



Growth  
ESPECIALLY FOR NEW  
JEWISH BELIEVERS  
BOOK

# The Growth Book



Purple Pomegranate Productions  
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## Chapter One

# PERSONAL GROWTH

## Your Jewishness and Your Faith

So you are born again and you are Jewish. Maybe we Jews for Jesus should greet you by saying “mazel tov” or congratulate you in some way. Please don’t mind if our joyous response to having you as part of us is to say, “Praise the Lord.” After all it was God who accomplished your salvation. But we are delighted to have you as part of the little flock of Jewish beholders of Y’shua.

Even if we are comparatively few in number, there are more added daily, and we have much cause to be encouraged as we see people like you coming to believe in Him. Still, there is a long way to go in our walk with the Lord, and being Jewish presents us with some problems that most other believers don’t encounter. We have written this book out of our experience, and I hope we have learned from our mistakes. The tuition we pay learning by experience is expensive, but it won’t cost you as much if you can get it second hand.

We know that not everything will apply to you because each Jew, each believer in Jesus, each person has a unique set of obstacles through which God wants to give you victories and make you an overcomer. Certainly one of the obstacles all of us must overcome is the false perception that you can’t be Jewish and believe in Jesus.

## The False Dilemma

Perhaps you have been told that you are no longer Jewish. Maybe you have even been called a meshummad or traitor. Please don't take these accusations to heart even though they cause a lot of pain. You know they are untrue. It will help if you remember that nothing can annul your Jewishness, regardless of what others may say. They may feel a need to rid themselves of you because they know the contagious nature of your love for Y'shua. God Himself made you a Jew and no person or religious group can take away what God has given.

When God called Abraham, He made a covenant with him, reconfirming that commitment in turn to Abraham's son, Isaac, and then to Isaac's son, Jacob. The Holy One Himself declares that, because you are a descendant of the patriarchs, you are a part of His covenant people, a beneficiary of all the promises made to the ancient Jews. The condition of being Jewish is simply being a part of the people with whom God has made this binding agreement.

Therefore, be glad! As a believer in Jesus, or Y'shua (His Hebrew name), you are still Jewish. Think about it. If a person can be an atheist and Jewish, or a New Ager and Jewish, or you-name-it and Jewish, how can there suddenly be a distinction drawn for Jews who believe in Jesus? It is hard to face harsh accusations, or bear the anger and hurt expressed by fellow Jews. Yet it should not be unexpected.

Consider Matthew 10:31-39:

Do not fear therefore; you are of more value than many sparrows. Therefore whoever confesses Me before men, him I will also confess before my Father who is in heaven. But whoever denies Me before men, him I will also deny before my Father who is in heaven. Do not think that I came to bring peace on earth. I did not come to bring peace but a sword.

For I have come to set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law—and a man's foes will be those of his own household. He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of me. And he who does not take his cross and follow after Me is not worthy of me. He who finds his life will lose it, and he who loses his life for My sake will find it.

The sword sent by Y'shua is not a weapon of destruction. It is the sword of the spirit told of in Ephesians 6:17 and Hebrews 4:12. The Scripture is that sword, and it serves to divide people. If you trust God and believe His word, the Bible, it will eventually separate you from those who don't.

Some will say that we are no longer Jewish because we have converted. This is because of a foundational misunderstanding of the word convert. In Hebrew the word convert means to repent or to turn from sin. We are not "converted Jews" because being Jewish was never a sin, and we never had to repent of it.

Now it's true that we were sinners, but we were sinners because we failed to live up to the law that God gave us. Y'shua, Jesus, fulfilled the Law, or completed all that it required. So when we are in Him, and He is in us, we are complete. No, we wouldn't use the term converted Jew. Perhaps we should call ourselves "completed Jews" because Jesus fulfilled the Law, and we should readily admit that we are converted sinners.

Keep in mind that persons who claim that you have forsaken your people and joined the enemy probably have not really dealt honestly with the issue because they don't admit that what is apparent is actually possible. Many are simply venting an emotional reaction. Recall how you would have responded in a similar situation before you chose to believe in Jesus as Messiah.

## Know the Ground on Which You Stand

As a Jew, you are an heir to the special promises that God made to all Jewish people regardless of whether they believe in Jesus or not. God has irrevocably committed Himself to bless those who bless our people and curse those who harm our people (Genesis 12:3), promising to preserve us as a nation (Jeremiah 31) and to give us the land of Israel (Jeremiah 31:21, Ezekiel 36:12, Genesis 12:1).

