry with God. But I couldn't very well be angry with someone who didn't exist, so I knew that I really wasn't an atheist."*

"Well," the young man replied, *"I'm not an atheist; I'm more of an agnostic."*

"Which kind?" I asked.

He shot me a puzzled look. *"What do you mean, 'which kind'? How many kinds are there!"*

"I think there are two kinds," I told him. *"An honest agnostic is someone who sincerely does not know whether or not the Scriptures are true, and whether or not Jesus is the Messiah. He hasn't looked into the matter for himself, so he can't intelligently say one way or the other."*

I paused for a moment to see if my friend was curious enough about my statement to have me finish. He was.

"What about the other kind?" he asked.

I smiled. *"The professional agnostic. He doesn't know because he doesn't want to know. He professes ignorance because he's chosen ignorance. That's his 'faith,' I guess."*

My friend was nodding. *"Makes sense,"* he offered in a polite tone of voice.

"Makes sense," I echoed. *"So, may I ask you a question?"*

He nodded again, as if to say, *"Sure, go ahead."*

"Which kind are you?" I asked.

He thought for a moment. Then he looked back at me and said, *"I don't know."*

His statement caused us to grin at each other. An agnostic is, after all, one who claims, *"I don't know."*

"Do you want to know?" I asked. *"If you do, I've got some good news for you. God will let you know. But if you don't want to know . . ."* I paused and shrugged my shoulders. *"Then that's a different matter."*

There's an old adage that says, "Ignorance is bliss." But is it? To be unknowing often means merely to be uncaring. Ignorance does not produce bliss; it merely keeps one from being confronted by potentially painful facts. We don't need blissfulness; we need blessedness. And blessedness doesn't come from ignorance or apathy. It comes from knowing — knowing God!

MY SEARCH FOR THE SUPERNATURAL

By Peter Rice

Perhaps this testimony should begin with my father instead of with me. Originally from Boston, he had moved to California, so I grew up in Los Angeles. Although we lived in a typically Jewish neighborhood, my father had decided not to send his children to Hebrew school because he had been "turned off" to organized religion. Thus, I received most of my religious training from the home and from my peer group.

My father died when I was nine years old, and the family pulled close together in order to get over this crisis. It was a turning point for me, and I began to become more involved with my peer group. In Junior High School, I took an early interest in sports, especially tennis. By the time I entered High School, I was good enough to be able to play for the tennis team.

Unfortunately, in High School I began to branch out into other things besides tennis. I was looking for some change in my life, something to make it more meaningful. For this reason, I took up surfing. This got me into a very select peer group, but it also got me into the drug scene.

It wasn't long before taking drugs became the center of my life. Once I realized how profitable it could be, I became one of the drug dealers at my school. I was in the "coolest" group now, and getting stoned whenever I wanted to. Yet I remember reflecting on my life and wondering why I wasn't happy. I concluded that I needed something supernatural in my life.

This would have been a good time for me to turn to the Bible. Instead, I became interested in an occult bookstore and academy that had just opened up near my school. I remember going there for the first meeting and feeling the presence of something more powerful than I. Although I continued to attend the Academy for about a year, I soon became disillusioned with the leaders. They had promised me certain things which had not come about.

About this same time, a Christian friend of mine gave me a book to read. Since I was an avid reader, I accepted the book, thinking that it was a good book on some occult subject. The name of the book was **The Late Great Planet Earth.** Not only was it *not* on the occult; it was about Jesus! When I realized that, I tossed the book across the room, thinking, *"I'm Jewish, and Jews do* ***not*** *believe in Jesus."*

Oddly enough, that book got me thinking about my Jewish heritage, and I began to re-investigate my own faith. I started to read books about Judaism, and even began to read the Old Testament. The Book of Proverbs particularly interested me because I thought that in it I would find powerful "hidden wisdom" from God. When I read it, I found the Book of Proverbs very disturbing. I hadn't expected it to be so practical, and I was troubled by the passage that says that the fear of God is the beginning of wisdom. I didn't know God, much less fear Him, so knowing Him became a goal for me.

In the back of my mind, I remembered hearing Christians talk about knowing God, and I felt guilty that I wasn't more open-minded about their beliefs. I decided that I might try talking to a Christian, but then I reconsidered. I had never really spoken to a Christian about religion, and I had no idea of what might happen if I did. I had a hazy notion that fundamental Christians carried around a big cross, and when they met a Jewish person they beat him into repentance with it!

Because of my misgivings, I decided that the safest way to hear about Jesus was through Christian radio and television. The worst that could happen would be that I might find out that it was all nonsense, and I could just turn off the program. I didn't think that I had that kind of an option with a live person.

As I began to watch and to listen to Christian programs, all my stereotyped ideas about Christianity began to disappear. I had never associated believing in Jesus with anything Jewish. But as I began to read the New Testament, I saw how the prophecies about the Messiah were fulfilled in the person of Jesus.

Then I started to have real anxieties about believing in Jesus. I knew that my family and friends would think that I had really "gone off the deep end." Still, I couldn't deny that Jesus was the Messiah. So on May 1, 1974, I accepted Him into my life. Then the Lord began to work miracle after miracle in my life. My friends were astonished that I had given up drugs, and yet I was more "together" than ever before. That was evidence of Christ's supernatural power in my life.

In September of that year, I met Baruch Goldstein, who was then the leader of our first Jews for Jesus branch in Los Angeles. By November, I was handing out Gospel tracts with him and several others. I became involved with doing some other things with the ministry, such as photography, and then in the summer of 1976, I went on my first witnessing campaign to New York City.

After that, I served as a part-time missionary with the Los Angeles Branch, took part in another New York summer campaign, and became an approved Jews for Jesus student at Biola College, where I earned my degree, majoring in Bible. I also gained experience in Gospel drama as a member of the Jews for Jesus presentation team called "The Lion's Lambs."

Most recently, I have been assigned the leadership of the New Jerusalem Players, our Jews for Jesus mobile evangelistic drama team. We travel throughout the country, and even abroad, proclaiming the message of the Messiah, and I have the privilege of helping many others to find the same truth that I found when I truly searched for it.

WANTED! VOLUNTEER MISSIONARY COORDINATORS WANTED!

Do you have a burden for the Jewish people to know their Messiah? Have you been a supporter of the Jews for Jesus ministry, but now you want to give more than financial or prayer support?

Here's an opportunity for you to work together with us as a Co-Laborer. We need dedicated believers to help us in areas where we do not have an established branch of Jews for Jesus. The goal of our Co-Laborers program is to establish Jews for Jesus chapters throughout the United States.

You may never have thought of yourself as a missionary in your own home town, but our regular staff needs you as a volunteer to coordinate our efforts in your area. You can help us to be more and to do more for the Jewish people in your community. Sometimes the opportunity will present itself to do regular missionary work, but this is not required. There are many behind-the-scenes tasks that need to be done.

