

The
Second
Annual
Jews for Jesus
Day

Sunday, 23 May 2004

Featuring speakers in several venues and prayer meetings throughout the country. Churches and prayer groups are joining together to pray for the Jewish people, to offer a hand of love and support in this troubled and troubling time, to proclaim the good news of the Messiah Jesus to them. A special DVD, notice sheet prayer inserts and a special song are available to help focus believers on the Great Commission's "first" concern (Romans 1.16, Acts 1.8, Luke 24.47)

Contact www.jewsforjesus.org.au or ring (02) 9328.3142

I'm very keen to participate in Jews for Jesus Day. Let's get started!

Name _____ Address _____
 Phone _____ E-mail _____
 Church I attend _____ Prayer group information _____
 I want to: show the DVD use the notice sheet prayers use the special song
 I'd like to support the ministry of reaching Jews with the Gospel in the amount of \$ _____
 Please use my credit card for this transaction: Visa Mastercard Bankcard
 Card number _____ Exp. ___/___ Signature _____

My favourite Scripture about Jewish people is _____

Please mail to: Jews for Jesus, PO Box 925/ Sydney 2001 • Check out our web site on www.jewsforjesus.org.au



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

JEW'S FOR JESUS

VOLUME 6:2

ESTABLISHED 32 A.D., GIVE OR TAKE A YEAR

FEBRUARY 2004

Call Me What? by Moishe Rosen, Founder

What do you call one who is "called to ministry?" If you know what ministry is like, then you know what to call ministers. Ministry is not being in charge of God's people. It is more like being charged *with* God's people.

To be "in charge" is to take control. To be "charged with" is to take responsibility—and make oneself accountable to God.

Moses is a good example; he did not aspire to lead and was reluctant to take charge. Nevertheless God appointed Moses and charged him with leading the Israelites home.

It's doubtful that Moses *ever* felt like he was in control—in fact, Exodus 17:3,4 shows that he was very much out of control: "Why is it you have brought us up out of Egypt, to kill us and our children and our livestock with thirst?" ... They are almost ready to stone me!" (A plight not unknown to some modern pastors.)

Moses didn't receive much respect or encouragement from the people he led—but he hadn't accepted God's charge to be encouraged or affirmed. God called him to the task and he obeyed.

Taking charge at God's command is and always should be a simple matter of obedience. Truly spiritual leaders must limit their desire and expectation for recognition and honor.

Matthew 23:1-12 tells of the limitations. In particular, verses 8-12 carry a serious warning as well

as a promise. Jesus wasn't forbidding us to address our male parent as "Father." However, as a spiritual metaphor the word "father" is limited to our spiritual progenitor who gives spiritual life. There is only one such spiritual Father who is in heaven. That spiritual title or name is so sacred that it is desecrated when spiritually applied to any human being.

Our titles for clergy, whether Rabbi or Reverend, are not required by Scripture. Not many people actually view themselves as slaves, or their rabbis as masters. Likewise, few people who call their ministers "Reverend" actually intend to revere a human being. We shouldn't make an issue out of those common designations for clergy.



So according to Matthew 23:8-10, the spiritual application of the words "Rabbi" and "Father" are reserved for Y'shua (Jesus), our teacher, and for our Father in heaven. We should not use titles for the sake of giving or receiving honour for ourselves that rightly belongs to the Holy One.

"Rabbi" has a connotation that is close to "master" and is not an appointed office of Scripture any more than is "Reverend." Ephesians 4:11 says that God has given certain gifts to members of His Body that enable them to *function* as pastors, teachers, etc. God qualifies people for spiritual leadership—for burden-bearing service—rather than conferring honorary status.

I *do* believe there is a preferable model. Matthew 23 provides us with a title to call one another. That title is "Brother." This term does not exalt one person; yet it conveys the respect and acceptance of the relationship. He shares the burden of the family's welfare, reputation and destiny.

Whereas a father is entitled to demand certain things, and to punish when necessary, a brother has no such right. He may suggest, admonish, and—with permission from his sibling—teach. A brother becomes worthy to teach by his example and because of mastery of a subject, but not from a superior status.

Nevertheless, even the title "Brother" can be misused to elevate a person.

Why? The answer is what could be called "The Saul Syndrome." Israel longed for a man to be king over her, even though God Himself desired to be her King. The Saul Syndrome is not peculiar to my Jewish people. It is human nature. We always want a human being as a symbol of authority. But God did not give Israel that man in Saul. He gave that authority in Y'shua. And Y'shua wanted us to be very discerning about the position of religious leaders.