As a Christian, you are eligible to receive all the good things that come to all Jews and Gentiles who accept Jesus as the Messiah: an eternal relationship with God, forgiveness for sins, and the indwelling of God's Spirit.

As a Jew who believes in Jesus, you have a double blessing! Just remember that, although it is good to enjoy your special heritage as a Jewish follower of the Messiah, it is wise to bear in mind what Jesus said: "He who humbles himself among you shall be exalted; but he that exalts himself shall be humbled." It is important to remember that neither Jewishness or Christianness should produce pride in us because it is God's accomplishment in our lives.

## They Say That You Can't Be Both Jewish and Christian

To say that you can't be both Jewish and Christian is a clever propaganda ploy that serves both Jews who don't want other Jews to come to faith in Y'shua and those churchmen who despise and want to exclude Jews. Nevertheless, Jewish and Christian are not mutually exclusive terms. If they were both used as terms to describe belief or religion, they still wouldn't be exclusive of each other. Christian belief subsumes all of the Jewish Bible.

The word Christian simply designates a follower of Christ. Christ is not the last name of Jesus but His title: the Anointed One or Messiah. In ancient times prophets, priests and kings were each anointed to show that they had been consecrated. Jesus was all three. A Christian, then, is one who is a follower of Messiah, among the Messianic Ones, whether Jew or Gentile.

If Jesus was God's promised Messiah, by putting your trust in Him, you have not turned away from your Jewish heritage. You have become the kind of Jew that God desires all of His chosen ones to be—a Jew who has put his trust in the Messiah of Israel!

Grudgingly the rabbis have had to admit that, according to halakhah or Jewish Law, we are indeed Jews.

The Following is a quote from the Jewish Encyclopedia:

In Jewish religious law, it is technically impossible for a Jew (born to a Jewish mother or properly converted to Judaism) to change his religion. Even though a Jew undergoes the rites of admission to another religious faith and formally renounces the Jewish religion he remains—as far as the halakhah is concerned—a Jew, albeit a sinner (Sanh. 44a). According to Nahmanides [Moses ben Nachman, 13th Century Spanish Talmudist and cabbalist] this attitude derives from the fact that the covenant between God and Israel was made “with him that standeth here with us today before the Lord our God and also with him that is not with us here today” (Deut. 29:14: Nahmanides ad loc). For the born Jew, Judaism is not a matter of choice and for the proselyte it ceases to be one once he has converted. However, persons who did assume another religion or formally renounced Judaism are treated differently by Jewish law from Jews who, even while sinning, have not taken such actions. These people are known in the halakhah as *mumar* (from the root meaning “to change”), or *meshummad* (from

the root meaning “to persecute or force abandonment of faith”), or apikoros (“heretic”), or kofer (“denier”), or poshe’a Yisrael (“rebellious Jew”). Since in the technical halakhic sense, apostasy is impossible, the above terms are often used very loosely in rabbinic literature.

According to strict halakhah an apostate who reverts to Judaism requires no special ritual since technically he never left it. However, there are authorities who require some symbolic act. He is therefore required to confess his sins and repent of them before a collegium of three rabbis and pronounce that henceforth he will keep the laws of Judaism. Some authorities require ritual immersion in a mikveh as in the case of proselytes (Isserles to Sh. Ar. YD 268: 12). The law is considerably more lenient with regard to the reversion of the Marranos and other amusim who were forced to assume another religion against their will or out of fear for their lives and they are immediately and automatically reaccepted into the community when they express such a desire (Simeon b. Zemah Duran. Tashbez (Amsterdam. 1738). 15a b: Maimonides, Epistle to Yemen, ed. and tr. by A.S. Halkin. 1952).

Jewish is the kind of people we are by God’s choosing. Christian is what we believe and the kind of people we are choosing to be.

Too many of us have made the mistake of trying to convince the deliberately unconvinceable people that we are Jewish. We used up the energy we should have used demonstrating that Jesus is indeed the Messiah.

## Where You Should Spend Energy

If we take time to defend ourselves and try to prove our Jewishness, we can miss the point.

Prayer. Prayer is access to God. It is a privilege for those who are believers. Simply defined, prayer is asking God, petitioning our Heavenly Father. Nevertheless, the way that the term is used in Scripture is the way we use it in personal communication with the Lord. It would certainly include petition, praise and confession. Songs can be sung as prayers. Psalms can be read as prayer. Most of all, prayer is communicating with God, focusing on Him, being aware of Him, speaking to Him and listening for what He says to us.

