

# JEW<sup>☆</sup>FOR JESUS<sup>™</sup>

AustralAsian Newsletter September 2011



## Fear VERSUS Concern



**Moshe Rosen\***

*\*Thanks to our readers who've requested that we continue to publish articles by Jews for Jesus founder Moishe Rosen. The following was originally printed in our USA version Newsletter in 1986, fifteen years before the 9/11 attacks. Ten years after those attacks, these words still speak truth.*

**D**uring the dark days of World War II the free world was on the edge of panic. Hitler seemed invincible. Through the blitzkrieg technique, he amassed victory after victory.

The blitzkrieg worked—not because the German bombers carried such a great load of potential destruction, nor because, as rumor had it, artillery shells would literally bounce off the German Panzer tanks. The blitzkrieg was effective because it was calculated to strike terror in the hearts of Germany's opponents.

It was a war of nerves. Special equipment had been attached to the otherwise slow Stuka dive-bombers to produce a bone-chilling shriek as they dived. Similar whistles were also attached to the bombs themselves. Upon hearing that sound, potential victims would tend to freeze rather than run for cover. Hitler's armies hit hard and fast in the most vulnerable and visible places, and the press was always on hand with movie cameras to show the disheartened prisoners, the decaying

dead and the jovial, victorious Nazi legions.

In the face of that demoralizing psychological warfare, a statement by U.S. President Franklin Delano Roosevelt was quoted time and again. In his inaugural address in 1933 he had said, "...First of all, let me assert my firm belief that the only thing we have to fear is, fear itself—nameless, unreasoning, unjustified terror which paralyzes needed effort to convert retreat into advance." That simple insight, which surely helped the Allies through the dark days of World War II, should reassure us as it applies equally to the spiritual warfare of the Christian life.

Hitler might have learned the blitzkrieg technique from Satan himself. That's just the way Satan attacks God's people. He demoralizes us. He shows his hideous strength, our horrible inadequacies, and makes himself appear invincible. The Scriptures call Satan "the father of lies." He is the originator of the proverbial "snow job." His tactic is to produce a storm of lies that buries us to the neck in a drift of freezing fear. Flecks



of fear fly in our faces and quickly pile up until we find ourselves immobilized, too paralyzed with fear to realize that it is all a cold mirage.

### **UNGODLY FEAR VS. CHRISTIAN CONCERN**

There is a difference between ungodly fear and Christian concern. Ungodly fear—the emotion produced by Satan’s blitzkrieg—enervates. It dulls our awareness. It makes us “react” to problems that may never even arise. It robs us of peace, productivity and relationships. Finally, it robs us of God’s blessings as we deal with the real or imagined problem in our own strength rather than trust God to see us through.

Ungodly fear in the Christian life often stems from feelings of guilt. Most of us have a conscience, and to have a conscience is to have the capacity for fear. One of Satan’s lies is: “You deserve to be unhappy. You are not good enough for good things to happen to you.” On the screens of our minds he flashes close-ups of our sins and bad attitudes that merit God’s judgment. Reacting to this fiery dart from the evil one, some Christians live a continual horror story of exaggerated perils and imaginary threats in order to punish themselves for sin. They plod through deepening drifts of dread that could be melted by God’s warm love—if only they could accept the amnesty He offers at Calvary.

Satan’s accusation of unforgivable guilt is designed to make us lose confidence in the future through losing our confidence in God. Yet God answers the accusation in just one word—one name—one act that has forever established His love and forgiveness: Jesus!

In Jesus we are not only good, we are great. We are not only strong, we have

**In contrast to ungodly fear, Christian concern is based on our relationship with Jesus. It sharpens our awareness and enables us to grapple with unpleasant reality. It strengthens us to meet every challenge and to do whatever must be done.**

the entire arsenal and might of heaven for our defense. So why carry a load of guilt when we can repent and be forgiven? Why worry when we can pray? When we know that Jesus has made things right, that He has given us the power to do right, that in the final settlement all will be right, we can rest in Him. We can rest in His love and rejoice in the midst of the transient troubles of our human existence.

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The key to overcoming fear is to replace it with godly concern. Both fear and concern have their causes. Yet only concern stems from reality. The anxious or fearful person does not struggle with realities, but with his or her own feelings of inadequacy.

God answers the problems posed by anxieties with one word: trust! Trust is a decision. It involves taking a stand, remembering that commitment, and behaving accordingly. It means that in the midst of an anxiety attack, we

must call upon God, our Defender and Advocate, who just “happens” also to be in control of the universe.

