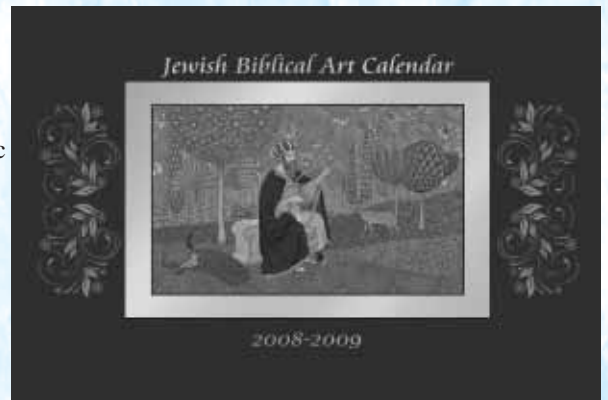


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Produced and printed in Israel this full-color, generously illustrated calendar by Israeli artist, Oleg Trabish, is ideal for your home or office. It also makes a great present for a Jewish doctor or colleague. Trabish depicts 12 dramatic scenes out of the Hebrew Scriptures with spectacular attention to detail. Illustrations include Noah's Ark, the Parting of the Red Sea, the Giving of the Law, Moses in the Bulrushes and many more. The cover is enhanced with gold accents and each month is accompanied with a scripture passage in English. Check our website for many more beautiful art pieces.

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- * All major Jewish and Israeli holidays highlighted, with extensive explanations on the Jewish festivals.
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Volume 10:1, September 2008

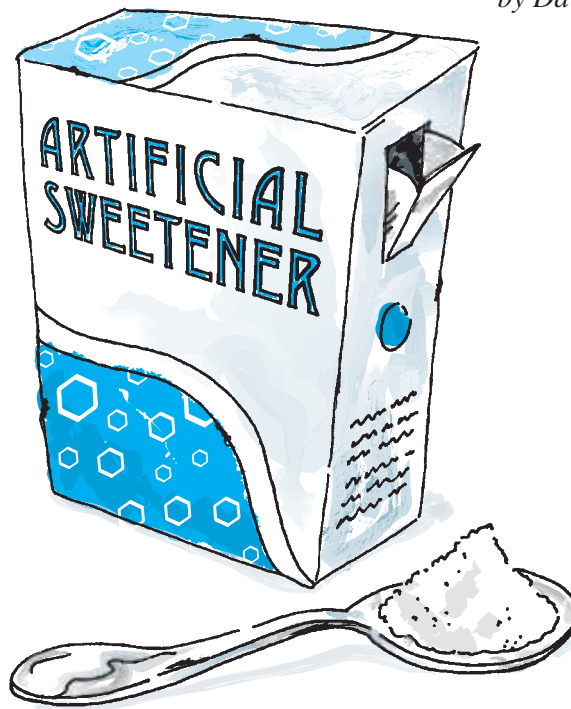
Blending in on the Day of Atonement

It was Yom Kippur (the Day of Atonement), the year was 1982 and I was in Syracuse, New York. I was leading the Liberated Wailing Wall at the time, and we were looking for a place to worship on this, the holiest day of the Jewish calendar.

Synagogues do not take up weekly offerings, but most require those attending High Holiday services to purchase advance tickets. Thankfully, a student group was sponsoring a free service on campus. Being college-aged, I figured we would blend in easily enough.

I will never forget that morning's service. I found myself reciting the words of the liturgy with all my heart: "Forgive Thy people on this holy day, O Thou who art exalted and holy. We have sinned against Thee, our God; Forgive us, our Creator." Next we read Psalm 130, one of my favorites, which concludes: "O Israel, put your hope in the LORD, for with the LORD there is kindness; with Him there is great saving power. It is He who will redeem Israel from all its iniquities." This was meaningful to me as a believer, and I was moved to hear 500 other people in the auditorium recite the scriptures and prayers.

The rabbi then spoke. To the utter astonishment of our team, he announced, "This year it is not Israel but the Lord who needs to be forgiven. This Yom Kippur we must find it in our hearts to forgive God for



God does not need us to make Him more palatable

allowing the massacre at Sabra."

He was referring to a Palestinian refugee camp in Lebanon and the mass murder that a Lebanese militia group had perpetrated. The event was deeply troubling on many levels. Yet it could not justify that rabbi's arrogance in suggesting that the Almighty needed the forgiveness of those who had come, presumably, to reflect on their own sin. What right had this religious leader to overlook his own sins and blame God for the sins of others? I was barely able to restrain myself from interrupting the service. Perhaps our team had blended in outwardly, but I had never felt more out of place in

by David Brickner, executive director
a synagogue.