For some, the word prayer raises images of candles, rituals and

monks; for others, it reminds them of the Hebrew liturgy with which they grew up in synagogue. Yet it consists of nothing more complicated than your speaking to God about what is on your mind and heart. Like communication between friends or between married people, communication with God has several aspects.

Unfortunately, too many of us learn to pray by listening to the public prayers of ministers. In one sense you can learn as much about prayer by listening to Tevye's dialogues in *Fiddler on the Roof*. Sarcastically he says to God, "We didn't have enough trouble already. You had to send us this."

All prayer, whether it's with one or two, a whole congregation or alone, is ultimately personal. It's something that has to happen within us, something that we do, something that we respond to. And, in the event that you don't have the language in which to pray, read psalms out loud and, if not psalms, use a songbook and find a song that represents your sentiments. If not a songbook, you can learn a lot from the Siddur or Daily Prayer Book particularly when it comes to praise and petition.

## Personal Prayer

As a believer you need to learn early to protect your own intimacy with God. Somehow the very intimate things of a relationship become common and profane when verbalized to others outside that relationship. Those who have been in love have little code words, code understandings, pet names, special things to say to each other that would sound silly or worse if exposed to scrutiny. We must tell others about this intimate level of knowing God, and we must urge them to seek it.

We also have to present what prayer is as well as what it is not. There are several degrees or several levels of prayer, perhaps as many as five levels. The most profound is largely nonverbal—a communion of soul to soul, touching and feeling.

1. The primary level is saying a public grace or saying "Amen" in worship. Also on this primary level of prayer would be reading prayers from the Siddur or reciting what is called The Lord's Prayer.
2. The concern level is the prayer that involves our consciousness. We compose these prayers in our hearts and minds. It might be only ourselves praying or we might be praying with others. It is on this level that serious petitions are brought before the Lord, concerns are expressed, realizations of thanksgiving and projections of praise are spoken.

3. The struggle level is that which involves wrestling with God—holding on to something that is desired. The wrestling takes place over more than a few moments. It might be interspersed with the reading of Scripture. Very often this is the level at which we’re adding fasting to raise our level of awareness. Some have spent days struggling with God and striving to understand or bring ourselves to the level of worthiness to be used by God.
4. The inner level is usually nonverbal. It can be moaning, groaning, laughing, and possibly ecstatic speaking in tongues. There might also be the utterance of words.  
  
It is on the third and fourth levels that we’re most likely to hear God speaking to us. Though some do this publicly in the worship of their church, others have found that this is the kind of prayer that must be kept intimate.
5. The fifth level is usually silent, but is beyond contemplation or meditation.

The personal and intimate prayer that I’m talking about, which characterizes levels three and four, is what the Bible (in English) calls meditation or murmuring. In such prayers, most people subvocalize words or sing or express themselves rhythmically.

## Using the Scriptures in Prayer

Spontaneous prayer is seldom really spontaneous but rather follows verbal patterns that we’ve learned to use. Good patterns for personal prayer and meditation are the many psalms in the Bible and some of the songs and hymns that we’ve learned. Frequently, by repeating these, we find that we’re able to come into the attitude (position) of prayer.

Try C&M (Contemplation and Meditation) prayers during your stated prayer time. Read the Scriptures, then stop and consider what you’ve read. See if it evokes any prayer in you. Sometimes it might bring a song to mind. If you’re alone, even if you can’t sing, sing it. Sometimes it will bring a question. Sometimes it won’t bring anything. But just stop for a moment. “Be still and know that I am God” is His commandment to us.

Don’t worry about being repetitious. God has infinite patience to listen to us. Don’t worry if you don’t have the precise language. To God we’re like children and children don’t always have the right words, and children don’t always know how to respond. One Jewish believer said: “In the beginning I didn’t know how to pray,

so I told God jokes. It was something that I did well. I knew that He had the punch line before I spoke it, but I thought that He might enjoy hearing from me what I could do and, whereas I never heard Him laugh, I think He must have enjoyed it because He showed me a joke, too. And it was in the mirror.”

Many people think of praise, thanksgiving, confession, intercession and petition as components of prayer.

**Praise.** Perhaps the most spontaneous type of prayer is the one in which you pour out your heart in worship and adoration of God for all that He is. The Book of Psalms is titled *Tehilim* in Hebrew, which means praises. When David cries, “O Lord, or Lord how majestic is thy name in all the earth!” (Psalm 8:9), he is praising God in prayer. Meditate on the greatness of God and His love toward us and, like the psalmists, begin your prayers with words of praise for the ruler of the universe.

