

JEW^S F^{OR} JESUS

The Gospel Bubble by David Brickner, Executive Director

Of the three Behold Your God Israel campaigns we've already completed, the opposition to our last one (May '09) was the most violent we've experienced in Israel thus far. Our Jews for Jesus staff and volunteers were kicked and punched more in Rishon, Rehovot and Ramala, than we have seen on previous campaigns. One missionary, after having her arm twisted by a security guard, reported that the high incidence of aggression must be because the gospel had not yet been preached in this region. While we did receive names and addresses of 754 seekers and prayed with 22 people to receive the Lord, she felt that the campaign was mainly tilling the soil for future ministry.

I have been pondering her statement ever since. I suppose that I am cautious about the idea that a high level of hostility is tied to breaking new ground. Maybe that's because it sounds like a corollary to an idea that seems to be gaining popularity among some Christians: that apathy toward the gospel indicates that people have heard the message too often.

Apathy or the ability to ignore the gospel message is nothing new. For years, Moishe Rosen has warned that many Christians inadvertently inoculate their friends against the gospel by telling them just enough of the gospel that they think they understand it, but not enough for them to actually "catch" a case of it.

What does seem new, at least to me, is the idea of "too much gospel proclamation." One contemporary Christian speaker describes Americans as living in a "gospel bubble," surrounded by a message that they view as commonplace and irrelevant. He concluded that it is unnecessary for Christians to continue to proclaim the gospel in words. Instead, we should just let unbelievers see our acts of charity, and as we live out what



Christians who believe that gospel proclamation is no longer necessary might be in a bubble of their own.

Jesus taught us, those who observe us will be drawn to the Saviour. The idea is that Christians need to stop preaching the gospel message and simply become the gospel.

Who can deny that we should strive to be living examples of God's goodness? I won't deny it, because Jesus told us,

"Let your light so shine before men, that they may see your good works and glorify your Father in heaven".

(Matthew 5:16)

But that doesn't mean our responsibility ends there, or that our lives can come anywhere close to being substitutes for preaching God's word. After all, Paul told Timothy,

"Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching...do the work of an evangelist".

(2 Timothy 4:2-5)

In fact, what may seem like apathy toward the gospel can quickly turn to hostility when we continue to get out the message "in season and out of season." We don't have to travel to Israel or to the far reaches

Continued on page 2: The Gospel Bubble

of the globe to see this. You may have heard that our Jews for Jesus missionaries have been arrested for preaching the gospel here in San Francisco, Los Angeles and New York, just as we have been in Israel.

Jesus said,

“And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come”.

(Matthew 24:14)

He doesn't indicate a time or a place where there would ever be enough gospel preaching – not until He returns. There are surely places where there has not been enough gospel preaching (as was suggested by one of our missionaries in Israel), but too much? I don't think so.

Has the gospel really been preached so very much in public? Where? As we stand out on the streets or college campuses, we often share a corner with people promoting concerts or sales or new restaurants – but rarely do we see others out proclaiming this good news of the Kingdom.

People need to hear the words of the gospel. What is the gospel? It is the simple truth that all of us are separated from a holy God because of our sin. Jesus the Messiah came to pay the penalty for our sin by dying on the cross. Because He is the sinless Saviour, the Son of God, death could not hold Him. He rose again from the dead and that same resurrection power is available to each person who, by faith, receives His offer of forgiveness and a new life. By believing this message, we can be forgiven of all our sins and both be saved now, and be with Him forever in heaven. This is a simple but wonderful and life-transforming truth. This is the gospel.

Christians who believe that gospel proclamation is no longer necessary might be in a bubble of their own. They may be so accustomed to seeing the lost all around them that they have lost touch with the tragedy of their lostness. Or they may be so acclimated to God's grace that they have lost their wonder over what Christ has done for us.

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No doubt many non-Christians or post-Christians believe they have heard enough about Jesus, but if they were anywhere close to really understanding who He is, they would only want to know more. Those who think they know enough about Jesus to dismiss Him certainly don't know their own danger

and don't comprehend the message that is able to save their very souls. Preaching the gospel in season and out doesn't mean we spout forth a steady stream of verbiage without regard to the other person's interest or needs. The New Testament gives many examples of how to make our words relevant to others in interesting and creative exchanges. But preaching in season and out means that we can't second-guess when it will be fruitful to sow gospel seed. Only God can know the season of someone's heart and when they are ready to respond to His grace. The way that people respond to the gospel is not necessarily the best indication of how much or how little has been done.