When blitzkrieged by Satan, the most important thing an anxious child of God can do is make a reality check. The evil one would have us believe that the forces arrayed against us are invincible. But remember: his power is limited. His bark is worse than his bite. The shrieking threat of his attack deceives us into thinking that he can do more damage than God will allow. It’s just not so.

We must confess and confirm our trust in the midst of trouble. Faith and trust are inextricably bound, and you cannot have one without the other. Here are some pointers in applying faith and trust in the Lord:

- Take a stand that God is good, that He loves you, and that He will not let any test befall you that He will not give you the strength to overcome (1Corinthians 10:13).
- Feed your faith with frequent Scripture readings, memorizing the “trust” passages. A favorite that comes to mind is Isaiah 26:3: “Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee.” Don’t be afraid to say the verse out loud often and ponder its meaning.
- Remember that perfect love casts out fear (1 John 4:18). God’s perfect love that culminated at Calvary banishes Satan’s power and his arsenal of accusations against the child of God. It is not our love for God, but His love for us that accomplishes this.

God himself is our Defense and our Defender. When we take shelter in Him, truly we have nothing to fear but fear itself.



Do you need to receive this newsletter in the post, or can we send it to you via email instead? If you can keep praying for us, if you can continue to send money and support us, if you can continue to care for us and the Jewish people, we will be very happy to eMail you the regular newsletter. It will save us a few dollars each year, and maybe you will be able to pass it on even that much easier to those you know. Thanks

# Around the World with Jews for Jesus



## LOS ANGELES

Cyril Gordon reports: "Venice Beach is a popular attraction in Southern California and it draws a lot of Israelis. It's not Disneyland, but it can be a happy place for missionary outreach! The LA Branch of Jews for Jesus has had a regular presence there for the past ten years. We recently set up a Jews for Jesus free literature table at Venice Beach. Coupled with a team of broadsiders (staff and volunteers handing out our literature), in two days we got 29 contacts (including six Jewish believers in Jesus we hadn't known before and one Jewish seeker) and handed out almost 4,400 broadsides. We look forward to setting up the literature table there on future occasions."

## SOMEWHERE IN BELARUS

Dima Arlouski reports, "It was so good to complete my first visits in Minsk because I had feared the names and contact info of those interested in hearing from us was too old to be of much use. It had been many years since our staff had been in Minsk and now I've returned with my family to pioneer a work there. "I rang the first doorbell and was in for a surprise when a young lady opened the door. I asked if Phira still resided there. She replied that Phira was her grandmother, who had passed away two years ago. I asked the granddaughter if she was Jewish, and she said, 'Yes, I finished a Jewish school. Where are you from?' I explained that I was from Jews for Jesus. Her benevolent tone immediately vanished as she raised her voice and announced that we were deceivers and traitors, and that I should never come to her door again. "The second visit was more peaceful.

Natalia invited me in, and we had a good visit. She will be going to Israel for two weeks, but we agreed to meet again to open the Scriptures when she returns.

"On the next visit, 55-year-old Jewish woman Galina opened the door and was surprised that, after ten years, we remembered her. She listened to my message attentively and responded by telling me that she knew little, but was ready to try to read the Bible. "Please pray for the above mentioned people, and also for Rema (80), Yefim (45), Vadim and Larissa Karpovsky (55), that God will give into their hearts a fervent desire to learn the truth. Pray also for me to reach as many Jewish people of Minsk as possible."

## SYDNEY

Once again our staff and volunteers met with the people who attended the Mind, Body, Spirit new age festival a weekend in May. The conversations were fluid, engaging, and we were able to sit and pray with dozens and dozens of curious folks, who gave us their contact details for us to follow up on them and we spoke with hundreds about the Gospel of Y'shua. You couldn't ask for better response from Jews and non-Jews alike. Our bookshop continues to attract curious Jewish people as well on a weekly basis. We sit and discuss the matter of the Messiahship of Jesus with people from all around the globe, and God is kind to open many hearts. Some don't even know why they have popped into the shop, but we do! The Bible classes now are not the only feature of our week as we also have begun Israeli dance classes and Hebrew language classes. Both of these

are taught by local Jewish believers and we are very happy with their work along with us.

## KHARKOV

Mikhail Vayshengolts reports, "As I was handing out broadsides a 40-year-old man, Dmitry, who was hurrying by suddenly stopped when he saw my T-shirt. He informed me that he was also Jewish. I asked, 'Are you for or against Jesus?' He replied, 'I don't know. Help me.' His words touched me to the innermost of my heart. He gladly gave his contact information to hear more."