**Thanksgiving.** Traditional Judaism provides prayers of thanksgiving for almost every occasion. Although God is pleased with both set prayers and spontaneous prayers, as long as they come from the heart, we should constantly find things for which we can give God thanks. Even difficult circumstances can be opportunities for us to grow, and we can thank Him that for those who love God and are called according to His purpose, “all things work together for good” (Romans 8:28).

**Confession.** Nothing can take away from us our new status as members of God’s family—not even the sins that we all commit. But, for believers, sin can disrupt our relationship with God. Confession—admitting to God that you have sinned—restores this broken relationship. Confession and repentance should be a part of every prayer session.

We should not introspectively go searching for sin in our lives but trust God to reveal attitudes and areas in our lives that are not pleasing to Him. Sometimes He will show us through the Bible; at other times it may be through the counsel of mature Christian friends. When He does so, our confession will again open the channels for the other components of prayer. “If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness” (1 John 1:9).

**Intercession.** We can ask God to meet the needs of other people. We ought to be praying for the salvation of friends and family and for opportunities to share our faith with them. We should also be praying for specific requests that individuals may ask us to pray for and for the physical and spiritual needs of those in other parts of the world: your friend needs a job, your sister has the flu, funds are needed for a translation of the Bible into the language of an

African tribe. Be specific rather than general in your requests. Consider and contemplate the meaning of intercession and it will give you the conviction to pray constructively.

Petition. We should not hesitate to ask for our own needs and express our own desires to God. We are His children; He is constantly aware of our every need, but He wants us to ask so that He may show His love and care toward us. Don't worry about asking for yourself. Don't be afraid to pray that God will give you a parking place. God delights in having you trust Him for all needs. You have this right and God wants to show you that He will answer. Some people don't ask God for things because they don't want Him to think they are selfish. But don't bother trying to make a good impression on the Almighty. If you want something, ask for it.

## Answers to Prayer

We must pray with the faith that God is capable of interacting with and answering prayer. Most new believers see many prayers answered. Sometimes we limit God's power in our minds. Surely the God who raised Y'shua from the dead can answer our prayers. If we lack faith, we can ask Him for faith. God does give faith to those who ask. But, if faith is needed, remember that "Faith comes from hearing the word of God." Bible reading is the key to growing in faith.

He deserves our confidence in His infinite power. He wants us to know that He will answer the small requests as well as the large, even as a loving father answers the requests of His children. God's wisdom is greater than our own, and sometimes what we ask for is not given to us. It is not that God does not want to give to us. In His infinite wisdom, He may see that what we asked for is not in our best interests and He will withhold it from us. When God does this, we can be assured that we will receive something even better from the One who loves us and wants to see us grow in Him.

## Some Verses on Prayer

And when you pray, you shall not be like the hypocrites. For they love to pray in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward. But you, when you pray, go into your room, and when you have shut your door, pray to your Father who is in the secret place, and your Father who sees in secret will reward you openly. But when you pray, do not use vain repetition, as the heathen

do. For they think that they will be heard for their many words. Therefore do not be like them. For your Father knows the things you have need of before you ask Him. In this manner, therefore, pray: Our Father in heaven, hallowed be Your name. Your kingdom come. Your will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from evil one. For Yours is the kingdom and the power and the glory forever. Amen. For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.—Matthew 6:5-15

In this section of Scripture, Jesus teaches us how to pray. He begins by telling us how not to pray. Then He tells us where to pray. It isn't the physical location that He emphasizes but our attitude of mind and heart.

Y'shua then gives us a formula for prayer. This is not a prayer to necessarily memorize, but is a useful guide to those things for which we should be praying.

Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.—I John 5:14-15

You lust and do not have. You murder and covet and cannot obtain. You fight and war. Yet you do not have because you do not ask. You ask and do not receive, because you ask amiss, so that you may spend it on your pleasures.—James 4:2-3

And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the Father in My name He will give to you. Until now you have asked nothing in My name. Ask, and you will receive, that your joy be full.—John 16:23-24

Or what man is there among you who, if his son asks for bread, will give him a stone? Or if he asks for a fish, will he give him a serpent? If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!—Matthew 7:9-11

Pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus for you.—I Thessalonians 5:17-18

These verses deal with an attitude of the heart, not the need to be in a continuous stream of verbal prayer. Here the word continually doesn't mean nonstop. Rather, it implies a constantly recurring prayer, one growing out of a settled attitude of dependence on God. Our hearts should be tuned in to God so that prayer is never far away from us. It makes God happy when you want to talk with Him.