Fast-forward one year. The Liberated Wailing Wall was in Toledo, Ohio. I knew a Jewish believer whose mother was secretary to the rabbi at a large Conservative congregation. He managed to secure tickets for all of us to the *Kol Nidre* service. (This service takes place the evening before the day of Yom Kippur.) After my friend had given us the tickets, his mom realized who they were for, and mentioned it to the rabbi. We knew nothing of this when we walked in.

As if on cue, every head turned to look as we walked in and found our seats. Apparently, word of our coming had spread through the congregation. We got past the stares and settled into the service. Again, the

liturgy and prayers were meaningful. Then came the rabbi's sermon. He described how Moses came down from Mt. Sinai to find the Israelites engaged in revelry and debauchery. Moses' response was to break the tablets of stone that contained the Ten Commandments. The rabbi explained that Moses did this so as not to mix the holy (commandments) and the profane (behavior of the people).

He then warned that such a mixture of the holy and profane was taking place right in their midst on this holy day, as Jews for Jesus had come, not only into town, but into their very synagogue. Then with a great deal of emotion and a tone of disapprobation he announced,

(continued from page 1)

“They even wear T-shirts that say Jesus made them kosher!” He paused, that the people might fully experience this outrage. Instead, they burst into good-natured laughter. Many turned and looked at us with smiles, and we couldn’t help joining in their laughter. The rabbi was momentarily flummoxed, but once he realized that he had inadvertently broken the tension between us, he changed the subject. The service continued with no further incident.

Blending in on Yom Kippur can be a challenge. But the purpose of the day is not to blend in, or break the tension over not blending in. It is not a day to point a finger at God, or anyone else for that matter. It is the day God established to call the entire Jewish people to account, a day in which our own sinfulness is spotlighted by the piercing gaze of the Holy One, blessed be He. We cannot “blend in,” as our sin sticks out in stark relief to His holiness.

To emphasize this, the Scriptures commanded that the Day of Atonement was to be a solemn festival marked by self-denial during which time we were to afflict our souls, (Leviticus 16:31; 23:32; Numbers 29:7). This year, Yom Kippur begins on October 8th, and I wonder how many of our Jewish people are truly prepared to take such a serious look at their own lives.

The reality of sin and judgment is not a usual discussion in the Jewish community, or in any other community for that matter. So many are like the rabbi in Syracuse, blaming God for the evil in our world and the suffering in our lives. Instead of being grateful for God forgiving us, we often act as

though God owes us an explanation, if not an apology, for everything that happens—as though God exists to suit us and cater to our needs, and must be called into account if, in our estimation, He fails to do so. Talk about mixing the holy and the profane!

Most people today think little of sin because they think little of God’s holiness. We need to stop seeing our relationship with God as a means of improving our self-esteem, and realize that it is about esteeming Him. Yes, God wants us to enjoy who we are, but that cannot happen until we appreciate who He is, and understand our need to repent and be forgiven. The reality of God’s judgment does not depend on whether or not we think about it. It is as real and inevitable as His holiness demands. Until we embrace that inevitability, we cannot enjoy the blessedness of forgiveness.

The unpleasant reality of judgment is very central to our ability to understand who God is, and how He wants to relate to us. It is the bad news that puts the Good News into a meaningful context. Without pointed judgment, forgiveness is impotent. Psalm 130:4 points people in the right direction: “But there is forgiveness with You, that You may be feared.”

Being religious doesn’t make people more sensitive to sin. In fact, it can desensitize us. Recently, a well-known pastor and Bible teacher toured the US trying to persuade people that because of Jesus, God is not angry. It was an obvious poke at the great American sermon from Jonathan Edwards, “Sinners in the Hands of an Angry God.” God does not need us to make Him more palatable to sinners. Rather,

we need to find sin less palatable as we consider His holiness.

Yom Kippur is a type of the final “Day of Judgment,” a reminder that God, the Holy One of Israel, is going to judge sin, and that judgment will be fierce and it will be final. Yes God is loving and forgiving, but He hates sin, He is angry about sin and He intends to judge sin with an unyielding wrath. The knowledge of that truth ought to propel us out of our comfort zone so that we can offer God’s means of atonement and extend His gracious offer of forgiveness to others.

We can become so callous to the world around us, so comfortable with our own sin, that we begin to feel we can just blend in, as though God were grading on a curve. We can find ourselves thinking, “I’m not any worse than the guy in the pew next to me, and I might well be a little better.” We temporize God’s holiness, shield our hearts from His searching gaze, find any device to break the tension between His righteousness and our sin. We can forget the word that tells us: “And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account” (Hebrews 4:13). In the end, there can be no blending in. As we approach this biblical Day of Atonement, let us pray that Jewish people the world over will consider both the judgment and forgiveness of which this day speaks. May many find the only true atonement, which is offered in the Messiah Jesus. And may we who know Him live lives of repentance and holiness, fearing no one but God. And may we live in that place from which to proclaim His forgiveness and grace.