This summer we held our first Co-Laborers in Messiah training session. Twenty-two men and women gathered at Wheaton College for a week of study on topics ranging from Jews for Jesus methods and strategies to some basic "how-to's" on reaching local Jewish communities for Christ.

We have seen such encouraging results recently from that first training session, that we are planning to do it again. There will be another training week this winter in Los Angeles. If you are excited and challenged about the possibility of becoming a Co-Laborer with Jews for Jesus, perhaps you can join us in late January for this special training.

Unfortunately, we will not be able to accept every application that we receive, but we hope that you will try. You may be far more qualified than you think! Send for your Co-Laborer brochure soon because the application process is lengthy. Join us in the adventure of being a Co-Laborer in Messiah!

WRITE TO: MITCH GLASER, MINISTER-AT-LARGE; JEWS FOR JESUS, 60 HAIGHT STREET, SAN FRANCISCO, CA 94102

SUCCESS AND FAILURE

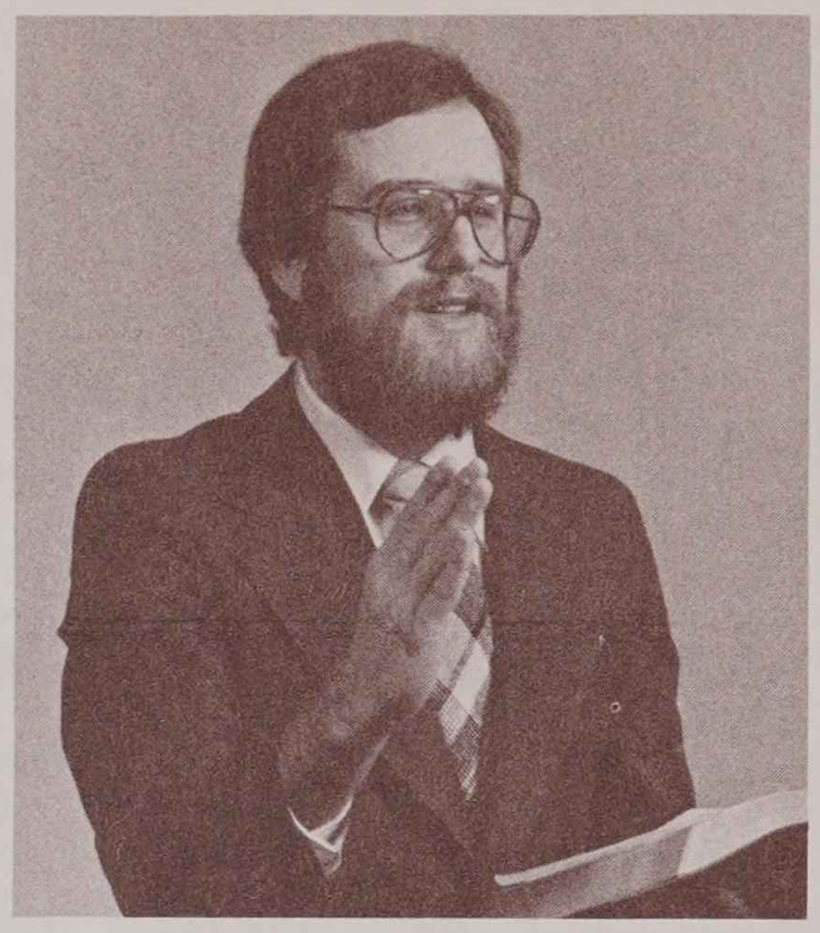
By **Mitch Glaser**

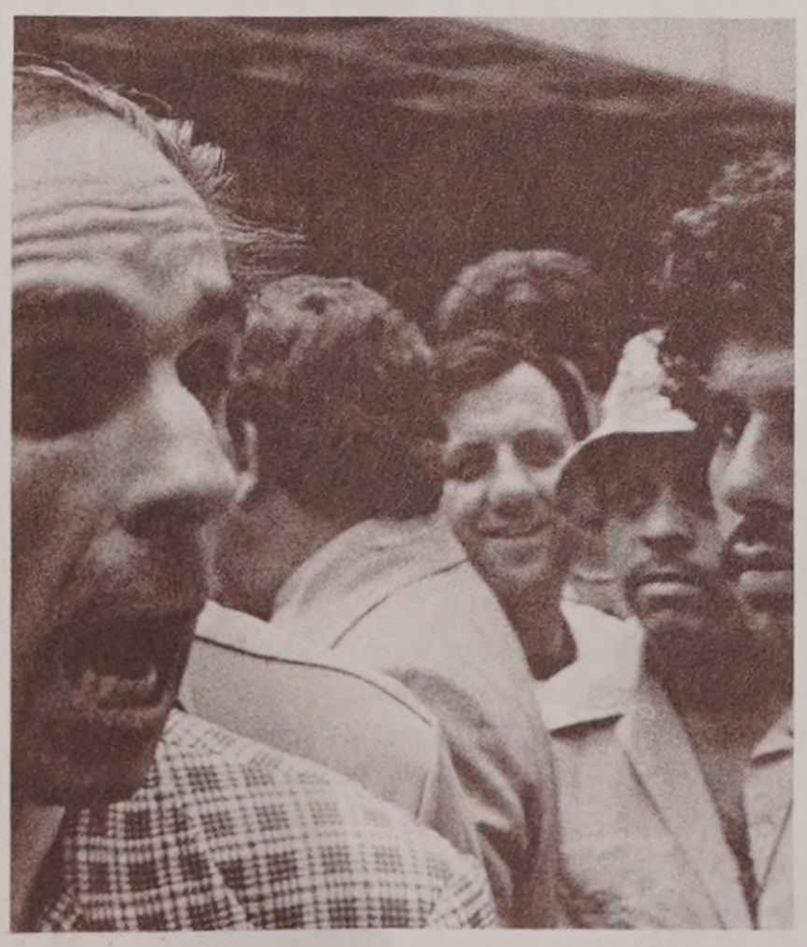
Glowing reports of thousands being saved; building fund drives that have raised millions of dollars; the president of a large corporation becomes a Christian, along with his wife who also happens to be the year's P.T.A. leader. We hear of incidents like these, and instantly it's as though a neon sign inside our heads flashed S-U-C-C-E-S-S! If we listed the words that indicate success they would probably read: big, many, exciting — *three* morning worship services. As Christians, we ache for success; yet oftentimes our very concept of success keeps us from being successful. What is success in the work of God? What standards should we use to determine whether or not we have been successful in our Christian endeavors?

It is difficult to remain unimpressed by tales of the "big" and "exciting." We hear of the missionary laboring in North Africa who finally saw a church begin after thirty years of effort, and we wonder why he "failed" for so many years. On the other hand, large churches, large attendance, and large giving all indicate success. There is nothing intrinsically wrong with large attendance and large churches; but we must look for a deeper quality of success.

Most of the evangelical churches in the United States do not have more than two hundred people on a given Sunday morning. Are they all failing? Not necessarily. Worldliness, with its corrupt values and standards, has invaded the church. It clouds our discernment of what is truly successful from a Biblical perspective.