## Bible Study

Life with God is basically one of relationships. You have entered into a relationship with God. If there is one word that sums up what relationships are about, it is communication.

In the spiritual life, we communicate with God by prayer, simply talking with Him (see section on prayer). In turn, He communicates with us in a number of ways. We learn something of what God is like through the creation, by looking at the universe and at ourselves as human beings. Paul writes that "since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse" (Romans 1:20). David likewise wrote in Psalm 19:1 that "the heavens declare the glory of God; And the firmament shows His handiwork." God communicates much of Himself through the natural world.

But what He communicates in that way tells us very little compared with what He has communicated in the Scriptures. Through the Scriptures, God tells us what He is like, what our salvation is about, and how to live as believers in an ungodly world. We come to know Him personally. Paul describes the Scriptures to Timothy like this: "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work" —(2 Timothy 3:16-17).

These verses point out a number of important aspects of Scripture.

- The Bible is inspired by God. It is His word to us.
- It teaches us what is true about God, ourselves and the world.
- It reproves us by "calling us" on our sin so that we can confess it and restore our fellowship with God.
- It corrects us when our ideas and behavior are at variance with what is true or with the way we should be living.
- It trains us in righteousness, guiding us into living the kinds of lives we should be living for God.
- It fully prepares and equips us to be servants of God in the world.

It may be that God will at times speak to us more directly by impressing on our minds something we should do or say at a certain moment or by giving us a deepening conviction that a certain course of action is the correct one. However, because an immature believer can easily mistake his own subjective desires for God's leading, we must always return to the Scriptures as the basis for knowing God's will. Christians who maintain that God "told" them to do such-and-such, while going against a clear principle in the Bible, are only following their own impulses and not a direct message from God.

In the face of the pressures of the outside world and the need to grow spiritually, believers should have a daily time of reading and studying the Bible and praying to God. The bibliography at the back of this manual lists several good books for self-study of the Bible that can guide you. Don't get engrossed in a detailed study of facts alone; after you know what the passage is saying, pray over what you've read. Is there an example to follow in the passage? Is there a sin to avoid? Is there an attitude to develop that will change how you act? Or perhaps you simply have a new insight into what God is like and can thank Him and praise Him for that. Remember, the purpose of Bible study is that God can communicate with you and that your relationship with Him can grow stronger.

Here are various types of more structured Bible studies that you can undertake:

**Word study.** You might conduct a word study wherein a particularly meaningful word is examined in its Greek and Hebrew origins and in the context of the various biblical passages in which it is found. In such studies, new and exciting insights can be found regarding the meaning of a word.

**Outline.** Another good method would be to outline a whole book. Try to grasp its central message, the key verse that depicts this message, the historical events and the culture surrounding the writing of the book, and information about the author as found in the book. Discuss how these facets of the book are interrelated. This method is particularly good for building a working knowledge of the Bible and is generally a prerequisite to inductive study.

**Inductive study.** In an inductive study, a passage in Scripture is carefully examined in its historical and cultural context as well as its position relative to the message and structure of the book in which it's found. In this case, new insights can be gained within the specific passage and parallels can be drawn to other texts in the Bible. Inductive study is for the more serious student of the work, and is used by most competent teachers and preachers. It is always done with a pen and notebook. You write down observations,

including proper nouns you don't know. Then you formulate questions from those observations and write down the answers to those questions.

**Topical Bible study.** A topical Bible study might be appropriate. Here you would take a particular aspect of life or thought and determine what the Bible has to say about it. A Bible concordance is essential for this type of study. One such subject might be marriage. In dealing with the subject, you would look up all the passages you could find listed under this word or related words.

**Character study.** A character study is also a helpful way to study the Bible. Here a particular character in the Bible would be investigated to determine his or her personality, behavior and relationship to God in various historical and social situations. This is a particularly interesting form of study in that one can identify with these people and learn from their mistakes and victories.

You might not always have a burning desire to study Scripture. Though our feelings can change and our interests fluctuate, God calls us to be faithful in searching His Word in this way. He will reveal Himself to those who keep on seeking Him. As you study and grow in knowledge of Him, you will find yourself becoming "thoroughly equipped for every good work."

It makes God happy when you want to read what He is telling you.