## ESSEN

Dina Markova reports, "I was handing out The Only Hope for Peace broadsides when a Jewish couple who had passed me by returned. The husband asked for a broadside, but his wife was not pleased. 'Let's go,' she said. 'I'm sick of this!' I turned to both of them and asked, 'Who do you think Jesus is?' The man replied a little off the topic, 'Our granddaughter goes to a boarding school; they learn there about the Virgin Mary and about Jesus, and she tells us...' "The wife was impatient so I interjected, 'Perhaps it will be interesting for us to talk about Jesus together? We believe that He is the Messiah of Israel and the Savior of all people.'" After a few more minutes of conversation, Eduard and Lusya seemed relieved to hear that we do not worship Mary. They gave me their phone number and said I could call. Please pray for us to get to know each other better, and for Lusya and Eduard to be open to the Gospel, see the Messiah in Jesus and come to believe in Him."

# Overview of the

by Rich



## Prophet & Dates of Ministry<sup>1</sup>

## Key Themes

## Points of Interest

### Isaiah

740–700 B.C.  
66 chapters

- Warning of impending exile and promise of return
- The coming Messiah and Messianic age
- God's sovereignty as demonstrated in historical events and the fulfillment of prophecy
- The holiness and majesty of God.

- Isaiah is a contemporary of Hosea and Micah.
- He is called "prince of the prophets" because of the grandeur of his message.
- Chapter 6 inspired the famous hymn "Holy, Holy, Holy."
- Chapters 1–39 focus on warning and judgment; chapters 40–66 focus on hope and restoration.
- During Isaiah's ministry, the northern kingdom of Israel was taken captive.
- Contains key messianic passages (see NT Connection) including the "Suffering Servant" (52:13-53:12) that ultimately specifies a particular individual from Israel who would die for the sins of his people.
- Scope of the book moves beyond Israel's history to the redemption of all people.

### Jeremiah

626–587 B.C.  
52 chapters

- God's sovereignty over individual lives as well as over nations and history (compare with Isaiah, who more strongly emphasizes the latter)
- Acceptance of God's chastisement (by Israel in captivity) as a way to healing (see Jer. 29:4-7)

- Jeremiah was the son of a priest and, under usual circumstances, he, too, would have been a priest.
- He ministered during the reign of the last four kings of Judah just before the fall of Jerusalem.
- His message progressed from a call to repent and avert captivity, to a call to accept it as divine punishment en route to restoration.
- Contains the famous "New Covenant" prophecy 31:31-34.
- Messiah called the "Branch" (23:5-6; 33:15-16).
- Messianic king to be called "the LORD Our Righteousness." (23:6; 33:16)
- Jeremiah is often called the "Weeping Prophet," because of turmoil, suffering, life, jailings, and beatings from those who heard his message.
- Verses 33:10-11 form part of the Jewish wedding ceremony (the last part of the ceremony).

### Ezekiel

582–570 B.C.  
48 chapters

- The holiness of God: Whereas Isaiah depicts God's holiness in terms of His sovereignty over nations and history, Ezekiel emphasizes God's transcendent, awe-inspiring nature as shown in his prophetic visions.
- Responsibility before God: Ch. 18 of Ezekiel underscores the need of each person—and each generation—to confront their own sin. Moreover, those entrusted as "watchman" are obligated to speak out in the face of evil (see 3:17, 33:2-9).

- Ezekiel was a priest and was among the captives in Babylon at the time of the fall of Jerusalem.
- His messages were often proclaimed through drama or performance in public (ch. 4), attacking his shaved-off hair with a sword (ch. 5).
- Unlike Jeremiah's audience, Ezekiel's fellow captives enjoyed hearing him. They regarded him nothing more than entertainment! (33:30-33)
- contains the prophecy of the restoration of Israel, including the vision of the Temple and putting on flesh (37:1-14)
- gives extensive vision of a future Temple in the land of Israel in chapter 40
- The book contains many fantastic visions, including God on His throne in heaven. Many have taken this passage out of context, and spawned such fanciful theories as God having come from outer space!