Back in 1974, an incident occurred in our Jews for Jesus ministry that guided my thinking to certain Biblical patterns of success. We were conducting our first intensive evangelistic campaign on the streets of New York City. A team of nine of our workers experienced a very dangerous encounter in the predominantly Jewish diamond district where we had gone to hand out Gospel literature. Soon after we arrived in the area, our team began to experience considerable verbal and physical abuse. As the commotion increased, dozens of Orthodox Jewish people began to run out to the street to see what was happening. Tempers flared as certain individuals who were more intense in their opposition began to "fan the flames" with cries of *"Spiritual Nazi!"* . . . *"Traitor!"* . . . *"Anti-Semite!"* The accusations grew louder with each passing second. Female, as well as male, members of our team were physically assaulted, as a real riot began. Soon, one lone and frightened New York City policeman arrived at the scene. He managed to call the crowds back quickly, and led us out of there amid fierce jeering.





Although I was scared, my overriding emotion at the time was humiliation rather than fear. I believed that I had let God down by leaving the situation in defeat. Was it really worth all of the anguish caused to both sides? No one had been saved, and very few tracts had been distributed. I wrestled with this question even after we had returned to the same area that afternoon, and had been able to distribute thousands of Gospel tracts without further incident.

Then one day soon afterwards, as I pondered success and failure, it occurred to me that Jesus Christ is God's perfect picture of success! We must honestly ask ourselves whether we view the cross of Calvary as a success or as a failure. To the world, Jesus did not achieve success; but as believers, we know from the Scriptures (Mark 8:31) that He did succeed in fulfilling the very task that He had set out to perform. Even though He was destitute of friends and followers, and in spite of the jeers of the crowd and the humiliation, Jesus was a success. *He was absolutely successful in His obedience to God.* In contrast, everyone who surrounded Him at Calvary was a failure because they all failed to perceive Him and accept Him for who He really was.

The cost of His success was great. There are not many today who are willing to pay this "cross-bearing" price. There was also a great inner quality to His success. Humility crowned the success of the cross. This quality of humility must adorn all Christian endeavors, both large and small. In this age, the cross must be *our* standard of success.

Have you been successful? Is there much happening in your life that others would regard as successful Christian ministry? Too many believers labor under the burden

of a sense of failure, as success is being defined by worldly standards. Success is being faithful to proclaim the Good News, and living a life that gives credence to one's testimony. If you have obeyed God, you are successful, even if your success is not yet apparent.

The Apostle Paul knew what success was. He summarized his ministry late in his life by saying, *"I have fought the good fight, I have finished the course, I have kept the faith."*

If success were to be determined by the world's standards, then I would be a failure; Jews for Jesus would be a failure; and most Christians would be failures. But then — so would Jesus!

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Tear off for evangelistic notebook insert

TITLES GIVEN TO BELIEVERS IN SCRIPTURE

By Rich Robinson

TITLE	SELECTED NT PASSAGES	OT BACKGROUND	REMARKS
BROTHERS	Used of believers in Jesus— • By Him in Mark 3:33–35 (It is implied that He is referring to His followers). • Throughout Acts, e.g., 1:16 • In Hebrews 2:11 Used also in OT sense of "fellow Jews," e.g., Acts 2:29.	Used of fellow Israelites, as in Exodus 2:11	By this term, a family relationship is envisioned. There are responsibilities involved: to do God's will (Mark 3:35); to actively love (I John 3:17). As the term "brother" was restricted to Israelites in the OT, Paul's teaching in Ephesians 2 concerning the new unity of Jew and Gentile also implies that believing Gentiles are "co-brothers" with believing Jews, although he never actually uses the term as such.
DISCIPLES	John 8:31; 13:34,35; Acts 6:7 John makes it explicitly clear that a disciple is one who obeys. Compare the related teaching of James on being "doers of the word and not hearers only." (James 1:22)	The idea of discipleship is found in passages such as Deut. 4:14. The method is described in Deut. 6:4–9, a classic passage in Jewish liturgy. As in the NT, the learning spoken of here implies obedience to the instruction. It is never "knowledge for its own sake"; it is always for *God's* sake.	The root meaning is "a learner." It implies total attachment to a teacher. In rabbinical Judaism, a disciple could ultimately become a master himself. But for followers of Jesus, discipleship is a lifelong process, though there are those who do become qualified as teachers. Note the difference between our current emphasis on "discipleship" as something that we "do" to new Christians, and the Biblical emphasis on lifelong learning. The emphasis on obedience distinguishes this kind of education from modern academic learning as an end in itself.
SERVANTS (slaves)	Luke 2:29; Acts 4:29; throughout Paul's writings (see Remarks) It must be remembered that the image of slavery among the Jewish people as it carried over into NT times was not our image of pre-Civil War slavery in America. With the constant remembrance of Israel's servitude in Egypt, the Hebrew slave was well treated, and could either be freed or choose to serve his master for life out of devotion to him. (Deut. 15:16)	The real parallel to the Christian concept of servanthood is the Servant of the Lord as found in the Book of Isaiah. The ideals of total obedience to God and sacrificial living are prominent. However, the OT system of slavery (as described in the second column) must have contributed to the NT ideas of servanthood.	The term implies exclusive service and submission to one individual. As Christ became a servant (Phil. 2:7), so we are called to serve others (Gal. 5:13, 1 Cor. 9:19). The term carries with it the idea of obligation, and it must be noted that the real meaning is that of "slave," as contrasted with "servants" or "deacons," who volunteered their services freely. Finally, such a mindset is poles apart from the world's ideal of "freedom": living only with oneself as the final reference point. That, in NT terms, is the ultimate slavery — bondage to oneself and to sin.
SAINTS (holy ones)	Used especially by Paul. It means those who are set apart to God and are living in a godly way in conformity with God's character. It refers to both relationship and character.	The OT shows God as holy in His character, but objects, places, and people were also considered holy in that they were separated to God and His service. (Ex. 37:29; 3:5; Lev. 8:12). Lev. 19:2 speaks of holiness in character. The actual term "saints" or "holy ones" is found in only a few places, such as Daniel 7:18.	Like the Old Testament, the New Testament constantly exhorts us to live in the light of what we already are. 1 Peter 1:15, 16, quoting from Lev. 19:2, admonishes us to let our character reflect our relationship with God. After the first few centuries, the term "saint" fell into disuse as a word that designated all believers, and became reserved instead for certain individuals only.