10



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Moishe's Musings

by Moishe Rosen, *Jews for Jesus* founder

Lately I've been musing over attitudes of worship in churches and synagogues and thinking of how they compare and contrast. For example,

- In the synagogue, during the holiest part of the service, the *Amidah*, Jewish people rise. In some churches, Christians rise for the reading of the gospel. Many more rise for songs.
- Since Jewish services are quite long, people feel the liberty to arrive and leave at different times. In Christian worship services it would be considered rude to arrive late or leave early. However most Christians (at least in the U.S.) do not expect their worship services to last more than an hour and a half.
- Jews cover their heads to show reverence. Christian men bare their heads to show reverence. Some Christian women cover theirs.
- Few Jewish people carry a Bible to the synagogue. At the synagogue, a prayer book (*siddur*) and *yarmulkes* (skull caps) are provided at the door for those who have not brought their own. In many if not most churches, Bibles are provided in the pews, along with hymnals, which, in liturgical churches, also include prayers and other responsive readings, like a *siddur*.

I am not laying any particular stress on these similarities and differences, or saying things ought to be one way or the other. I am just thinking about attitudes of worship.

Have you ever thought about what worship must have been like for the children of Israel? When one considers the temple service, the sacrifice, the liturgy, it would be difficult to imagine one of the priests or Levites using the occasion to share humorous stories with the congregation. Sacrifice was a serious business and telling jokes would be about as appropriate as telling those same jokes at a funeral.

There is a time to mourn, a time to rejoice, a time to shed tears of sorrow and another time to shed tears of joy and there is a time to laugh and a time to cry. In other words there are appropriate occasions for us to express appropriate sentiments.

God must have a sense of humor because there are several humorous passages in the Bible. Just try to

imagine what it would look like seeing a camel threaded through a gate nicknamed 'the eye of the needle.' Do you start with the whiskers on his nose or the hairs on his tail? Jesus' teachings contain a great deal of irony to make people smile, but there were also teachings that would make people cry.

Those who seek out pastors to compete with standup comedians would be well advised that any clown can make people laugh, but only a prophet of God can bring people to shed tears of repentance. There should be joy in every worship service, but we worshipers must be careful that we don't seek to enjoy the wrong thing.

Some argue that the music must be the same kind that the kids listen to on their mp3 players. That is unfair to young people, as it presumes their kind of music is the only kind that they will understand or appreciate. It is an insult to them to presume they have a cookie-cutter taste for music.

People attending the symphony or opera will tell you that in the back where the seats are cheaper, there are high school and uni students, who have managed to come on their own. Very few young people have one-dimensional tastes. I think we need to listen to them and help them find joy in the Lord or solemnity in their contemplation. It is not an either/or thing but both/and when it comes to the selection of material for worship.

One thing that deeply impressed me from my childhood experiences in synagogue was the profound sense of "otherness" conveyed by the architecture and furnishings. Even the light bulbs were different, not the kind seen in an ordinary home or business. The use of colors and symbols wouldn't be found in home decorations. Sometimes I miss that sense of 'otherness' in some of our churches. I love the people, and I understand the desire to make everyone feel at home in God's house. I appreciate that because of Jesus, God allows us to draw very near to Him. But He is also transcendent. Sometimes I miss the sense of that transcendence in our modern worship services.

10



Ten Years and counting...

August 1998. The Mendelsohns moved from New York City. Their intention: Found Jews for Jesus Australia. They rented a home in Lane Cove and Bob began handing out gospel tracts on the streets. Within weeks, Geraldine Doogue of the ABC invited him onto "Compass" and it was broadcast the next Sunday. Response was immediate and welcome.

October 1998. The Australian government recognized "Jews for Jesus" as a religious organization, and ASIC sent us our Certificate of Registration. We are official. The Board of Directors met outside Sydney.



1999: Mendelsohn testimony published- "Who ever heard of a Jewish missionary?" David Brickner spent a week in country visiting staff and Board and some churches. Liberated Wailing Wall tour in Perth, Melbourne and Sydney. First (now annual) Passover banquet. We bought a van for the ministry.

2000: Olympics Outreach on the streets of Sydney. Internationals joined the fledgling team of Aussie volunteers. Our office moved to Paddington, facilities donated by the Church of Christ. Began "Beth Messiah" as outreach among Jews in Chatswood. Jewish Evangelism Seminar conducted. High Holiday outreach

services began. Mark Landrum visited and helped on Olympics outreach.