Y'shua said that the scribes and Pharisees "sit in Moses seat" (Matthew 23:2). In ancient usage, a "seat" referred to a throne or place of a judge. The rabbis had taken to themselves the authority of Moses to judge Israel. Y'shua said, "Therefore whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do" (v.3).

"Observe and do,... but do not do . . ." sounds like a paradox. In the Hebrew, the word *observe* always requires some action. To observe the

Sabbath is not merely to watch it go by, but to take certain actions and refrain from others as written in the Scriptures. One observes the Sabbath by ordering one's life around it. Y'shua seems to be saying that we should take notice of whatever the religious leaders tell us from the actual Scriptures (those things that Moses recorded), but we should not order our lives according to the rabbis' interpretations or their example.

Y'shua explains why: "For they bind heavy burdens to bear, 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 to be seen of men." Y'shua faulted the religious leaders for seeking to impress people rather than desiring to please God. They wanted status, not spiritual life. They used the letter of the law to weigh others down and to elevate themselves, while neglecting the spirit of the law which truly instructs. They multiplied regulations beyond the required law which has continued

to this day. We see this not only in Judaism, but in some churches as well.

Jesus taught us to act on the Scriptures, not according to the rabbis' extra regulations, but according to His own example in the Spirit. Jesus designated the Holy Spirit as the teacher who would follow Him. (John 14:26).

Y'shua made it clear that there is no use looking for importance in titles or in the number of rules and regulations we can recite. He said if we want to be truly great, we must be servants.

God is not impressed by big shots and He doesn't seem to want us to be, either. That is why He gave us His Son as the perfect example of humility. He warns us against pride and status seeking . . . but don't forget, He also makes a promise: "He who humbles himself will be exalted" (verse 12). When we concern ourselves with lifting God up and giving Him the honor that He deserves, we can rest assured that He will give us more than we deserve or could even ask. ☆☆☆

Jews for Jesus . . . for the nations

By Rich Robinson, Research Librarian, Web Site Administrator



In Genesis 12:3 God promised Abraham that "in you all the families [nations] of the earth shall be blessed." God has fulfilled that promise in various ways, including

contributions Jewish people have made in fields such as medicine. However, the blessing has come preeminently in one person, Jesus. And it continued to come through His Jewish followers who brought His gospel to the nations. Though the majority of missionaries in more recent times have not been Jewish, we thought you might enjoy hearing, from time to time, about Jewish Christians who have been involved in missions, particularly to the Gentiles (nations).

Samuel Isaac Joseph Schereschewsky

Have you ever heard of the Feast of Samuel Isaac Joseph Schereschewsky? Probably not, but in the Episcopal Church (USA), every October 15 has been officially designated so.

Schereschewsky was born into a Lithuanian Jewish family in 1831. Orphaned at an early age, and faced with being drafted into the Russian army (where observance of Judaism was prohibited), he decided to attend rabbinical school—one of the few ways to escape conscription. This was not a traditional *yeshiva*, which Schereschewsky could not afford, but a government-sponsored school designed to turn out "modern," somewhat secularized rabbis. At this school, it appears that a copy of the New Testament made its way into Schereschewsky's hands. He became convinced of the gospel from an intellectual standpoint, but it was not until he went to Germany and then to America that he met a number of

Jewish believers and came to faith in Y'shua (Jesus)—which, according to one account, happened at a "messianic" Passover seder in 1855.

Schereschewsky wanted to become a missionary, but not to the Jews—he felt the results of Jewish missions were too discouraging! He ended up sailing to Shanghai, China under the auspices of the Episcopal Church. By temperament, Schereschewsky was inclined to be stubborn, opinionated and to rub his co-workers the wrong way! It became clear that his gifts were more in the area of linguistics than in preaching and evangelism. He moved to Beijing, where his main work became translating the Old Testament into Mandarin Chinese. Though not the first such translation into Chinese, Schereschewsky's translation became (along with the New Testament done by himself and others), the most widely used translation in China until 1919.

In 1881, after an unusually hot day, Schereschewsky was struck with an illness—perhaps malaria or sunstroke—that left him paralyzed for life. Suddenly, stubborn independence gave way to the dependent life of an invalid. Schereschewsky and his wife Susan (whom he met and married in China) spent 13 years in Europe and the United States seeking a cure and adjusting to the changes. During this time, Schereschewsky spent seven years typing a revision of his Old Testament translation—with only one finger—on an English typewriter! In addition, he began a translation of the entire Bible into literary Chinese. Eventually, he returned to China and then to Japan (where printing was less expensive) and continued this work. As if two major translations were not enough, he also completed a set of notes for both translations, producing what today would be called a "study Bible."

