

JEW'S FOR JESUS™

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We live in a hypersensitive culture where people are careful about what they say, and most try to avoid the “S-word,” (sin). This word is often associated with “religion” (we don’t hear many atheists or secular folks speak of it). Many hear the S-word as an unpleasant intrusion or indication that their attitudes, behavior, and actions are being judged by others who have no right to point a finger. There’s another S-word that no one likes, though we don’t mind talking about it. That word is “suffering.” In this case it’s not saying the word, but having the experience, that we try to avoid. Suffering involves pain, distress and the loss of shalom (peace). Most of us, if given the chance, would like to alleviate the suffering of others, as well as avoid suffering ourselves.

I have the opportunity to visit many Jewish people who are going through one form of suffering or another. One man I meet with went through the Holocaust, losing his family and barely surviving one of the worst concentration camps. Many I meet with suffer from ill health.

During my visits, I try to frame the problem of suffering in the context of that word no one wants to talk about: sin. Not that all suffering is the result of a sin committed by the sufferer. But in the larger sense, suffering is a result of sin. God originally made everything “very good” (literally, “exceedingly good”; Genesis 1:31). Suffering and death are the results of sin, spoiling God’s perfect world. And yet it is through suffering that we can be restored. I don’t mean that we seek out suffering, but we need to seek the only hope and sure resource that can help us: the Messiah, the Suffering Servant (Isaiah 52:13–53:12). The Old Testament describes the suffering he would experience by us and for us: We despised and rejected him (he suffered socially; Isaiah 53:3–4). He was acquainted with emotional suffering as he wept with friends over their loss (as in Lazarus’ death; John 11:35). In the garden before He was crucified, Yeshua declared: “My soul is exceedingly sorrowful, even to death.” (Matthew

26:38). He understood loneliness and abandonment. He was “oppressed” and suffered physically at his trial and crucifixion. I point out that this Messiah not only experienced and understands suffering, but was also victorious over the ultimate cause of all suffering, which is sin. That is why He alone can offer comfort, shalom, strength, His presence and power to be victorious through all that we may face.

It is a godly desire to want to alleviate the suffering of others as best as we can. The best way I know to do that is to point people to the Messiah. Please pray for God’s grace, help, salvation and health for the people I minister to, some of whom are Jewish believers. Please pray for these people I meet with who are suffering: Rochelle, Angela and Ken. But there is another side to suffering: “For to you it has been granted on behalf of Christ, not only to believe in Him, but

also to suffer for His sake” (Philippians 1:29) Many have lost family or friends who reject them because they follow Yeshua the Messiah. Some who live in lands without religious freedom have lost more. Sometimes God allows suffering in order to help us depend on Him (Romans 5:1–4; James 1:2–18), and to display His power in action. We have a message of hope for this suffering world. This message doesn’t hide or minimize the awful realities, but points to suffering’s origin (sin) and to the Saviour, who can carry us through as we trust Him with our lives. “For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us...in all these things we are more than conquerors through Him who loved us.” (Romans 8:18, 37)

<http://www.jewsforjesus.org/Karl-deSouza>



Karl deSouza
Paris branch

The Other “S-Word” No One Likes

Mission Impossible



by Ziggy Rogoff
London branch

Explaining sin is easy, isn't it? Well actually it isn't! I find myself continually having to explain to people that I am not judging them. The truth is, we are all sinners, and God is the Judge.

A Muslim once asked me, "What do I need to be saved from?" I've been asked the same question by Jewish people. To which I reply, "We have all sinned, and defied a holy God. We need to be saved from our sin and the judgment it brings. The good news is, God wants to be your Saviour. All you have to do is confess your sins, repent and say yes to Jesus." But repentance isn't easy. It's letting go of living the way we want, and allowing ourselves to be directed by God.

Many people don't see themselves as sinners because they haven't committed a crime. They don't know that sin is falling short of God's standards, not just the standards we humans set for ourselves. We tend to judge ourselves by whether we are better or worse than other people. But a friend described it like this: We've all taken an exam, and we all failed. Some get 49% and others get 1%, but even the

higher scores do not pass. However good or bad we are compared to one another—in the end we are all still sinners and fall short of the glory of God (Romans 3:23).