## Chapter Two

### RELATING TO FAMILY

#### How to Tell Them

Every Jewish believer would love to be able to share his or her new faith with family members. But it is highly unlikely that they would respond like this: “Such a good child. I am so proud of you—what did I do that I should be blessed with a jewel like you? I’m so happy, I can’t wait to tell the whole neighborhood. And wait till my sister Ida hears this. She’ll die of envy. She’s only got a doctor for a son, I’ve got a future Billy Graham!” Gentile Christians might feel that way toward their families. Unfortunately for us Jews, the reality is never quite like that! But, although you can’t expect that sort of scenario actually to take place, here are some suggestions that can help you break the news in the best possible manner.

#### The Initial Witness

As you know from your own experience, the decision to believe in Jesus as Messiah and Lord demands real commitment and a radical change. In fact, it can be threatening. For this reason, it is best to avoid the “coliseum approach” of telling your relatives

of your faith, making a formal announcement to all family members at once. In that kind of setting, everyone present becomes embarrassed. Parents and other family members need time to adjust privately to their strong emotions on the subject. Nevertheless, you need to determine to tell them as soon as possible. If you delay telling your immediate family, they will feel that you have lived a lie and attempted to deceive them.

The best way to begin is to seek out the most sympathetic member of the family and explain that you've had a particular experience you'd like to tell him or her about. Let him or her know that, although you'll soon share this matter with the rest of the family, you'd like him or her to keep it confidential for the time being. Then explain what has happened to you, but do so sensitively. Here are a few don'ts:

- Don't rehearse a speech. It might appear unnatural to your family—unless, of course, you ordinarily speak to your family in prepared speeches.
- Distinguish between your confession of faith to the family and your personal witness, which is involved with Scripture. Don't tell them too much. Give them a chance to ask questions but don't answer all the questions.
- When they ask you "why," simply say, "Because it is true. Jesus is the promised Messiah." Don't say much more at that time.
- Avoid the temptation to tell all. That way you will have a better opportunity later.
- Avoid self-righteous statements such as, "I am no longer self-centered," and religious jargon such as, "I've given my life to Jesus."
- Don't load them up with tons of religious literature and books. Wait until they show an interest.

## What Now? General Guidelines

1. You need to find the right time to tell your family as soon as possible after you have made your commitment to Y'shua. Begin by reassuring them of your commitment to them regardless of how they feel about your faith or how they respond to your witness. Don't, however, make promises you'll later regret such as, "I won't ever mention my faith unless you want to discuss it," or, "I'll never go to church." To make such promises would be unfaithful to

God and untrue to your own convictions.

2. Respond, don't react, to their criticism. Remember how you reacted initially to the Gospel. Be sympathetic to them; let them know that you know this is hard for them.
3. Pray continually for your family. Prayer does accomplish things as we make our desires known to our heavenly Father. Ask God to change you as well as help you through circumstances that are hard to live with. Ask others to pray, too.
4. Reinforce your relationship with them. Has it been a while since you wrote or phoned? Then make contact with them. Do you remember their birthdays, anniversaries and other special days? That is one of the best ways of demonstrating commitment. Do your parents normally attend synagogue or temple, or have seder in their home? Offer to go with them or to take part to show that you have not abandoned them or your background. Sometimes parents will see their child's decision of faith in Jesus as an unconscious rejection of themselves and their values. Demonstrate that this is not the case.
5. Let your relatives and friends see that your attitudes, goals and life-style are changing in positive ways. God has promised to perfect us, and if we stay close to Him, the process of His doing so will be obvious to others.
6. Make it clear that, although you understand that they don't share your value system, you still accept them as individuals. Keep in mind that their understanding of right and wrong is different from yours. Therefore, it is wise to exercise restraint in asking them to forgive you for some of the wrong things you've done to them, unless it's something they also would agree is wrong.
7. Rely on your other Jewish friends who believe in Jesus to be a part of your witness. Many parents think that their children are associating with a group of ignorant fanatics. If they see that your friends are talented and respectable, it will boost your own credibility. Very often they will ask questions of your friends that they might not ask of you.

It sometimes helps parents to be able to meet Jewish believers in their own age group. It is also good to invite them to events such as Jewish Christian music concerts or dramatic presentations. Very often parents will attend a presentation of such a group when they would not go to

hear a sermon or a speaker. One of the ministries of Jews for Jesus is to provide sensitive presentations that will be interesting and informative, both for believers and for Jews who have not claimed Jesus as Messiah.