What do we learn from the life of this remarkable missionary? First, God can reach into any situation and use the most unusual circumstances to bring someone to faith. Imagine, reading and becoming receptive to the New Testament in a rabbinic school!

Second, God worked in concert with numerous Jewish believers whom He put into Schereschewsky's life along the way—in Europe and in the U.S. We never know what part we may play in the chain of events of someone's coming to faith.

Lesson three: God uses the talents and background he has built into us. Schereschewsky was not a Billy Graham, but he made an enormous contribution to the cause of missions in China. We can rejoice in using whatever gifts and talents God has endowed us with for the cause of the gospel.

And finally, God uses us, not just in our areas of strength, but in our weakness. Can you imagine being paralyzed for 25 years and typing with one finger! But God turned an evil to good by using Schereschewsky to bring the gospel to millions. Four years before his death in 1906, Schereschewsky remarked: "I have sat in this chair for over twenty years. It seemed very hard at first. But God knew best. He kept me for the work for which I am best fitted."* Could a verse such as 2 Timothy 2:10 have been far from his mind? "Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus with eternal glory."

*Quoted on a variety of web sites, e.g. <http://www.gospelcom.net/chi/DAILYF/2002/10/daily-10-15-2002.shtml>



BYG Campaigners (from right): Yoelle (France) serving behind the scenes, Eveyln and Chris (both New Zealand), and Douglas (Aus) in the kitchen.

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



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Purim in Israel



Two of our Tel Aviv staff tell of the opportunities this holiday presents:



By Moshe Shuai

In Israel the festival of Purim (which falls on March 7 this year) is a truly joyous time. While it is a religious holiday, it is not commanded in the Law of Moses so it does not have the serious overtones of the other festivals. Based on the Book of Esther, it tells how God delivered Israel from the evil plans of wicked Haman.

During this festival adults give gifts to one another as way to celebrate that God spared our people from the cruel fate our oppressors had designed for us. For the children it is an occasion to eat lots of the special three-cornered cookies sometimes called "Haman's Ears."

This festival is a feast for the eyes as well, as children dress up as the various biblical characters and parade around in their colorful costumes. It is a school holiday and parents take their children out for a day of fun. In Tel Aviv this means that the already busy shopping district of Dizengoff Center is overflowing with people.

Our Tel Aviv team has found Purim to be a good time to hand out gospel tracts and to talk to people about Y'shua (Jesus). One year we used surveys to have conversations with people, and we also passed out books. Most were willing to answer the

questions we asked, and for some the questionnaire led to further conversations. Some open young Israelis who wanted to hear more about Y'shua gave us their names and addresses for further follow-up.

Please pray for us this Purim, that despite fewer crowds on the streets this year, God will provide opportunities to meet people who want to know how He still wants to deliver His people today.



By Jeannie Goldstein

What we would consider "Jewish holidays" in Australia are national holidays here in Israel. Children learn all about these holidays in the public schools and have special assemblies to commemorate them. Everywhere you look stores are selling costumes, *ozna haman* (triangle-shaped cookies with chocolate or date filling—called *hamantaschen* in Bondi and Caulfield) and similarly-shaped boxes filled with good things to eat. All the children (from babies to adults!) love to dress up—many of the costumes are homemade and very creative.

So what can I say to the children who attend my Bible Clubs to "compete" with all this gaiety? How can I show what the holiday means to us as believers?

Last year I decided to point out specific instances in which God controlled situations in Mordecai's and Esther's lives to ultimately save the Jewish people from destruction. I wrote a short play of six scenes based on the Book of Esther. I wrote the scenes without dialogue, since all the children knew the story well enough to improvise their own. Before I told the children about the play I pointed out to them that God is in charge and can use the circumstances of our lives to bless us: "And we know that all things work together for good to those who love God, to those who are called according to His purpose" (Romans 8:28).

As we discussed the play, some of the children immediately grasped the connection between what was happening in each scene and what would happen at the end of the story. They began to see how everything led up to Esther's opportunity to speak to Ashasuerus about the terrible law that would have obliterated the Jews.

We all had fun, sometimes playing different characters by trading props, but the message was clear.

Purim is a great opportunity to tell the children (and remind ourselves) that God knows what is going to happen, and that as we look to Him we can trust Him to protect and guide us in every situation.



Purim Principles




The Book of Esther is the only book of the Bible that does not mention "God." Yet we see His "fingerprints" throughout the entire story. The various details of the Purim drama illustrate how God works, and these principles are encapsulated elsewhere in the Scriptures.