### Daniel

604-535 B.C.  
12 chapters

- God's sovereignty over individual lives, over history and particularly over political powers and human evil
- Living faithfully and wisely as a believer in a non-believing environment

- Takes place during Daniel's captivity in Babylon under Nebuchadnezzar and Cyrus.
- Is written in both Hebrew (1:1–2:4a; 8:1–12:13) and Aramaic (2:4b–7:28)
- In the Jewish arrangement of biblical books, Daniel is not included in the Prophets but in the Writings.
- The phrase "the writing on the wall" comes from chapter 5:5-28
- Includes famous stories of Daniel in the fiery furnace (ch. 3) and in the lions' den (ch. 6)
- Daniel 9:24-27 is generally understood by the church as a "time frame" for the coming of the Messiah (though not quoted in the New Testament)
- Includes end times visions (see NT connection)
- Mentions resurrection of the dead in 12:2

## FOR FURTHER STUDY:

### Isaiah

Motyer, J. Alec. *Isaiah: An Introduction and Commentary*. InterVarsity, 1999.  
Oswalt, John N. *The Book of Isaiah* (2 volumes). Eerdmans, 1986, 1998.

### Jeremiah

Brown, Michael L. "Jeremiah." In *The Expositor's Bible Commentary*, Revised Edition, vol. 7. Zondervan, 2010. Brown is a Jewish believer in Jesus.  
Thompson, John A. *The Book of Jeremiah*. Grand Rapids: Eerdmans, 1980.

### Ezekiel

Alexander, Ralph H. "Ezekiel." In *The Expositor's Bible Commentary*, Revised Edition, vol. 7. Zondervan, 2010.  
Block, Daniel I. *The Book of Ezekiel*. Grand Rapids: Eerdmans, 1997, 1998.

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# Major\* Prophets

## Robinson



### New Testament Connection

prophecy.  
 us on redemption and hope.  
 captive to Assyria (722 B.C.).  
 famous "Suffering Servant" passage  
 who would undergo a vicarious  
 of the world.

Many passages in Isaiah are fulfilled in the NT, including:

- The coming of John the Baptist (compare Isa. 40:1-3 with Matt. 3:3, Mk. 1:2, Luke 4:17; John 1:23)
- Jesus' virgin birth (Isa. 7:14/ Matt. 1:22-23)
- His ministry in Galilee (Isa. 9:1-2/ Matt. 4:12-16)
- His healing and mercy ministries (Isa 53:4/ Matt. 8:17; Isaiah 42:1-13/ Matthew 12:15-21)
- The nature of the human heart (compare Isa. 6:10 to Matt. 13:14-15, Mark 7:6, John 12:40, and Acts 28:26-27; also compare Isa. 29:13 to Mat 15:7-9)
- The remnant of believing Israel (compare Isa. 1:9 with Romans 9:29 and Isa. 10:22 with Romans 9:27-28)
- The coming of Gentiles to faith (Compare Isa. 65:1 with Romans 10:20; Isaiah 11:10/ Romans 15:12)
- Philip finds the Ethiopian eunuch perplexed over Isaiah 53 and explains that it is speaking about Jesus. (Acts 8:26-39)

o, would have served in that capacity.  
 before the Babylonian Captivity.  
 the certainty of captivity and a call  
 3:16)  
 and pain in the face of plots on his  
 t of the Seven Benedictions).

Jeremiah's prophecies fulfilled in:

- Herod's massacre of the children (Jeremiah 31:15) cited in Matthew 2:18
- The coming of the New Covenant (Jeremiah 31:31-34), cited in Hebrews 8:8-12 and alluded to in Luke 22:20; 1 Corinthians 11:25; 2 Cor. 3:6, Hebrews 9:15; 12:24).
- The cleansing of the Temple (Jeremiah 7:11), cited in Matthew 21:13
- God's sovereignty in the calling of the Gentiles (Romans 9:20-24) alludes to Jeremiah 18:6

me he wrote.  
 e art; for example, lying on his side  
 g him, but seemed to have consid-  
 on of dry bones coming together  
 ters 40-48  
 ne in chapter one. Some authors  
 eories as Ezekiel as an epileptic or

Significant quotes from and allusions to Ezekiel include:

- exhortations against God's people profaning God's name by their lifestyle: Ezekiel 36:22, cited in Romans 2:24
- Gog and Magog, mentioned in Ezekiel chs. 38-39, are mentioned in Revelation 20:8 in connection with the final battle of history.
- The "river of life" in Ezekiel 47:12 is again described in Revelation 22:1-2.

zar, Belshazzar, Darius the Mede  
 7:28)  
 n the Prophets, but in the Writings  
 the lion's den (ch. 6)  
 ne" for the first coming of the Mes-

- Jesus' title for himself, "Son of Man," reflects back to the supernatural figure in Daniel 7:13 — and actually is a title indicative of Jesus' deity more than of his humanity
- "Coming on the clouds of heaven" (Matthew 26:64; Mark 14:62) likewise is a reference to Daniel 7:13; see also Revelation 1:7 (combining Daniel 7:13 with Zechariah 12:10)
- "Abomination that causes desolation" in Matthew 24:15-16 refers to Daniel 9:2, 11:31, 12:11.
- Revelation's portrayal of Jesus in 1:13-14 taken from Daniel 7:9, 13
- Lions' den and fiery furnace stories alluded to in Hebrews 11:33-34

\*Major (as compared to minor) refers to the length of these books, not their importance. With the exception of Daniel, the major prophets are considerably longer than the minor prophets.