TITLES GIVEN TO BELIEVERS IN SCRIPTURE

By Rich Robinson

TITLE	SELECTED NT PASSAGES	OT BACKGROUND	REMARKS
HEIRS	This term is almost never used in John. As believers, we are heirs (I Peter 3:7) according to the promise (Galatians 3:29) and co-heirs with Christ. In this, we are followers of Abraham (Romans 4:13). As a guarantee of our inheritance, we have the Holy Spirit (Ephesians 1:13,14).	The OT concentrates on the inheritance to be received as a possession, especially the Land (Ex. 32:13). For the Levites, God was their inheritance, rather than the Land (Deut. 10:9).	There are two Biblical emphases on being an heir. 1. The emphasis on *what* we shall possess. Our inheritance includes, among other things, the kingdom of God (Mt. 25:34), the earth (Mt. 5:5 quoting from Psalm 37:11), and salvation (Hebrews 1:14). 2. The emphasis on the *process of becoming* an heir. With images from Greek or Roman law, Gal 4:1–7 envisions believers as children coming of age. Previously, our status was that of slaves; now it is that of sons with all of the rights to inherit what belongs to God. Whereas in the OT the heirs were the Israelites, now Gentiles are included. The Galatians passage probably refers particularly to the Gentiles.
FIRSTBORN	In Rom. 8:29, Heb. 1:6, and Col. 1:15, Jesus is called the firstborn, i.e., existing before (or else supreme over) creation. Heb. 12:23 then calls us who believe in Him the firstborn.	The firstborn was literally the child that was born first. There were specific OT laws relating to such children (Deut. 21:15–17). The firstborn was entitled to a double portion of the inheritance. The term also denoted pre-eminence, as when used of the king in Ps. 89:27, or of Israel in Ex. 4:22. (For example, Jacob and Ephraim, though not literally the firstborn, obtained the privilege of the firstborn.)	Related to "heir," since the firstborn received a double inheritance, this term emphasizes our solidarity with Christ. As He is firstborn and heir, so are we, as a privilege given to us by God. Hebrews especially emphasizes this solidarity: Christ and Christians are both spoken of as "brothers." (Compare Rom. 8:29). "Firstborn," as applied to believers, stresses the privileges we have in Him. We might think of these in terms of immediate access to God; yet there is much more that cannot be imagined in this age (1 Cor. 2:9, quoting Isa. 64:4).
BELIEVERS	Various expressions (literally translated): —"believe," with the object of faith understood. —"believe in," with no special emphasis. Both occur frequently. —"believe into," denotes personal trust, mostly found in John's writings. —"believe upon," relying on a sure foundation, e.g., 1 Tim. 1:16.	In the OT, with the use of different words, we find the dual idea of trust in a person (Job 13:15) and reliance upon God (Psalm 18:2). Two NT facets of faith have their antecedents here. One might also think of these two aspects as trust in God's character and trust in His ability.	"Believer" refers to one who completely trusts and relies on God. The NT also uses the phrase "believe that," as in John 20:31. Besides the personal side of faith, there is also a content side. We are both to trust in Christ and to believe certain facts about Him and about the world. Thus, by emphasizing the content of our faith, the Bible avoids a nebulous mysticism so characteristic of modern religious attitudes.
CHILDREN SONS OF GOD	There are three main categories of use (See Remarks): 1. Mt. 5:9 2. Gal. 4:5; Rom. 8:14, 23 3. Jn. 13:33; I Jn. 2:12	In the OT, "sons of God" or an equivalent expression is used of: *Israel*—Ex. 4:22 *Angels*—Job 1:6. *Kings*—2 Sam. 7:14 The term denotes a relationship to God, especially one granted through a covenant. This mostly corresponds with usage #2 in the second column. Psalm 82:6 corresponds with usage #1. The ancient judges of Israel were called "gods" and "children of the Most High" because they performed God's work of rendering life and death judgements.	The three NT emphases correspond to: 1. Those who do the work of God. 2. Those granted a new relationship with God, which Paul speaks of as "adoption." 3. Those who are granted a new life spiritually, as one obtains physical life from one's parents. John is fond of this particular usage, even using the term for "little child," generally denoting nursery-age. Application: James 3:1 teaches the extra responsibility and accountability of those who teach God's Word. Psalm 82:6 and Mt. 5:9 seem to imply similar responsibility for judges (and others by extension involved in life and death decisions).

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Tear off for evangelistic notebook insert

LIMITATIONS NEED NOT BE HANDICAPS

By Terrie Bialostok

I often need to remind myself that Bible characters are more than just "characters." They were real people, just like you and me. They were not supermen. They all had their limitations, but God used them just as they were.

During various stages in my Christian life, I have found myself identifying with various Bible characters and looking to their examples. Abraham was called to leave his home and family. Moses was hardly a "smooth talker," but God chose him as the one to go to Pharaoh that the children of Israel might be released from bondage. And, of course, there's the Apostle Paul, who had such conviction and determination that in the power of the Holy Spirit, he continued to preach Christ in spite of mounting opposition.

Obviously I could go on and on about the great heroes of our faith. But the one with whom I have come to identify most is Timothy. Not much is said about him in the Scriptures, and at first glance it might seem odd that I should look to him. In contrast to my own background, he had been a believer from his earliest years, having been raised in a Christian environment. Besides that, much of what was written to Timothy dealt with the structure of the church.

Why, then, should I identify with Timothy? Well, Paul told Timothy something quite challenging and interesting. He said,

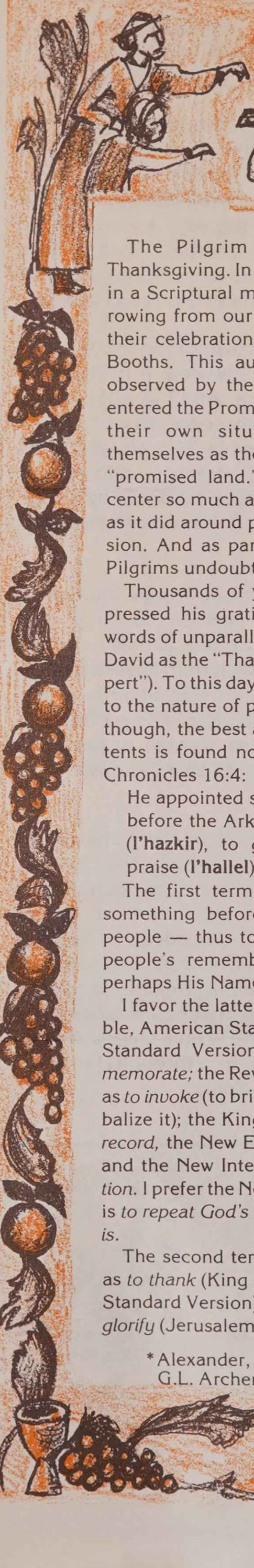
> *"Let no man despise thy youth, but be thou an example of the believers, in word, in conduct, in love, in spirit, in faith, in purity . . . Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all."* (I Timothy 4:12, 15)

Timothy was quite a bit younger than Paul, but he had much entrusted to him despite his younger age. Still in my twenties, sometimes I feel what Timothy must have felt. Numerous times, while witnessing to an older person, I've been asked, "How old are you anyway? I must be old enough to be your mother/grandmother!" And at such times I have found myself inwardly responding, *"God, it's true. I* **am** *young, but my age is something I can't change."*