Imagine you rent out your house, and your tenants never pay you. They tear the house apart and use your property for purposes that break the terms by which you allowed them to live there. That's how we can look at sin. We are all tenants in a world created and owned by God, but we behave as though we owe God nothing. We don't give the reverence and obedience that is due Him. God has every right to cut us off, throw us out—but He paid what was due by sending His son, Yeshua, to live a perfect life, and then take the penalty for our sin.

Sin is an important topic. I got in touch with a contact called Matt, and learned that two women had prayed with him a year ago to receive Jesus. I asked what the prayer meant. He could not answer. "Did these women talk to you about sin?" He said that they didn't. Whether they did and he forgot I don't know. But when witnessing to others, it's essential to have a

sin conversation. If we don't, we may well be inoculating people against the gospel—as they mistakenly think they understand it, when actually a huge part of the story is missing.

Another man prayed to receive Jesus during our Wimbledon outreach, but when Julia Pascoe talked with him several months later, it was evident that he knew nothing of sin. This is often the case for Jewish people coming to Jesus. They understand that He is the Messiah, but can't seem to grasp that He is also the Judge of sin as well as the atonement for sin. Many don't really understand what sin is, and that's why they don't see their need to be saved from it. Sometimes it can take a while for their eyes to be opened. One Jewish believer said that after inviting Jesus into her heart, it took another three years before she realized Jesus is Lord and Judge. We must be patient with people. At the same time, we must do our best to explain, not only who Jesus is, but why we all need Him.

Ziggy Rogoff is a missionary with our London branch. Find out more about Ziggy at: <http://www.jewsforjesus.org/ziggy-rogoff>

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Pop stars, parades, sinners... and you!



Lynn Wein McCoy,
Washington DC branch

My husband Wayman is a musician. Recently we attended a concert featuring a violinist who has toured with a particularly infamous pop star. After the concert we had a wonderful opportunity to chat with her (the violinist, not the infamous pop star!).

I don't know how we got on the subject of Jesus, but my husband has a way of turning conversations with strangers into opportunities to talk about our Lord in a matter of seconds. Judy was particularly excited to hear about my work with Jews for Jesus. She told us about her church, and that her own pastor was from a Jewish background. I was impressed by Judy's choice to work in such a dark world for the love of sharing her faith. She admitted that it had been difficult, but she tried very hard to let her light shine in that dark world. She saw it as her mission field.

Not long after, I was handing out gospel tracts at a concert featuring that very pop star whose violinist we had met. Many of her fans wore costumes that showed quite a lot of skin, and most of the people who were wearing them appeared spiritually lost.

Two young men who were also handing out gospel tracts approached me. It was a blessing to meet others who were planting gospel seeds among the thousands waiting to get into the concert that night.

I mentioned the violinist who had been on tour with this star, and how she'd had opportunities to share her faith. One of the men's responses surprised me. "I highly doubt that any true Christian would actually perform with her!"

I reminded him that Jesus ate with tax collectors and prostitutes, and that if we are going to reach the lost, we have to walk, and sometimes work, among them. He agreed, and we parted.

I thought of Mark 2:16-17, "And when the scribes and Pharisees saw Him eating with the tax collectors and sinners, they said to His disciples, 'How is it that He eats and drinks with tax collectors and sinners?'"

When Jesus heard it, He said to them, "Those who are well have no need of a physician, but those who are sick. I did not come to call the righteous, but sinners, to repentance."

Jesus commanded us to go into the world and proclaim the gospel. He didn't think it shameful to walk among sinners, and neither should we!