8. A suggestion for those not living with their parents: Reflect your faith in the God of Abraham, Isaac and Jacob through your life-style. It was already suggested that you attend synagogue or participate in the family seder. In your own household, you might consider celebrating Passover (with an emphasis on Jesus as the Redeemer) and observing the High Holy Days (with an emphasis on Jesus as the Atonement). Of course, this should come naturally from your own desire to reflect your new God-centered life and not as a device to make others see how Jewish you still are.
9. Here's a word of encouragement. There isn't any mistake you can make that can prevent the Spirit of God from moving in your family's life. With patience, prayer and a genuine tactful witness, you can live a life that will positively influence those around you. As one great rabbi, the Apostle Paul, wrote: "Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and minds through—Christ Jesus" (Philippians 4:6-7).

## Seeing a Rabbi

Your parents might suggest that you visit with a rabbi. It's a good idea to make sure that the rabbi doesn't have any connection with deprogrammers or the Chabad group of Chasidim [see section on the Jewish believer and opposition]. Of course, if he's your family rabbi, whom you've known all your life, under whom you became bar-mitzvah or bat-mitzvah, there probably won't be a problem. If it seems okay, go see the rabbi, but:

- See the rabbi alone, without your parents present. Ask his help to encourage the relationship with the family.
- Let the rabbi know that you're there because your parents have asked and you want to be fair to them. You haven't come because of uncertainty in your heart.
- Do not get into a quarrel or discussion about theology. The only role you want the rabbi to take is that of reconciler for you and your family. It would be a grave mistake to think

that you can change the rabbi's mind about Jesus by showing him some Messianic prophecies or by mentioning Jewish Christians who know as much as the rabbi does. Don't try to persuade the rabbi. Don't try to justify your faith.

- If the rabbi asks theological questions, he is probably trying to get your range.
- Remember the rabbi sees himself as the teacher and you as the student. Don't try to be his teacher unless he enrolls in your school.

## A Special Rabbi

If you believe and you really love the Lord, you'll tell people about Him. Word will get around and it won't be long before you'll hear from a very special kind of rabbi. In actuality he will be a counter-missionary, and his friendliness and interest in you will be to get you to renounce the Lord. His approach in the beginning will be friendly. But it is the friendliness of a manipulator or seducer. He will make you feel very comfortable. He will say that he simply wants to find out why you believe what you believe. You may think, What could be the harm? If you enter into a dialogue, you might even entertain the illusion that you are actually witnessing to him. Be careful, the counter-missionaries pose as being interested in Jesus and willing to learn from you. They offer themselves as bait.

How do we deal with that kind of rabbi? Anyone who attempts to dissuade us from our faith is our opposer or enemy. He doesn't have to be demon-possessed to be inspired by Satan. The main approach will not be satanic and it will not be of the world; it will be through the flesh. He'll appeal to your pride. He'll try to trick you into proving that you're intelligent or thoughtful or understanding. He will ask you to give Judaism a chance. What he really wants is for you to renounce Y'shua. He will show you how Christian leaders are hypocrites. By his very presence, he will try to inject venom. The best way to deal with him is to treat him the same way that you would treat anyone who wants you to sin—avoid him.

## Three Enemies

You need to know about three enemies of your soul: the world, the flesh and the devil. If you can categorize the differing areas of opposition, you will be better equipped to deal with each of them.

The world. We're to regard ourselves as being in the world, but not of the world. That is to say, we are to maintain a sense of

detachment knowing that our citizenship is in heaven and that we're to work for the Lord. We might become involved in certain things to better the earth, such as ecology or to serve mankind in a soup kitchen or to help with worthwhile causes such as Food for the Hungry. But we participate as aliens, not bettering our world, but bettering the lot of the people who are in the world. It is those people whom God cares about, not only in their temporal needs, but also in their eternal destination.

The flesh. The flesh tugs, actually pushes and pulls, at the core of our being. We have fleshly desires and lusts and we're steered toward that which we should not do. Our very instincts and human nature (not to mention the media) continually remind us of sex. However, sex is not the only manifestation of the flesh and sexual promiscuity is not the only indulgence of the flesh. There are many different ways to wallow in the flesh—for instance, overeating. Another way, one that is seldom thought of as being of the flesh, is pride.

We must deal with the flesh differently from the way in which we deal with the world. We can't be in the flesh and not of it. We are to flee youthful lusts of sex, gluttony and pride. Our bodies are the temples of the Holy Spirit and must be treated as such.

Satan and the principalities of darkness. Satan carefully manipulates the world and the flesh to get us to worship anything other than God. He is a roaring lion who is out to defeat us.