How people respond to the preaching of the gospel has little to do with the manner of preaching or the method of the preacher. It has to do with the hearer's spiritual state. We “are” the gospel message only to the extent that we make the message clear.

“For we are to God the fragrance of Christ among those who are being saved and among those who are perishing. To the one we are the aroma of death leading to death, and to the other the aroma of life leading to life”

(2 Corinthians 2:15-16)

If we hold back to prevent ourselves from being a stench to some, it will prevent us from being the aroma of life to others. The two go together.

It isn't easy to smell a fragrance that's been trapped in a bubble. So if we find ourselves in a bubble – whether it is apathy or fear of rejection or even false teaching concerning “too much” gospel proclamation – we need to burst that bubble. Only then can we release the fragrance of Christ through the relentless, effectual, all-encompassing and glorious preaching of this gospel ...until He comes again. ✨

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WE EXIST TO MAKE THE MESSIAHSHIP OF JESUS AN UNAVOIDABLE ISSUE TO OUR JEWISH PEOPLE WORLDWIDE



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Bits from the South African branch



New York Summer Witnessing Campaign 2009

Jason who was part of our Summer Witnessing Campaign in New York this July reports:

I met a Jewish man playing the saxophone in a New York park. He noticed my Jews for Jesus T-shirt and called me over to find out more about us. I had an opportunity to share the gospel with him and found out that the previous month he had encountered one of our missionaries in Paris! We had a long conversation about Jesus; please pray that all these seeds will bear fruit for God's kingdom.

I have been visiting Rose and Gerty, two elderly unsaved Jewish ladies for some time now. Over the past months we have been reading through the book of John.

Last week, during the school holidays, I took my 13-year old son Eli with me on the visit. Eli brought his Bible along and asked if he could join in the visit. The previous week, we had started reading about the Passover meal which He had shared with His disciples. We read the verses in John 14:6-7 where Jesus explains that He is the way, the truth and the life and that no one comes to the

“Walking-the-Talk” in Jo’burg! Michael reports

We were able to field a team of 19 this year for the 702/Discovery “Walk-the-Talk” in Johannesburg at the end of July. We wore our bright green coloured “Jesus is Messiah” T-shirts as we joined 50,000 other walkers. This was a great way to show who we are following; even the radio commentator who saw us announced, “Jesus is the Messiah!”



Our dedicated “Walk-the-Talk” team who once again walked the streets of Jo’burg spreading God’s gospel.

Jason also reports that while on a sortie in Times Square he was able to talk to a group of Orthodox Jewish men and women about Messiah Jesus and tell them that He is pictured in Isaiah 53. Jason comments that it was amazing that they were open to listening to him and didn’t disparage the message they received.

Rose & Gerty Teresa reports

Father except through Him. If we know Him, we will know the Father.

Rose and Gerty are two traditional Jewish ladies who have been grappling with the issue of Jesus for some time now. This particular concept has been very difficult for them to accept. They have heard me tell them about Jesus, many times, but now they got to hear this very heart-felt

conviction from Eli, a young Jewish boy, who knows Messiah. I believe that they honestly listened to what he had to say. My prayer is that these Gospel seeds that we are continually sowing into the lives of these two very precious ladies will germinate through the work of the Holy Spirit and that they will not be afraid to take that final step of accepting Y’shua as their Messiah.

Moishe's Musings

on Eccentricity versus Convention

by Moishe Rosen, Jews for Jesus founder



For years, people have tried to tame me, and I've resisted. I'm an unashamed eccentric. I prize this reputation of being eccentric!

Conventional behavior might provide some lubricant between persons and peoples, but sometimes that lubricant can reduce one's personal impact and compromise one's principles. Conventional behavior also tends to stultify creativity.

Convention says, "There are two things we don't discuss: religion and politics." But in our democratic republic, we are governed by consensus. If we don't discuss politics, a few powerful people maintain control and all too easily they become corrupt.



Moishe in the 60's – the young and unashamedly eccentric

So far as religion is concerned, when we talk about God and what God wants from us, we are dealing with matters of right and wrong. If we're put in positions where we cannot declare what is right or identify what is wrong, then we are morally and ethically paralyzed.