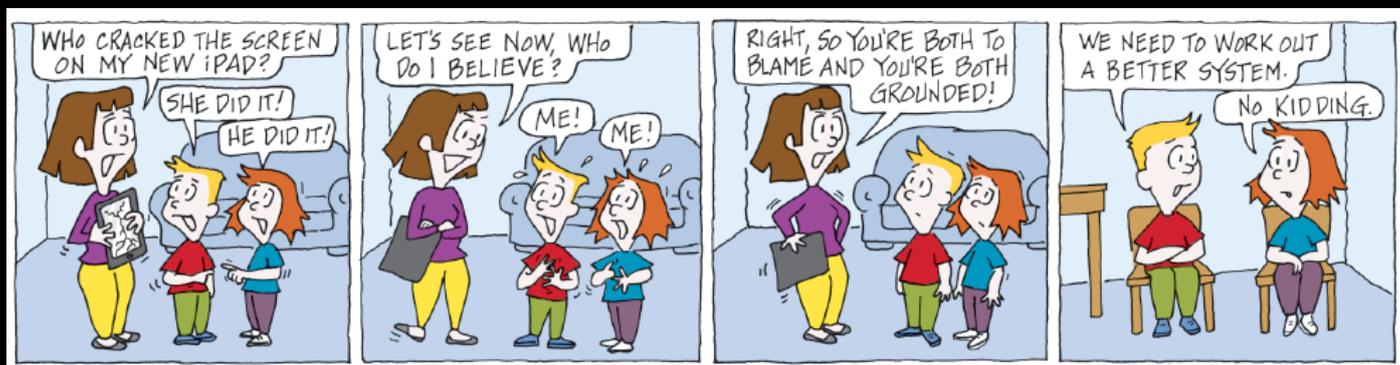
Lynn's report reached our headquarters right around the time that our Israel team was conducting an outreach at the annual Gay Pride Parade in Tel Aviv.

We told our friends about this outreach via RealTime*. Many friends promised to pray and were glad that we were

reaching out at this event. A few chided us. One man wrote:

"There are some things that are just so vile and disgusting that believers should be nowhere near it. This is one of those things. The abominable acts that go on at such events are no place for followers of Yeshua. He saved the woman caught in adultery from being stoned to death, but He didn't go into the bedroom to save her. There are other ways to get the message out without defiling yourself. What can we say? Wisdom requires any believer to examine him or herself honestly to avoid situations that might cause temptation. But believers are not defiled by mere proximity to those who are defiling themselves. Not as long as we remain in even closer proximity to God, His Word and others who know and love Him. We need to approach people as forgiven sinners, offering the same salvation we have received!"

**RealTime is the most up-to-date Jews for Jesus news; you can find it on our website at <http://www.jewsforjesus.org/publications/realtime> where you can expect to see new stories every week. If you subscribe to RealTime you will get email reminders to check the latest stories on this site. You can also follow us on Twitter or Facebook to be notified of each new story.*



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Wristband : Stand by Israel

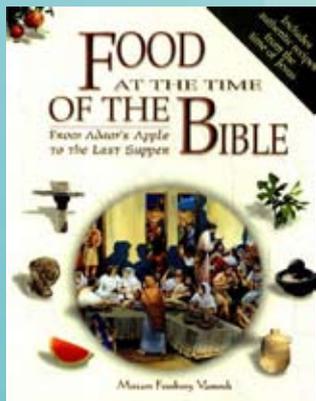
3/4 inch white on blue. Stand With Israel bracelet. Embossed Printed white on blue. 3/4 Inch. Solid color. **Price: \$3**



Food at the Time of the Bible

Written by Miriam Feinberg Vamosh from Israel.

Take a fresh look at food through the eyes of Scripture. What was the "forbidden fruit" in the garden of Eden? What was in the bowl that Jesus dipped into at the Last Supper? In this beautifully illustrated full-colour book, you will find a uniquely in-



depth survey of every aspect of food in the Bible. You'll learn what people ate and drank in Bible days, plus how they produced their food, stored it, sold it and prepared it. **Cost: \$27.**

Last Jew of Rotterdam

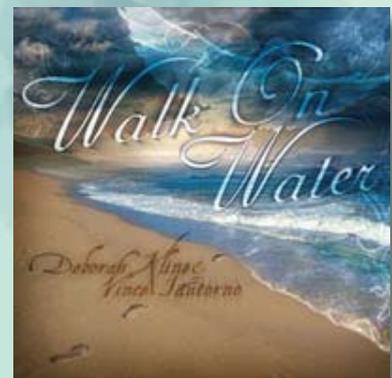
By Ernest Casutto

This riveting true story interweaves the journeys of Ernest and Elisabeth Casutto from the horror of the Holocaust to salvation in Jesus the Messiah. Also a love story! **Cost: \$15.**



Jumbo Dreidel

Wooden dreidel, with colored letters for easy reading. Nes gadol haya sham, a great miracle happened there. Instructions included. A perfect present for your boss or the teacher at your kids' school. **Cost: \$8.**



Walk on Water CD by Deborah Kline Iantorno

You will love her musical style, rhythm and blues, messianic, salsa, merengue, Latin meets Hebrew in this fireball of a minister of the Gospel. You will NOT be disappointed. **Cost: \$25.**

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