

You Are Bringing Messiah's Love to Jewish-Gentile Couples!



SCAN ME

From our missionary Rob Berman in Johannesburg, South Africa:

“Rebecca grew up immersed in the Orthodox Jewish community and hoped to marry a rabbi some day—it never occurred to her to give Jesus a second thought. Shaun’s mother and grandfather raised him to value his Greek heritage, including the Orthodox church where they worshiped together for many years. So when Rebecca and Shaun fell in love and got married, they experienced culture shock . . . and an inability to share some very precious aspects of their lives. They had no words to express their frustrations. Conversations about raising their son (who was almost three) made the divide feel even greater.

“A mutual friend introduced us, knowing that I was raised in a Jewish-Gentile family and that my wife, Elize, is not Jewish—so we understand the struggles that Jewish-Gentile couples face! We were delighted to invite Rebecca and Shaun for Shabbat dinner.

“Elize and I began ‘translating’ for Rebecca and Shaun, because the same words have different meanings in different cultures. We continued meeting, helping them find spiritual harmony by connecting the Old and New Testaments. One way we were able to do

this was to show them that Jesus’ Last Supper was, in fact, a Passover celebration. Shaun discovered that the Gospels he loves and the Messiah he’s recently been drawn closer to are very Jewish. Rebecca is now exploring who Yeshua (Jesus) is and what that means for her. Please pray that they will find the unity that only Jesus can bring. Thank you so much for your partnership in bringing a culturally sensitive witness to couples like Rebecca and Shaun in South Africa and around the world!”

(continued on page 2)



Rob and Elize Berman

(continued from page 1, You Are Bringing Messiah's Love to Jewish-Gentile Couples!)

Rob Berman is part of an international team of Jews for Jesus focused on reaching Jewish-Gentile couples, as they are one of our key audiences (see page 2).

Tuvya Zaretsky, one of the founders of Jews for Jesus, began specializing in ministry to Jewish-Gentile couples around 20 years ago. His vision for an international team of Jews for Jesus missionaries who are uniquely equipped to reach this key audience has now sprung to life! While Tuvya has been devoted to bringing others into this area of specialization, he continues to meet personally with many of these couples, or in some cases, with the Jewish partner.

For example, Nathan had a secular Jewish upbringing in Israel but now lives in Northern California and is married to a Christian. He contacted us looking to find some common ground with his wife in a way that could affirm his Jewishness. He had some preliminary contact with our missionaries Rob Wertheim, who serves in San Francisco, and Jeff Morgan, who serves in Israel. More recently, he has settled into a routine of meeting regularly with Tuvya over the phone.

Nathan wants to be “more spiritual,” which is not unusual for a secular Jewish person who sees how much God means to their non-Jewish partner. Nathan has attended church with his wife, but also wants to draw from his own heritage. He has started reading the Torah (the first five books of the Bible), praying from the Siddur (the Jewish prayer book), and laying tefillin (an Orthodox Jewish prayer ritual in which one leather box containing a small parchment from the Hebrew Scriptures is strapped to the forehead, and another to the arm for morning prayers).

Nathan has also been questioning how it is possible



Laying Tefillin



Tuvya Zaretsky (left) officiated at the wedding of this Jewish-Gentile couple earlier this year

to maintain Torah observance and believe in Jesus. Today's Torah observance (what it means to obey the Law given at Mount Sinai) is based on rabbinical interpretation. So Tuvya suggested that Nathan think back to Mount Sinai and consider how God's instruction taught the Israelites to relate to God, not only corporately, but also individually through a personal relationship.

Tuvya then asked Nathan, “What if God took account of the thoughts and intents of our hearts?” Nathan changed the subject. Another time Tuvya asked if Nathan thought there might be more than the rabbis understand, not only about observing the Law, but about other spiritual matters. Nathan responded that he now wonders if there might be much more to Jesus than what traditional Judaism teaches. Please pray that as he and Tuvya continue to meet, God will open Nathan's heart to the truth of the gospel. And thank you again, for all you do to help us reach Jewish people for Jesus!