Jews for Jesus came about because I was willing to set aside convention. Up until I was 38, I tried to uphold the dignity of my profession. When I was in public, I always wore a dark suit and

a necktie. And if I was out having fun, I might wear a sport coat. Yes, I had a pair of blue jeans, but that was for gardening. I looked like a preacher; I behaved like a preacher, and people ignored me like they ignore preachers.

Then I came to the point in my life where I was willing to carry a placard that declared my faith, or wear a denim jacket that said I was for Jesus.

I started using humour in my writing. Even when it came to serious subjects, I often made my point with humour, parody, poetry. Every year, we'd get a few dozen letters saying we ought to be ashamed of ourselves for the silliness involved in our tracts. I had to get used to being scolded for our unconventional approach to matters. Some people said that they never would support us as long as _____. (Various people filled in the blank differently.) All I can say is that I thank God for those who had the sensitivity to see what we were doing and saying.

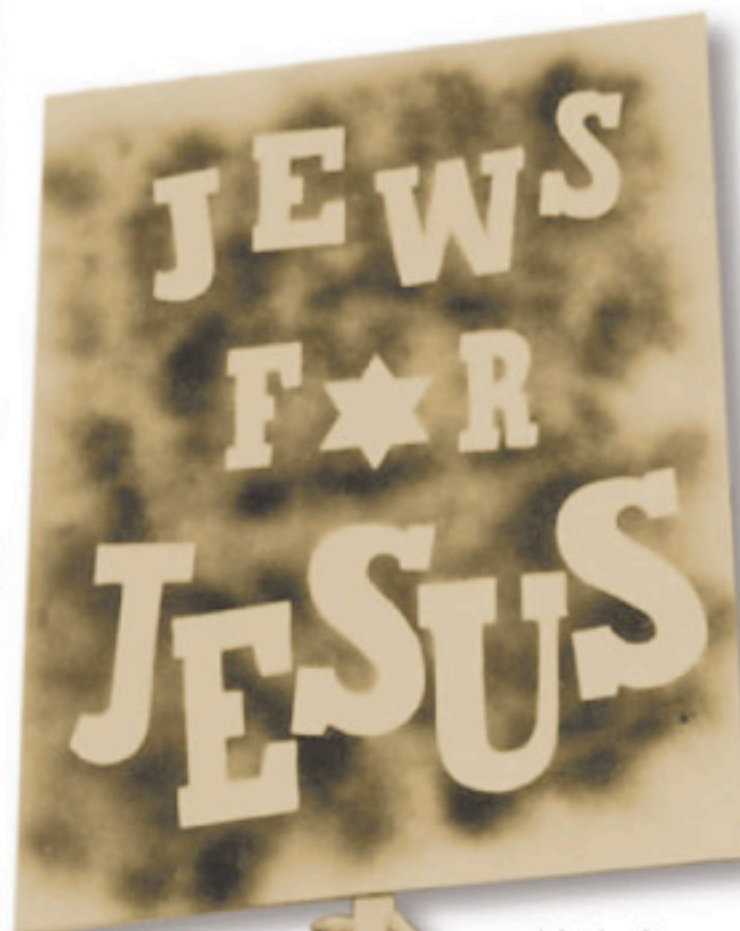
For years, my life and ministry had fit into a groove. Let me say that a groove

is nothing more than a grave with both ends knocked out. The groove that society has for you and me is a rut.