In keeping with the playful nature of this holiday, instead of a chart, we have a little game for you. Draw lines to

match up pieces of the Purim story (column 1) with the appropriate principles (column 2) and then to Scripture passages (column 3) that state those principles. (See example.)

If you have children or grandchildren, perhaps you would invite them to play this little match game, and conclude by asking them to pick one of the principles and explain how it matches with an experience in their own lives.

Purim Pieces	Purim Principles	Scriptures
 God used a beauty pageant to raise up a young girl who would ultimately intervene to save His people.	When we trust God enough to give up our lives to Him we gain a life worth living.	"The merciful man does good for his own soul, But he who is cruel troubles his own flesh. The wicked man does deceptive work, But he who sows righteousness will have a sure reward." (Proverbs 11:17,18)
Mordecai revealed a plot against the king simply because it was the right thing to do. His good deed eventually brought him honor. Haman, who desired honor and plotted against Mordecai, was humiliated when the king used him to reward Mordecai.	God weaves together seemingly unrelated incidents to secure the well-being of His people.	"But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty . . ." (1 Corinthians 1:27)
Haman's pride ultimately led to his own death and humble Mordecai was raised to prominence.	God often uses events or people that we may not see as important or dignified enough to accomplish His purposes.	"For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it." (Matthew 16:25)
Haman actually died on the gallows he had built to execute Mordecai.	Evil intentions have a way of backfiring.	"And we know that all things work together for good to those who love God, to those who are the called according to His purpose (Romans 8:28)
Esther risked her own life by appearing before the king without a summons, but it was the only way she could attempt to save the lives of others.	God does not look favorably upon pride and self-importance, but is gracious to those who do not have an inflated view of themselves.	"And some of the Pharisees called to Him from the crowd, 'Teacher, rebuke Your disciples.' But He answered and said to them, 'I tell you that if these should keep silent, the stones would immediately cry out.'" (Luke 19:39,40)
Mordecai told Esther that if she would not take the risk, God would still save His people.	Doing the right thing for its own sake is a reward in itself, but ultimately God rewards those who do good, while punishing those who do evil.	"You will save the humble people; But Your eyes are on the haughty, that You may bring them down." (2 Samuel 22:28)
Throughout the book of Esther we see that God used all kinds of circumstances—from Queen Vashti's refusal to honor the king's wishes, to Esther winning a beauty contest, to Haman's plan to execute Mordecai—to protect His people from their enemies.	God gives us opportunities to be blessed by participating in His purposes, but He does not need us.	"As righteousness leads to life, so he who pursues evil pursues it to his own death." (Proverbs 11:19)

THE Branch in Sydney and other local news

God is kind to us in our Sydney base, as He helps us continue reaching out to our Jewish people throughout the country and Australasia. One of our greatest resources is our staff. We are pleased to announce the arrival of two more missionaries, Mark and Rahel Landrum.

RAHEL LANDRUM was born in Romania, but her family immigrated to Israel when she was 12 years old. Rahel became a believer in Jesus in 1979. She was 18 years old, and began her conscripted service for the Israeli Army as a new believer. Later she attended Haifa University where she received a degree in English and education. She joined the staff of Jews for Jesus in 1992 and was stationed in Chicago with her husband, Mark. She received an MA in Jewish Studies from Fuller Seminary. This is the same degree both Bob and Patty Mendelsohn earned when they went there in the late 80s and early 90s. Rahel is a part-time missionary who specialises in reaching the Hebrew-speaking sector of our Jewish community.



MARK LANDRUM received his undergraduate training at Columbia Bible College in South Carolina and also received a master's degree in Jewish Studies from Fuller.

Mark grew up in the Atlanta, Georgia (USA) area. His mother, a Greek Jew, is also a believer in Jesus. In 1988 Mark joined the staff of Jews for Jesus in Chicago where he met Rahel, and where he also led local outreaches. In 1997 Mark and Rahel joined our London team of missionaries. Mark led London summer campaigns as well as our Behold Your God Milwaukee campaign in 2002 and the BYG Campaign in Sydney last year.

OTHER AUSTRALASIAN NEWS:

We continue to followup on contacts from the *Operation: Behold Your God!* ministry in December. Thanks for standing with us. Financially we met our goal, so we have a small cushion to begin paying for BYG Melbourne.

Thanks to the *Paddington Church of Christ*, in Sydney which has given us office space the last 3 years and now is expanding our building use. This is vital, although we continue to hunt even larger space in Bondi.