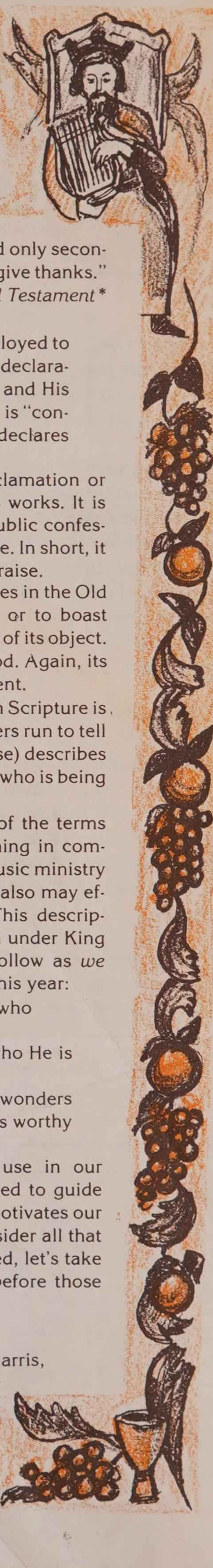
In Paul's letter to Timothy I discovered something quite comforting. Perhaps at first people were a bit hesitant about Timothy because of his age. And I wonder, too, if Timothy might have felt a bit insecure about his own youthfulness. Paul had been joined by Timothy on his second missionary journey, and Timothy certainly must have learned a great deal from him. Yet Timothy's position and responsibilities were no doubt a "stretching experience" for him.

I find Paul's response to Timothy's age interesting because Paul does not allow Timothy to "cop out" because of it. Neither does he allow him to make excuses because of it. Instead, Paul exhorts him to absorb himself even more in those characteristics that identify a true believer — speech, conduct, love, faith, and purity. Paul does not expect Timothy to be just average, or just good enough to get by; he tells Timothy to be an example to all other believers.

Many of us are in situations that we can't change. At times those situations cause us to fall into the "If-I-just" syndrome: *"If I were just older . . . If I were just younger . . . If I just had a better education . . ."* and on and on. Yet the Scriptures tell us that our sufficiency or adequacy is not of ourselves but comes from God (II Cor. 3:5). He knows our physical and emotional limitations — after all, He created us. But I praise Him because in every circumstance He is bigger than the biggest limitation. He doesn't ask us to be what we can't be—only what we *can* be through Him as He conforms us to the image of His Son.



A KING'S ADVICE ON THANKSGIVING



By Stuart Dauermann

The Pilgrim Fathers didn't exactly invent Thanksgiving. In trying to express their thankfulness in a Scriptural manner, they found themselves borrowing from our Jewish heritage as they patterned their celebration after the Old Testament Feast of Booths. This autumn harvest festival was to be observed by the children of Israel once they had entered the Promised Land. Applying this account to their own situation, then, the Pilgrims saw themselves as the people of God who had entered a "promised land." That first Thanksgiving did not center so much around the table loaded with bounty as it did around praising God for His care and provision. And as part of their worship and praise, the Pilgrims undoubtedly recited Psalms.

Thousands of years earlier, the Psalmist had expressed his gratitude and praise to God in those words of unparalleled beauty. We might well refer to David as the "Thanksgiving *Maven*," (Yiddish for "expert"). To this day, the Psalms provide real insight into the nature of praise and thanksgiving. Curiously, though, the best and briefest summary of their contents is found not in the Book of Psalms, but in I Chronicles 16:4:

> He appointed some of the Levites to minister before the Ark of the Lord, to make petition (**l'hazkir**), to give thanks (**l'hodot**) and to praise (**l'hallel**).

The first term, **l'hazkir**, means either to bring something before God's remembrance about the people — thus to make petition, or to bring to the people's remembrance something about God — perhaps His Name, His acts, or His attributes.

I favor the latter interpretation. The Jerusalem Bible, American Standard Version, and New American Standard Version all translate *l'hazkir* as *to commemorate;* the Revised Standard Version translates it as *to invoke* (to bring God's Name to memory and verbalize it); the King James Version translates it as *to record,* the New English Bible as *to repeat the Name* and the New International Version as *to make petition.* I prefer the New English Bible translation, which is *to repeat God's Name,* to call to memory who God *is.*

The second term, **l'hodot,** is translated variously as *to thank* (King James Version and New American Standard Version), *to confess* (New English Bible), *to glorify* (Jerusalem Bible), and *to give thanks* (New International Version). This word is related only secondarily to our expression "thanks" or "to give thanks."

The *Theological Word Book of the Old Testament* * has this to say about the term *l'hodot:*

> ". . . this verb was predominantly employed to express one's *public* proclamation or declaration (confession) of, God's attributes and His works. The best rendering of the term is "confession," for the person confesses or declares God's attributes and works, . . ."

The key concept here is public proclamation or declaration of God's attributes and His works. It is more than saying "thank you." It is a public confession of who God is, and what He has done. In short, it is telling others why God is worthy of praise.

The last term, **l'hallel**, is used 206 times in the Old Testament. This root means *to praise,* or to boast about the superior qualities or great acts of its object. Most often it is used of the One True God. Again, its connotation is a public acknowledgement.

The first time we see the term *l'hallel* in Scripture is in Genesis 12:15, where Pharaoh's officers run to tell him of Sarai's great beauty. Hallel (praise) describes the wonders and excellencies of the one who is being praised.

In conclusion, we see that all three of the terms used in I Chronicles 16:4 have something in common. They inform us that the priestly music ministry was God-centered and show us how we also may effectively proclaim God's worthiness. This description of Israel's thanksgiving celebration under King David provides us with a pattern to follow as *we* observe our Thanksgiving celebration this year:

- —We should *remember*, or verbalize who God is.
- —We should *acknowledge publicly* who He is and what He has done for us.
- —We should *describe to others* the wonders and excellencies of this One who is worthy of all praise.

Let's put this pattern to practical use in our Thanksgiving celebration. May it be used to guide others into finding the same truth that motivates our gratitude and heartfelt praise as we consider all that the Lord has done for us in Christ. Indeed, let's take this opportunity to exalt God's name before those who do not know Him.

* Alexander, Ralph H., "Yadah", *Theological Word Book of the Old Testament.* Eds., R. Laird Harris, G.L. Archer, B. Waltke. Chicago: Moody Press, 1980, pp. 364–365. (Emphasis mine.)

O, GIVE THANKS UNTO THE LORD
FOR HE IS GOOD, FOR HIS MERCY ENDURETH
FOREVER. Ps. 106:6

CHANUKAH

I had a little Dreidel
I made it out of clay
and when it's dry and ready
then Dreidel I will play

Ask a Jewish friend to supply the tune to this well known ditty and you'll be halfway into the experience of Chanukah. From December 17-24, Jewish children around the world will be playing **Dreidel,** and the winners will get Chanukah **gelt.** Each night the family will light chandles on the **Menorah,** and eat **latkas.** Because it falls in December and gifts are exchanged, it's sometimes referred to as the Jewish "Christmas." Actually, it's origin is from before the time of Christ (165 BC), and though the only place the story is told is in the extra-canonical book of the Maccabees, it is mentioned in the New Testament (John 10:22).