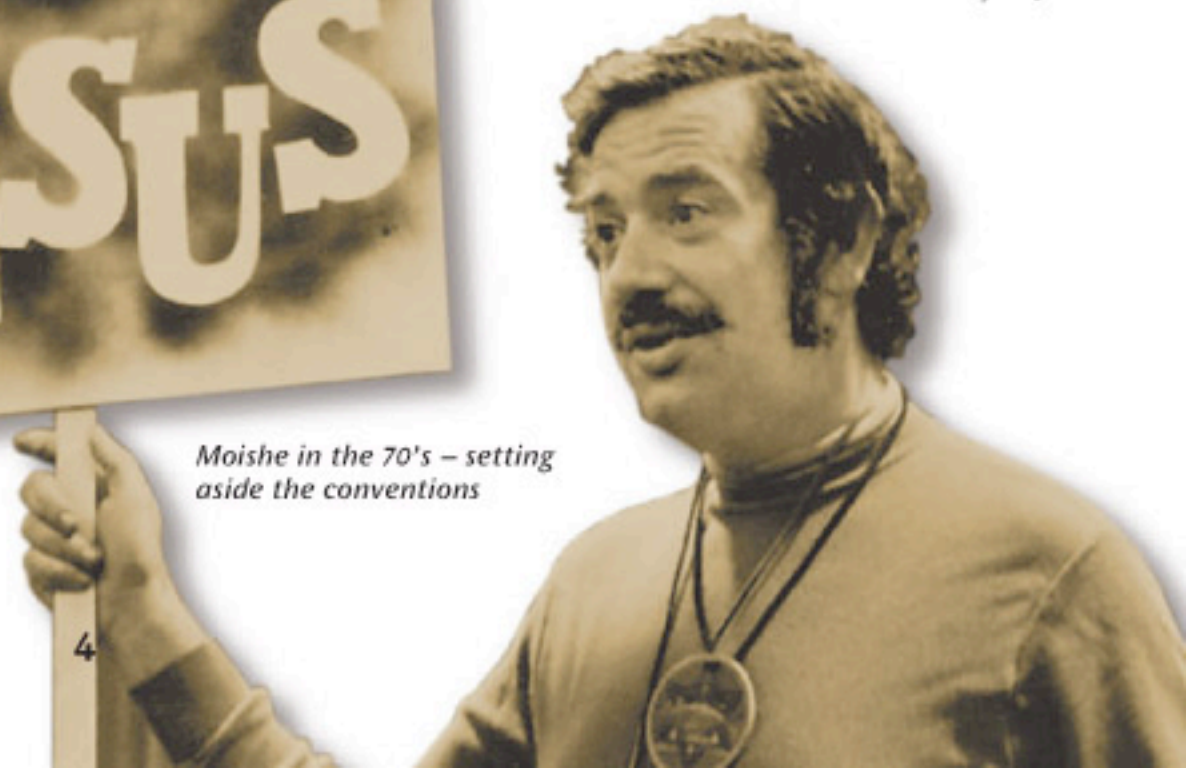


Moishe in the 90's – still unconventionally eccentric

I'm not saying that eccentricity is a virtue in and of itself. And it's good to remember that God does call us to conform. But being conformed to the image of Christ does not make us conventional—it's what we need to keep us on the cutting edge. [✿]



Moishe in the 70's – setting aside the conventions



PRAYER PROMPTERS

PLEASE PRAY FOR:

the church to understand and encourage a godly balance between living as examples of Jesus' teachings, and preaching His gospel to those who are perishing (p.1-2)

the many seeds that were sown on the summer witnessing campaign in New York to bear fruit amongst our Jewish people. (p.5)

for the many "walk-the-talkers" who saw our team to consider what it means that "Jesus is Messiah." (p.5)

For Rose and Gerty to come to a saving knowledge of Jesus as their Messiah. (p.5)

That we would be conformed to the image of Messiah and that He would keep us on the cutting edge of evangelism for His Kingdom's sake. (p.4)

IT REALLY HAPPENED...



We're glad you asked

QUESTION:

I have noticed from time to time your use of the word "**Gentiles**" to refer to non-Jews in the Jews for Jesus Newsletter. I always thought that an offensive term. Why do you use it?

ANSWER:

The word "**Gentiles**" literally means "**nations**" and is found in the Bible to refer to all people who are from nations other than Israel. The word in itself is neutral, with neither a good nor bad connotation. People who are prejudiced against non-Jews might pronounce the word in a derogatory tone, just like people who are prejudiced against Jews might say the term "**Jews**" in a tone of disgust.

...shall love the Lord your God with all your heart

THE NAMES OF GOD COMES TO LIFE IN ILLUSTRATIVE STYLE

A Jewish Biblical Art Calendar

...beautifully depicted from Bible events!

Yahweh Yireh ("God Provides"), El Roi ("The God who sees me"), Yahweh Roi ("The Lord is my Shepherd") – these are just a few of "The Names of God" that Messianic Jewish artist Amy Sheetreer brings to life in her stunning mosaic (tile) illustrative style.

Each beautiful, full-colour scene in this sixteen-month calendar is accompanied with a scripture passage in Hebrew and English, and the corresponding name of God is displayed prominently in both Hebrew and the English transliteration.