Note: If you know of a Jewish-Gentile couple who might be interested in resources to help them with challenges that many couples like them are facing, please share this link: jewishgentilecouples.com.



Gospel Messaging Part Two

by David Brickner, Executive Director

Last month I talked about how our key audiences (groups of Jewish people whose shared culture differs from other Jewish peoples) need to hear the gospel message in ways that speak to their unique worldview. We looked at Paul's speech on Mars Hill as a great example of how to meet this need. So let's now take a deeper dive into how he crossed cultural barriers presented by Greek philosophy and idol worship (Acts 17). This will help you pray for our teams as we look to follow his example, and we hope it will also give you ideas for crafting your own gospel messaging.

Paul affirms his audience in a way that opens spiritual conversation.

Paul might have begun by warning the Athenians that their religion was false and idolatrous. Instead, he starts on a more positive note, letting them know that he understands where they are coming from: "I recognize that you are very religious people." He speaks to them of their "devotion," which is a unique word of affirmation. The ability to affirm those we speak to was and still is an important part of gospel messaging.

Paul educates himself concerning his audience's culture.

Because Paul has taken the time to understand his audience, he is able to identify what some call a "missiological key," or entry point for the good news. He offers to solve a mystery for them by referring them to the altar they have dedicated "to the unknown god." This piques people's curiosity.

Paul introduces what was previously unknown through references to what was already known and accepted.

After pointing out the "unknown god," a familiar concept in Athens, Paul follows up with something unfamiliar,

which is his own conviction. This "god," whom they admittedly worship without knowing, is not only different from other gods, but is, in fact, the only true God. Best of all, He is accessible to Paul's listeners. They can find Him if they are willing to search for Him: "He is not far from each one of us" (v. 27). This is very encouraging to those who are seeking the truth about God.

Paul then cites the Athenians' own literature (again, because he'd educated himself concerning their culture) to build their understanding of God: "For in Him we live and move and have our being, as also some of your own poets have said, 'For we are also His offspring'" (v. 28). Paul is able to point out some common ground. In a sense, he is telling them, "I get where you are coming from, so let me take you somewhere new with that very idea." This use of common ground is called the "law of apperception," or teaching what is unknown and unfamiliar through that which is known and already accepted.

Paul pointed people to Jesus, then invited a response.

Finally, Paul points out that God has a claim on each and every person listening, that God is the judge, and that He wants us all to repent and turn to Him. Paul doesn't mention Jesus by name in this passage, but he mentions "the Man whom [God] has ordained," and "[God] raising Him from the dead" (v. 31). At this point, some of his listeners scoff, and others want to know more. Paul does not outline the complete gospel message in these few verses, and likewise, sharing the gospel today is a process that often requires more than one exchange. No gospel proclamation is complete without the fuller explanation of the cross and the work of grace, but it is evident from this account that God used Paul's message on Mars Hill to lead people to Christ: "Some men joined him and believed, among them Dionysius

the Areopagite, a woman named Damaris, and others with them” (v. 34).

As Jews for Jesus continues to develop gospel messaging for our key audiences (some are included in this month’s “prayer prompts”), we want to follow Paul’s example. We are exploring different cultures

The “law of apperception” is teaching what is unknown and unfamiliar through that which is known and already accepted.

and seeking common ground to engage in meaningful gospel conversations. Thank you so much for partnering with us in God’s work of making more Jewish disciples of Jesus!

I hope this look at Paul’s process helps you understand and pray for us as we continue developing gospel messaging for our key audiences. And may it also encourage you as you share the gospel with all kinds of people God puts in your path.

A big thank you

Dear friends of Jews for Jesus, so many of you have been sending in thanksgiving offerings to our ministry centre in Bondi Junction and we are very grateful. Without the shop being open, we didn’t know if we would have enough funding to keep our staff and to keep spreading the Gospel in this pandemic. BUT you have helped us with regular offerings and with encouraging notes and well-wishes. From each of us on staff, thanks and let us exalt his name together!

The team at JFJ Sydney

If you want to donate online, use
jewsforjesus.org.au/giving



prayer prompts

You can help us move mountains!