Chanukah, also called the Feast of Lights or Dedication, commemorates the Jewish victory against Antiochus IV, a Syrian king who attacked Israel and desecrated the Holy Temple. At the rededication of the Temple, one day's supply of olive oil burned for 8 days, *hence for that long we commemorate the might of God, His watchcare, protection, and light.* Pray with us that this year many Jewish people recognize the Light of the World, and the Temple which cannot be destroyed, *Jesus the Messiah.*

JEWS FOR JESUS newsletter

PO BOX 3558
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UNTO US A CHILD IS BORN By Moishe Rosen, leader of Jews for Jesus

Childhood conditioning is tremendously difficult to overcome! I have a hard time fighting down certain feelings about Christmas. Sometimes I worry that I'm becoming a Scrooge. ***"Christmas? Bah, Humbug!!!"***

You see, as a child, I was taught not to envy Christians for having Christmas and not to want Christmas presents. *"Christ is not for* ***us,"*** my mother would explain. ***"They*** (meaning the Gentiles) *have Christmas, and* ***we*** *have Chanukah.* ***They*** *have fancy trees, but* ***we*** *have the candles on the Chanukah menorah. And after all, you'll get lots of presents, too. We have Chanukah for eight days, not just one."*

I guarded my heart against Christmas. I avoided the sidewalk Santas as though they were enemy agents. I taught myself to think Christmas trees were "silly" and to shut out the sound of bells, the music and the merriment.

Now I'm an adult, and praise God, I have learned the true meaning of Christmas. But somehow I *still* can't overcome some of those early attitudes, even though I know they were defense mechanisms. Anyhow, those things I learned to reject were only the wrappings that sometimes hide the true Gift.

The words of the Prophet Isaiah are something else! I have no trouble identifying with them. A very Jewish prophet was Isaiah, one of US. His words ring in my heart this season:

> *For unto US a child is born, unto US a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.*

The realization that Isaiah was talking to US, the Jews, and that the Child born was one of US, certainly is wonderful. When I start thinking that He came first to US, that he came **for** US, *I get excited.* I want to get out on the streets and shout to my Jewish people, *"Hey, don't run away from Christmas! Christmas is a Jewish holiday. He came to US! He came* **for** *US! Rejoice, your Savior has come!"*

I don't need Santa or trees with twinkling lights. I don't need gaily wrapped presents from friends. I don't need greeting cards, although I do like this way of keeping in touch with old friends. These things are O.K. if you enjoy them. But what I need to know and remember most of all is that **Jesus came to US as God's eternal Gift.** He came to US as the Tree of Life. He is the Light of the World. *That* makes me want to celebrate. *That* makes me want to sing with the angels and greet the whole earth, *"Glory to God in the highest! Peace on earth to men of good will."*

My dear Christian brothers and sisters, I want to welcome YOU as being one of the US to whom the child was born—one of US to whom God's Son was given. Because He came, you are not aliens to the commonwealth of Israel. *His riches in Christ are God's gift to you, too.* Through Christ, you are joined to Israel. Through Christ, WE become US with YOU!!!

CHRISTMAS CAROL LEADS TO DECISION

Ceil Rosen was greatly influenced to consider Christ by the words of a Christmas carol she heard. Her testimony appears in the current issue of *DECISION MAGAZINE.* If you don't receive it, a Christian friend probably does, so you can borrow their copy. Or, *write us* and we'll send you a copy of the article.

BARUCH...ON CHRISTMAS.

WRONG LANGUAGE, RIGHT MESSAGE

Having a name like Israel Cohen **should** prompt me to speak Hebrew fluently, I suppose. Since I don't speak it, but would like to, I guess I must try harder. As a matter of fact, I'm taking a Hebrew class at Northeastern Bible College.

One Sunday morning I was on my way to church with my wife Judy and co-worker Marty Friedman. Marty and I are in the same Hebrew class, so when we stopped at a diner for a snack, it seemed like a good time to go over our vocabulary words.

Well, you never know who is listening. At the next table sat a Jewish chemist who overheard our efforts. After listening to us mispronounce our limited phrases for several minutes, he politely interrupted us. *"Excuse me,"* he said, *"I couldn't help but overhear and I wondered if you were speaking Arabic?"* For a minute I couldn't decide if he was being sarcastic but it seemed that he was sincere. Somewhat sheepishly I explained it was **supposed** to be Hebrew, which led to a conversation about why we were studying Hebrew. This, in turn, opened up a wonderful opportunity to share our faith in Jesus as the Messiah of Israel.

It was a little embarrassing to have our Hebrew so misunderstood but Marty and I were delighted that it gave us an opportunity to share Christ. Dr. and Mrs. N. gave me their address and I hope to visit them soon. *Perhaps by the end of the semester they'll be able to recognize my Hebrew, but I hope that even before then, they'll be able to recognize the Savior.*

by Israel Cohen

OUR GIFT TO THE CHURCH

Thank you fellow Christians for giving us the gospel and helping us to make Christmas our Jewish holiday!! We want to give a Christmas present to you and your church—*A SONG.*

We have enclosed a copy of the *"Messiahmas Carol"* arranged by Stuart Dauermann, Music Director of Jews for Jesus. It is a Christmas carol which is Jewish in character and expresses our joy in being joined with you to worship Christ. (It has been recorded along with a Chanukah medley on the newest Liberated Wailing Wall album, *"We Were Like Dreamers."*) We will supply extra copies to put in church hymnals free to any church in any quantity on request. *Sing a hymn of praise to God with a new song!*

We've also enclosed *CHRISTMAS IS A JEWISH HOLIDAY*, our gospel tract for this season. We thought you could use this copy to give to a friend or send it as a greeting card to someone.

IF YOU ARE GOING TO ISRAEL, BE SURE . . .

Recently I made my first journey to Israel. The only advice I got was from Chairman Moishe, who said, *"If you are going to Israel, be sure to come back."* Alas and alack, my pilgrimage to the Holy Land ended all too soon. The next best thing to being there seemed to be talking about it; and next to Jesus, it was the thing I most enjoyed talking about. Unwittingly I joined the ranks of all those first-time visitors to Israel who become "experts." Nobody around Jews for Jesus appreciated it, so here's an opportunity for you to take advantage of this unwanted advice. This is the first of an occasional column called *"IF YOU ARE GOING TO ISRAEL, BE SURE. . ."* **If you have advice for others and can say it briefly, send it in.** We'll also be contacting some of the believers in Israel to see if they have any advice for visiting Christians.