Adonai Yir'eh: The Lord will Provide

SEPTEMBER 2009 Elul-Tishrei 5769-5770 תשרי תשס"ט - ספטמבר 2009 אלול

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1	2	3		
6	7	8	9	10		
13	14	15	16	17		
20	21	22	23	24		



The Names of God

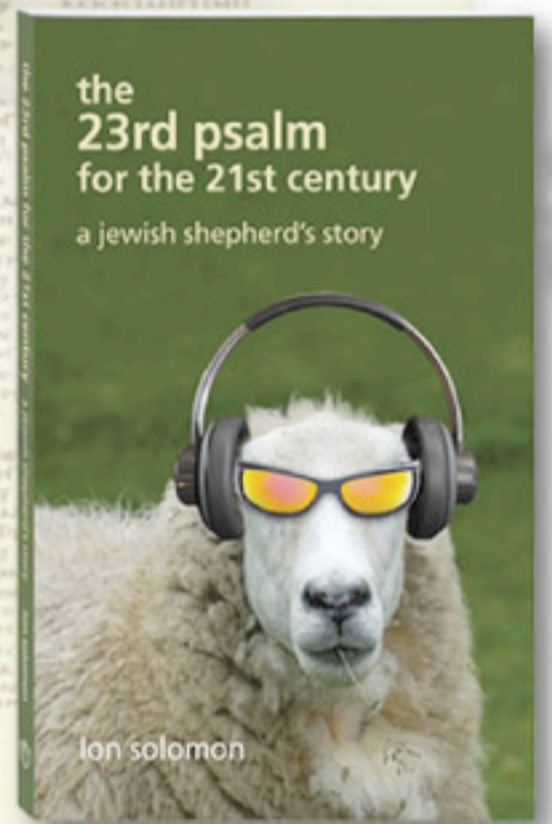
Jewish Biblical Art Calendar from Israel, September 2009 - December 2010
JEWS FOR JESUS

The 23rd Psalm for the 21st Century

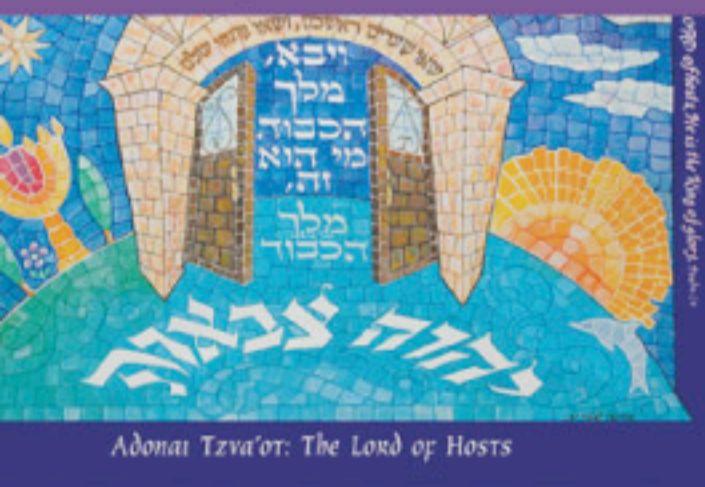
A Jewish Shepherd's Story
by Lon Solomon

Lon Solomon shepherds the 13,000-member McLean Bible Church, where his incisive weekly expository preaching is changing lives. In his new book, *The 23rd Psalm for the 21st Century*, Lon unwraps the most famous six verses of the Bible.

Enjoy the poignant and practical style that his congregants and weekly radio show audience have come to love in his 30 years of ministry. As a bonus, his dynamic testimony, "A Lost Sheep of the House of Israel Comes Home," is included—in print for the first time!



Elohim Chayyim: The Living God



Adonai Tzva'ot: The Lord of Hosts

Should you wish to purchase the calendar and/or book on offer, simply fill out the form below, cut it out and return to: **Jews for Jesus, Suite 296, Private Bag X11, CRAIGHALL, 2024**

YES I would like to purchase:
 "The Names of God" Calendar and/or "The 23rd Psalm for the 21st Century" by Lon Solomon.
 Please call/e-mail our offices to place your order on orders@jewsforjesus.co.za or 011 880 7956.
 ___ x Calendar: R110.00 | ___ x Book: R70.00 | plus R20.00 postage per item. Total: R_____

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Shepherd averts Confidence in God, His Shepherd

PSALM 23