1. Dates from New Bible Commentary, p. 627. Some of this chart builds on comments in the New Bible Commentary and in An Introduction to the Old Testament, 2nd ed., by Tremper Longman III and Raymond B. Dillard (Zondervan, 2006).

Daniel  
 Hill, Andrew E. "Daniel." In The Expositor's Bible Commentary, Revised Edition, vol. 8, Zondervan, 2008.  
 Longman III, Tremper. Daniel. Zondervan, 1999.

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We also receive donations from believers via PayPal, Credit cards, and TT.

# Rosh Hashana



**R**osh Hashanah (the Jewish New Year) begins sundown Sept 28. However you will not find Rosh Hashanah in the Bible, because there the holiday is referred to the Feast of Trumpets, or Yom Teruah (pronounced “true-ah”).

A couple of years ago, our executive director David Brickner wrote:

... Despite the name change [from Yom Teruah to Rosh Hashanah], the blowing of trumpets remains the central religious element of the festival even to this day. During the synagogue services on this holy day, the trumpet is traditionally blown a total of 100 times. However, the trumpet we use for this holiday is not made of brass or silver. The instrument that takes center stage on this day is from a far more ancient tradition; it is a ram's horn, also called a shofar.

If you have never heard the blast of a shofar, I want to assure you it is not the most aesthetically pleasing sound. The most common type is a short ram's horn that makes a piercing, wailing sound. The much longer Yemenite shofar makes a lower and fuller sounding blast that is still rather eerie. Neither horn is designed to sound pleasing, but rather the blast of these trumpets is meant to get our attention, and that is exactly the point of the Feast of Trumpets. God has something to say and we had better take heed.

This world we live in constantly cries out for our attention, beckoning us to be consumed by our surroundings, captivated

by our troubles, controlled by the pursuit of pleasure. But our Creator calls us to lift our eyes above the fray and distractions. He calls us to see ourselves and our circumstances from a different perspective, to reach beyond mundane and temporal realities and draw near to the spiritual and eternal truths that spring from the domain of the Holy One. Throughout the Scripture, God has used the trumpet, the shofar, to call Israel and all

who will hear to pause . . . and listen to this deeper reality.

All our branches will be having special holiday services.\* On Rosh Hashanah we not only sound the ram's horn (shofar), but we also serve traditional honey cakes as well as sliced apples to dip in honey.

Some of our branches will also have special holiday outreaches. Last year our Moscow team had a “mini-campaign” for the holidays.

Maxim Ammosov, our branch leader there, recalled, “Our publications director, Ira, wanted to get photos from our Rosh Hashanah outreach. Moscow administrator Tanya usually takes photos for us. I was handing out tracts at a distant Moscow subway station. Tanya came and started to do her job, catching some good moments on film. I was trying to talk to people, but honestly I was more aware of the camera than my real purpose for being there. Suddenly, I saw a man with a red bag and began a conversation with him. Our conversation was going very well, and very soon I forgot about the camera. Mikhail is a veteran of World War II; he is Jewish and he told me that he believed the gospel. He was so willing to pray with me the sinner's prayer and I believe he received Christ that day. I remember feeling something supernatural, God's presence, and another reality. As is usual in a Moscow subway everyone seemed to be in a hurry—but Mikhail and I were not in rush; we were in peace, in shalom, in God's presence. Thank You, Jesus! Please pray for Mikhail to grow in faith.

*\*For more information on this holiday and to see if we will be conducting a service near you, go to <http://www.jewsforjesus.org/judaica/roshhashanah>.*

JEW  
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JESUS

If you are near Sydney, come to our Yom Kippur service on Friday night 7 October. All info online or ring 9388.0559. It's a great place to bring those who do not yet know the Lord, especially Jewish mates, contacts, and colleagues.

\* Meeting at Wesley Church, 220 Pitt St, Sydney - 7:00 pm

**If you live near Sydney, we are having a two-day Spring sale at the shop. 9-10 October. Everything 20% off, and CDs are 30% off! Drop by. 576 Oxford Street, Bondi Junction.**