For instance, if you are going to Israel, be sure:

1) to take along a good hat,
   or . . . *find out how to treat sun-stroke.*
2) not to gorge yourself on Middle Eastern foods the first day there,
   or . . . *have plenty of good old American Pepto Bismol on hand.*
3) not to take all the well-intentioned advice you get in advance,
   or . . . *decide you'll have to take 2 steamer trunks and 3 camels worth of luggage.*

by Amy Rabinovitz

PRAYER REQUESTS

● **Please pray for Mr. and Mrs. T. This Jewish couple lives in New York City and are trying to learn something about Jews who believe in Jesus because their son (who lives in Los Angeles) has become a believer.**

● **Pray that during this holiday season many Jewish people stop and listen to the true message behind all the celebrations.**

● **Pray that the retreat we're having in December will be a time of spiritual refreshment for our staff members.**

● **Pray for Elaine, a Jewish girl in Los Angeles who recently accepted Christ.**

● **Pray for David and Martha Stern as they travel the country meeting and talking to Jewish Christians. Through them we hope to learn more about how to minister to the isolated Jewish believer.**

REFLECTION ON FRUSTRATION

My wife Jan and I are new on the staff of Jews for Jesus. Our first 2½ months with the ministry were spent on the witnessing campaign and then travelling through the country telling others about our work and our Lord. *We knew this was a mobile ministry, but we were hardly prepared to put 20,000 miles on our orange Jews for Jesus van!* We also knew we'd be called to preach the gospel in many places, yet after a while, it seemed the same thing every day. I felt good about what I saw happening and thanked God for the opportunities to tell others about Him, but still I was *frustrated.* Frustration came from presenting the gospel in a clear and challenging way, but not seeing the type of response I had hoped for.

How special it was to me to realize that those who hear the gospel do not respond according to any formula. I can't read the hearts of the people who hear, of the unsaved who seem to ignore the message, and of my fellow Christians who are frightened to share Christ with their Jewish friends. I rejoice that salvation comes from God, and that power, boldness and conviction come from *His* hand, not mine.

Being on the road helped me to thank God that results are not up to me. I would be very frustrated if they were. I've learned much about being a communicator and a servant. **To my friends who pray for the Jews for Jesus ministry, I send a greeting, and a request for prayer:** that we don't grow weary and frustrated but rather strengthened in our weakness through His glory.

by Steve Cohen

THE NAMES HAVE BEEN CHANGED

The following witnessing account is true, and happened in late October; the area and names have been changed to protect a prospective Jew for Jesus. The scene is a foggy Sunday morning, inside a church, where I was scheduled to preach.

Benyomin Ellegant, a veteran staff member of Jews for Jesus, had gone with me. He got up and gave his testimony, sang some Jewish gospel music, and told something about the ministry of Jews for Jesus.

My sermon was on *"The Feasts of Israel"* from Leviticus 23. Each feast vividly points to the Lord Jesus. The congregation was following me in their Bibles as I read the passage. While reading, I casually looked around the congregation. My eyes wandered to the left, then to the right, stopped, and refocused! **In the very front pew sat an Orthodox Jewish man wearing tefillin.** Tefillin, or phylacteries, are small square leather boxes containing parchment inscribed with scriptural passages and worn by Jewish men during their weekday prayers. When I saw him, I lost my train of thought for a minute. Usually we have Christian Jewish people come to our meetings, *but rarely does anyone come dressed in this manner.* I wondered why he was here . . . to cause trouble? To rattle me? To argue?

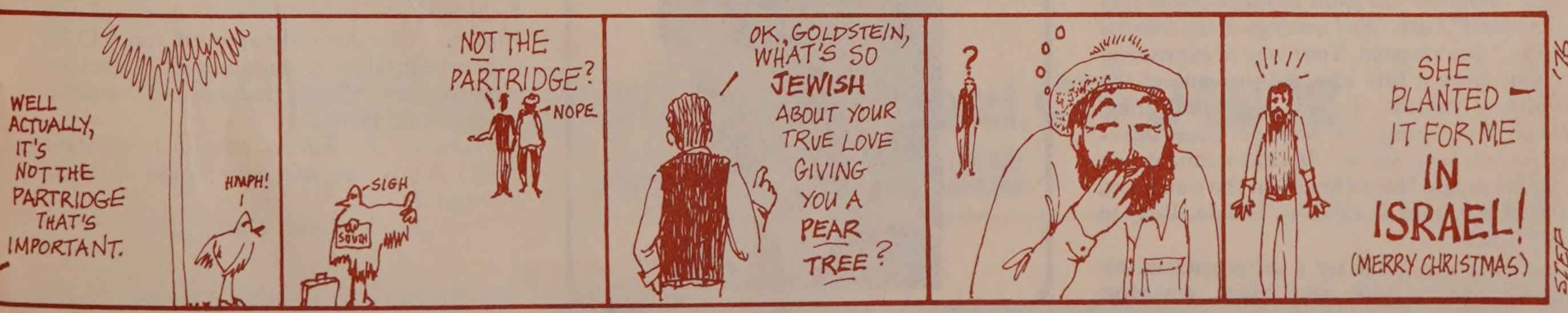
The service was concluding. I had earlier received permission to give an invitation for people to trust the Lord. What would my friend's response be? Would there be any response? One hand went up . . . that of an elderly lady in the back. Others indicated a desire to live more for the Lord. But my Orthodox friend did nothing.

We all stood for the closing hymn, and as the congregation began singing, I watched him walk to the back. Benyomin followed him out.

He introduced himself as David, the director of a major Jewish group at a nearby large university. He had received his rabbinate (rabbinical ordination) in Israel.

Please pray for David to consider what he heard and believe in the Lord. *Pray also for me.* Though I had asked God to bless that meeting beforehand, I was so surprised when He did. Pray that next time I won't be so surprised at the unexpected when He answers that prayer.

by Dan Rigney



MARTHA RUTH BRICKNER

Most Jews for Jesus don't have parents that approve of our activities. Martha Ruth Brickner is an exception. Her grandfather on her mother's side was a veteran missionary to the Jews, and her father is a worker in the field as well as an outstanding Hebrew-Christian leader. Instead of Martha Ruth telling her own story, we've got a view of her from her father, Rev. Albert Bricker.

Dearest Martha:

Lately you have been showering Mom and me with expressions of appreciation and I want to share some thoughts triggered by your recent outpourings of love.

Some have said that reminiscence is a symptom of advancing years. Whether this is so or not, I find that my thoughts are poignant scenes from the past in which you, my darling, are the central figure. Time would fail to share every picture which has been passing through my mind, but I want to share a few.

Mom and I are standing in front of the big window which looks into the new-born nursery at the Boston Lying-In Hospital. As we hold up a card with our name on it, the nurse wheels over a little basinette that holds you, our first born. There you are, all red and petite with a little wisp of reddish-blond hair sticking up. I can feel again the wonderful mixture of pride and awe which I experienced that first time I saw you.

Six years have slipped by and I am arriving home late after visiting a Jewish man in another city with whom I had given a witness for the Messiah Jesus. Supper hour has passed as I come through the door and I can see you and Mom seated on the couch in the living room, engrossed in what seems to be a serious conversation.