Please pray for:

- salvation for Rebecca in Johannesburg, South Africa, and for the Bermans’ ministry to her and her believing husband, Shaun (page 1), as well as for Tuvya’s continuing ministry to Nathan in Northern California, and that he, too, will come to know Jesus
- campers who’ve participated in this summer’s Camp Gilgal to continue to grow in the Lord
- next month’s in-person and online High Holiday outreaches, that God will use them to draw many Jewish seekers to the truth of Jesus
- our teams around the world as they continue developing gospel messaging for many different groups of Jewish people, including the following key audiences:
 - * Jewish students, especially those attending Tel Aviv University, NYU, and UCLA
 - * Jewish-Gentile Couples
 - * Haredi (ultra-Orthodox), especially those who are living a double (non-Haredi) life or are looking to leave the community
 - * Marginalized people of Tel Aviv, particularly those who are homeless, addicted, and in many cases caught in sex trafficking
 - * Russian-speaking Jewish people in Israel, especially in Jerusalem
 - * Jewish intellectuals in Budapest
 - * Israelis living abroad, especially in London and Berlin



QUESTION AND ANSWER

Jewishness and Jesusness

by Bob Mendelsohn

Jewish holidays are so rich in symbolism and yet my pastor doesn't want our church family to get distracted from the Gospel by talking about all that Old Testament stuff. How do I help him in this matter?

--V.L. in Melbourne

Hi V.L.,

There are a couple of things going on in this question and let's see if we can address them both.

First and foremost is what your pastor says. He is right that the Gospel is #1 and making sure everyone stays focused on the Lord and his eternal work is his business. He wants everyone: the Indonesian and the Brit, the Sri Lankan and the Dane to experience the good news, that each can be forgiven and belong to the Lord by faith in the finished work at Calvary. I applaud his forthright and uncompromising statement.

Second is what your pastor is not saying. What he's not saying is what we run into a lot here, and that's the problem of anti-Church sentiment coming from some who claim to be messianic. This is NOT everyone, but

sadly is found in too many claimants. There are a couple of groups in Southeast Queensland and in Southwest Sydney among others around the country who want to preserve their Jewishness more than their Jesusness! What's even sadder is that most of the people involved in these unusual groups are Gentiles who have no apparent connection to things Jewish. In fact, often they are dissatisfied with church, as they are striving to find approval from the Lord who has ALREADY given that to them by faith in Yeshua! (1 Thes. 2.4) Your pastor may be familiar with such a group and wants to distance the church (and you!) from this misbehaviour.

Perhaps you can let your pastor read a book like Messiah in the Feasts of Israel (by Sam Nadler) or to watch a DVD series we sell about the Feasts and then he will be less dismissive. We are here to help. You can always celebrate in your own way at home, and then find others who are focusing on Yeshua at this time.

-Bob Mendelsohn, Sydney
To ask Bob a question, write to him at Bob@JewsforJesus.org.au

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Messianic Resources

FEATURES RESOURCES FOR YOUR LEARNING, CELEBRATING AND GROWTH

Calendar 2021-2022

Our biblically themed calendar features artist Karin Foreman spans 16 months (September 2021–December 2022) and includes “The Lord’s Appointed Times” chart, weekly Torah portions, holidays (biblical and secular), and space for notes. Made in Israel.

COST: \$29

Messiah in the Feasts of Israel BOOK

Sam Nadler has walked with the Lord his messiah for 50 years and has written the best book on the subject of Jewish holidays and the Gospel of Yeshua in one volume.

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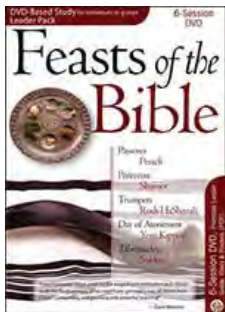
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COST: \$19



16-Month Biblical Calendar—September 2021–December 2022



Feasts of the Bible

DVD series. DVD Pack for group study has six 30 minute sessions with Dr. Sam Nadler on Sabbath, Passover, Pentecost, Feast of Tabernacles, and much more.

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