In Sydney, the *Passover banquet* will take place on Wednesday, 7 April at Chatswood Willoughby Civic Centre. Reservations are required. Mark your diary...this annual event featuring music and dance, teaching and celebration is an excellent venue to bring Jewish enquirers. Don't miss it!

The Jewish Board of Deputies in New South Wales is intentionalizing opposition to our operations. Please pray for us for grace and God's love to lead us in our continued response.

Mel Gibson's movie, *The Passion of the Christ*, is sparking major discussion. We have an advertisement available for publishing in your local paper as well as the new broadside if you want to hand out some at your local theaters. Contact our office for ordering details. (The advert is online as "Open Letter to Mel")

Two of our BYG Sydney campaigners who live in *Singapore* are carrying on our evangelistic ministry there. Every couple of weeks they are out broadsiding on Orchard Street. Goodonya, team!

The Australia-Wide *Jews for Jesus Day* is Sunday 23 May. You will want to use the Prayer Points and see the video of BYG Sydney, won't you? Contact the office for supplies and/or use the form on page 8. We need your request early enough so we can process it. Ask for envelopes to share at church for donations also. Everything helps us reach out to the many. If you want to start a tradition in another country, let us know. Maybe a worldwide JFJ Day?



During BYG Sydney, Volunteer Craig Gordon (QLD), who worked on his entire holiday, takes a well-deserved break.

New Immigrant to Australia

by Mark Landrum

I grew up in the US, and my wife Rahel, grew up in Israel, but for the last 6 years we have lived and worked with our Jews for Jesus team in the United Kingdom. We had opportunities to visit Australia and help with the work here, and a few months ago, we were pleased to be reassigned to the Sydney branch. We began the process of immigration which was long and involved as you might guess. But would you have guessed that we would arrive on Australia Day this year?

We arrived exactly 216 years after Captain Arthur Phillip landed in modern day Sydney. I've been reflecting on the similarities and differences in our journeys. Like the good captain, we too came from the UK, but we didn't travel on a ship. Though it might have been fun to cruise here, we were just excited to come via Qantas. (And even more excited to get off the airplane!) Fortunately our plane wasn't quite as packed as the First Fleet.

Captain Cook claimed land for King George III when he arrived in 1770, in

fact all of Eastern Australia. We are hoping for a different sort of claim; we are hoping to "claim" the Eastern Suburbs and beyond for Messiah. Jewish people and others all over Australia need Messiah, and together we can share Him with them.

As you know, the First Fleet was filled with prisoners. These convicts had their problems when they landed. Very few had farming skills and this was a sunburnt country. We've come without skills in regard to the land, but we are know how to sow and water Gospel seeds and are trusting God to make those seeds into 30, 60, 100 fold growth in His harvest.

We don't come as prisoners, having been set free by Y'shua (Jesus), but we do come as His bondservants. People in Australia who don't yet belong to Y'shua may not feel like prisoners, but theologically we know they are. And it's our job to share Jesus who alone can deliver them from the bondage of sin. On First Fleet Chaplain Richard Johnson ministered to the many during that long voyage from England and upon arrival as well. We also hope to bring release to those who are in the bondage of sin in the voyage of life by letting them know that Jesus sets people free.

Out of the 1500 passengers on First Fleet, only 16 were Jewish. That's one percent

of the population. Today there are 102,000 Jews in Oz (out of 19 million people) so we have shrunk to less than half of one percent of the population. But never out of God's sight!

We need to make the Messiahship of Jesus an unavoidable issue to our Jewish people in the Eastern Suburbs, greater Sydney, and all of Australia. What an endeavour for our small crew! Rahel and I are excited to join the Australian Jews for Jesus team, and we need your prayers as we embark on this exciting voyage. We need your prayers for the normal details of living in a new place and finding our way.

We need your prayers as we seek out those Jewish people here whose hearts are opening up to Messiah. We need your prayers for finances as we need a ministry van, (which serves as a mobile billboard), as well as a larger premises from which our team can operate. Won't you pray for us as we seek to bring release from the spiritual bondage in this beautiful land?

*Precious
in the
sight of
the Lord
is the
death
of His
saints.*

In Memoriam: God gave us the pleasure of knowing Stan Grossman, a Jewish believer, 57 years old, originally from the US. He died in hospital in Sydney on Friday 6 February 2004 after a battle with cancer. His testimony of faith went far and wide as he was a city bus driver and told the many about Y'shua. At his funeral, a colleague confessed his faith due to Stan's testimony. Stan is survived by his wife and children and all who know him gave honour to the Lord. The pastor at the funeral said Stan got 'first prize,' and for that we applaud the Lord. He was an encouragement to all who knew him. See you again, Stan!