Mom asks me to come in and share this moment. She tells me that you and she have been reading the Bible and that you have expressed a desire to invite Jesus into your heart. *"Why do you want to invite Jesus into your heart?"* I ask. *"So I won't go down into the dumps,"* you respond. Your way of expressing it came from a line in a song on one of the children's records. It ran something like, *"Down in the dumps I'll never go, 'cause Jesus my Savior loves me so."* In that moment you kneeled beside Mom's knees on the couch and invited the Lord to take up His dwelling in your heart.

As the years flash by, I see scenes in my mind's eye of you and Mom washing dishes or making cookies, talking over the activities of your day or just enjoying each other's company. I see birthday parties with little friends with paper hats, balloons, and those birthday cakes shaped like animals which Mom used to bake for each child in the family. I see you and Sandy, your friend from across the street. Remember the opera you both worked on for so many weeks? And the dog shows in which you trained Gigi so well that she always won first prize?

We sailed through some rough waters when you turned 13. I remember how a boy named Jan was giving you attention and Mom and I felt it wasn't for the best. You really objected to the limits we set and for the first time, really, in all your years, you defied us. I see a night when we were both sitting on the couch. I was going to graduate school then and we were both doing school work. You looked up and said, *"Dad, I know I've been giving you a rough time about Jan. I just want you to know that even though I fight against the limits you've been setting, I know I really need them. So please keep it up."* The thrill and thankfulness I felt still lingers with me.

It's Friday night, about a year later. I've just returned home from a visit to a synagogue where I was invited to share with some Jewish young people about my faith in Jesus. I was thrilled with the generally positive reception I had. In the midst of that thrill, you shared some words with me that gave me an even bigger thrill. I realized you had been going through some spiritual struggles. You described how very deep and at times how very dark they were. In a sense, that first acceptance of Jesus had been somewhat secondhand. Much of your motivation had been to line yourself up with what we believed. But now, after some big inner battles, God had revealed Jesus to you as a first-hand reality and you had come to know Him as more than someone who would keep you from *"going down in the dumps."*

It is a Sunday night when you are fifteen and you and I are standing in the baptismal tank at Grace Chapel in Lexington, Mass. You stand before the congregation of some eight hundred and give a brief testimony of your love for our Lord Jesus. You had come to this moment without the least prodding from us.

Scenes of high school graduation, our move from Boston to Detroit, and your years of training in nursing school flash by. **Now you are Martha Ruth Brickner, R.N., sharing an apartment on your own.** You've been on a college campus recently, handing out literature and maintaining a witness for our Lord with Tuvya Zaretsky of Jews for Jesus. You come home for a visit and approach me while I'm sitting in the family room. *"Dad, I've been thinking about what it means to be a Jew for Jesus. I've appreciated learning what it means to be a quiet, gracious and loving witness for our Lord as a nurse. But I see there is a place for standing out in public and really waving the banner of Christ."* I asked, *"Are you thinking that maybe that's what God wants from you?" "Yes, and I'd like you to pray with me about it."*

It was only a little later that you were off in your Volkswagen to join Jews for Jesus. You knew God wanted you to be part of that very visible public witness for Jesus.

Our information about your activities and progress for the next year came primarily through letters and phone calls; your trip to New York to be part of a witnessing campaign, your trip out West to settle in with Jews for Jesus in San Rafael, your new experiences as part of a Mobile Evangelistic Team, the New Jerusalem Players.

And now it is June, 1976, and I'm on a street corner with my friend Herb Links. **A crowd of about 40 people are gathered around you as you testify for Jesus.** The people look and listen, some amused, some puzzled, most of them quite attentive. The punch line of your message is the Good News of our Lord.

I think as I stand there watching you, 'Some people wonder how a pert and vibrant young lady who had earned the standing of a registered nurse could involve herself in this strange bit of exhibitionism.' I know in my heart that every scene of your life which sticks in my memory has been part of what has brought you to this moment. You are not here because of a craving for an adventurous fling or out of a desire for exhibitionism. You love Jesus and you want others to know and love Him, too. You have determined you will do whatever it takes to communicate His saving love to others. What a gladness and thankfulness fills my heart!

Thank you, Lord Jesus, that you brought my daughter this way, and gave me the chance to share in it.

Love, Dad

JEWS FOR JESUS

Moishe Rosen, Chairman

February, 1978

Dear Friends in Christ:

I don't know how much you know about Jews for Jesus, missions to the Jews, or the evangelization of the Jewish people. Much has been said through the church about Jews for Jesus, but unfortunately, little has been said by us. I'm enclosing a copy of a letter by Dr. Ralph Winter which should say something about our mission and message.

Jewish Evangelism should be important to you and to the whole church--not because of the large Jewish population in the world, but because the questions surrounding the evangelization of God's ancient chosen people can speak to the church in such a way that matters of message, methods and the meaning of the mission can be sharply defined.

Here is just one question. Does the church have anything to say to a highly civilized, contemporary people who as a community have already chosen not to believe in Christ? Or try this question. After much persecution by the church, and in the light of the Holocaust within this generation, does the church have the right to speak to Jews about Christ?

The Jewish community has stoutly denounced any attempt to bring the message of the Messiah through Christian missions. Those of us who are Jews for Jesus have been few in number and our communications apparatus has been comparatively small. Our voice is feeble, but we do have something to say that you should hear. I would like to place you on our mailing list to receive the monthly newsletter we send out. We would like to be able to have you open to hearing from us--not merely for you to understand the Christian mission to the Jews, but to challenge you to consider some of the issues which arise from Jewish Evangelism.

We've prepared a response card in order to make it easy for you to communicate with us. We're willing to answer any questions you have or supply any specific materials dealing with Jews for Jesus and Jewish Evangelism that you might need.

May God bless you and give you the fullness of joy that belongs to all those who fully serve Christ.

Sincerely yours,

Moishe Rosen

Moishe Rosen

Encl
MR:jw

P.O. Box 3558 San Rafael, CA 94902
(415) 457-7822

UNITED STATES
Center for World Mission
1605 E. ELIZABETH STREET
PASADENA, CA 91104
(213) 681-7959

September 2, 1977

Moishe Rosen
Jews for Jesus
P.O. Box 3558
San Rafael, CA 94902

Dear Moishe,

I want to commend you and your board in the task you have undertaken for Jewish evangelism. Our representatives brought back strong reports of highest praise for your organization and the work it is accomplishing. I am particularly thankful for your emphasis upon maintaining "Jewishness" in following the Messiah of Israel. Your work is an excellent example of the adaption of the supra-cultural truth of Jesus Christ to a particular cultural group. Let me say that I consider the Jews for Jesus to be the frontrunning board in the world today concerned with the task of evangelizing the Jewish people. I'm sure that our Lord's great Commission would be moving much more quickly to fulfillment if all christian workers applied these same principles that you have utilized in your work. May the Lord bless you as you continue in His ministry. We at the U.S. Center for World Mission are behind you 100%. You may freely quote me in this.

In Christ,

Ralph

Dr. Ralph D. Winter

Expect Great Things from God Attempt Great Things for God . . . . William Carey

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