2001. Sam Rotman, classical pianist and Jewish believer, came for a series of concerts in NZ and through many cities in Australia. Co-Labourer in Messiah (CLIM) training increases our volunteer cadre. National Ingathering in Jindabyne.

2002: Behold Your God campaigns are in full swing worldwide, and plans for Australia take shape. Media interest increased from Sydney Morning Herald and radio stations. Bob's first trip to Singapore.

2003: "Jews for Jesus Day" in Sydney with international speakers. Behold Your God campaign in Sydney netted dozens of Jewish enquirers and heaps of interest in the mission. More media interest as well.

2004: Mark and Rahel Landrum arrived from the UK to start working as missionaries here. Opening of the Jews for Jesus Books and Gift shop in Bondi Junction. Bob's first trip to Seoul.

2005: Major opposition to our book shop and our ministry includes smashing our shopfront window three times, throwing paint and slashing tyres on our personal cars, and threatening phone calls. Beth Messiah closed. Behold Your God, Melbourne campaign made a major impact on the city. Newspapers picked up our being there and billboards carried on the work, when we were not there. Radio interviews helped amplify our message. BYG Buenos Aires another success, and as a followon, it raised consideration of JFJ Australia handling a Spanish newsletter

2006: Steady increase in activity at book shop and more media. BYG New York City brought all international JFJ members together.

2007: Perth Week of Evangelism and Discipleship. Creation of Jews for Jesus -Singapore and first AGM. Passover Banquet moved to Randwick. Weekly Bible classes continued in Bondi Junction. Bob selected as AustralAsian representative for Lausanne Consultation for Jewish Evangelism international. Two new vehicles replaced old van.

2008: First Central Coast fellowship (pictured). Visit of the Liberated Wailing Wall in November. First banquet in Sutherland Shire. BYG Israel opens, and Rahel participates.

The most important part of this looking back is the phrase, "and counting." It's one thing to start a ministry; it's quite another to see it continue. Please Lord keep us going for you. Please, Lord give us anniversaries to praise God, and celebration... until Y'shua returns.

LIBERATED WAILING WALL IN OUR REGION

After nine years, travelling elsewhere in the world, the music and drama team, the Liberated Wailing Wall, is returning to our area. In November they will be singing and presenting the Gospel of Y'shua in the cities below. All their latest information is on our website, of course, and the phone numbers of churches where they will be performing. Many Jewish people find it hard to attend church due to the historical troubles between synagogue and church, what with Inquisitions, Crusades, forced baptisms, and such. Even so, a free concert of messianic Jewish music and drama would be much easier for them to attend. Why not bring your Jewish mate or colleague...it's a great opportunity!



NOVEMBER	CITY
15-17	Singapore
19	Darwin
21-23	Perth
25-27	Melbourne
29-30	Sydney

MAILBAG



*A word from
Ruth Rosen*

It's always nice to get "fan mail," but while we enjoy the nice things you say, we don't usually print them because it might seem like boasting. However, letters telling us of opportunities you had to share your faith because of something we suggested in the newsletter are actually kind of humbling. They inspire us, and we think they can inspire our other readers.

Moishe made a suggestion to "have your own witnessing campaign" by calling Jewish surnames in the phone book. We are so proud of several of our readers who had the courage to do this. You know who you are. This is one letter we just had to share with you, from Marilee:

"I am calling all the names of the "Rosen"-somethings in the phone book (77 of them), and one man gave me his details, saying his ex-girlfriend was a Jews for Jesus type person, and thanked me warmly.

"He was call #11. I'm on #46 and will keep going. What a grand experience at facing

rejections but joining you all in that endeavour among Jewish people. Sometimes I've cried, but not all for me, but they reject such a wonderful life."

The following day Marilee sent us the names and details of each person who had responded positively so we could send each one ISSUES magazine (for Jewish enquirers, especially)

We have always felt that our Jews for Jesus friends and supporters are a very special kind of people, in terms of your ability to care and help in efforts where we don't have huge, visible results to show. Please keep on sending us your experiences in witnessing to Jewish people, so that our other readers can be inspired and encouraged about the possibilities.

And please send us the names and details of any Jewish friends, colleagues, contacts you get, so we can send them ISSUES and keep up the evangelism along with you.

Prayer Prompters



Please pray for:

Many Jewish people who attend the Messianic High Holiday services in our branches around the world to find the Saviour



Those who are searching for God through the internet to find us and Y'shua



Those Jewish people who are now receiving ISSUES (our publication for Jewish seekers) that the Lord will bring them to saving faith



Salvation for the 2,000 enquirers in Gush Dan



Grace and strength for new Jewish believers Alex (Sydney), Moshe and Tzvi (Israel) and dozens of others



The Lord to bring us missionaries He is preparing for the field of Jewish evangelism. The fields are white!