## My Spouse the Unbeliever

The believing spouse of an unbelieving husband or wife feels pulled in two seemingly opposite directions. On one hand, the believing spouse must obey God; on the other the spouse also wishes to please his or her mate and, by God's grace, bring the loved one to a position of saving faith. How then can one cope with this dilemma? Here are a few do's and don'ts:

Pray. Pray for yourself, that God will cultivate in you the fruit of His Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. Notice how many of these character traits deal with showing love and patience. What better advice can be found for getting along with one's mate? Therefore pray that you will find grace to live your life in the Messiah in such a manner that your spouse will see and seek that abundant life for himself or herself.

Do not use family money to support Christian causes without the expressed consent of your spouse. Many unbelievers already hold the opinion that all religion is a "racket." They would deeply

resent being forced to contribute to a cause that they do not endorse. Use only money that you are entitled to spend as your own to support Christian causes as you see fit.

You have a duty to God to train your children in matters of faith and morals. Do not hesitate to teach them to pray, to read the Bible and to give their hearts to the Lord. They are, however, your spouse's children, too, and he or she has the right to share in the decision about their religious education outside the home.

Never act in a self-righteous manner. Avoid a holier-than-thou attitude. Remember that what you might consider right for yourself in the light of God's teaching cannot be demanded in the life of an unbeliever. These things are the fruits of the indwelling of the Spirit of God. Likewise, that which you might consider wrong for yourself might not be pertinent to one who is not guided by God's Word. Aside from blatant immorality or criminal offenses, you cannot expect one who is not led by God's Spirit to hold to God's standards.

Lovingly explain to your unbelieving spouse that it would be unfair to insist that you participate in situations that conflict with your code of morals and ethics. This applies to both social and business matters.

Make an effort to find entertainment and recreation that both of you can enjoy. For example, an alternative to "painting the town red" on a Saturday night could be a social evening entertaining mutual friends at home. If you are considerate and do not insist on dropping old friends just because they are not believers, your spouse will be more willing to socialize with new, believing friends. And, hopefully, they will be a good influence.

If your unbelieving mate insists that you not attend a worship service, acquiesce temporarily until the mate feels less threatened. It is crucial that you find some regular Christian fellowship and Bible teaching, but sometimes being with one's mate is important enough to take temporary precedence. It could mean the difference between reinforcing his or her hostility toward religion and laying a foundation of kindness and consideration that will help the mate to see your commitment and belief in the Messiah in a different perspective.

You need to be very sensitive, but there may come a time when you have to be firm in expecting your spouse to respect your choice, which includes fellowship with other believers.

Do not argue or nag about religion. The best argument you can present is a kind and loving disposition and composure in the midst of problems and distressing situations. Remember, "A soft

answer turns away wrath" (Proverbs 15:1). Also Matthew (5:16) admonishes, "Let your light so shine before men, that they may see your good works and glorify your Father in heaven." If you continue to be patient and loving and don't nag, your mate will probably begin to let down his or her defenses before long.

Your unbelieving spouse probably feels threatened by your religious zeal. It may be his or her entire way of life that is threatened, or it may only involve the ego. But you, as a perceptive, patient mate, must see to it that you make your spouse as comfortable as you can about your conflicting beliefs and lifestyles without compromising your commitment to Messiah. You cannot give up your faith to please your mate.

In all matters where you can conscientiously do so, be as accommodating, loving, unselfish and supportive as possible. This is the love of Messiah that changes hearts and covers a multitude of sins. It can change the heart of your mate. It can help bring about his or her commitment to Y'shua. It can unify your family in a new and lasting way.

## Chapter Three

# RELATING TO OTHER BELIEVERS

## Fellowship in a Local Congregation

Because most congregations are predominantly Gentile, the idea of going to church may make you uneasy. Start out with the attitude that God wants you to do this, and you'll find it much easier to overcome your natural reluctance. Until you have been to services a few times, the style of a worship service may seem a bit peculiar and the fixtures or decorations a bit unsettling. You may fear that other Christians will not understand your Jewish perspective or your Hebrew heritage. Many Jewish believers are surprised to find the worshipers in traditional church congregations are often sensitive to Jewish needs.

Before you draw any hasty conclusions about the church, learn what the New Testament says the church is supposed to be.

Although in everyday conversation the word church is used to refer to a building set aside for Gentile worship, it has no such connotation in the New Testament. A church is not considered to be an edifice, but a local gathering of believers who come to worship God. The same term was used for those first gatherings of Jewish believers as was used for the synagogue assemblies.

The idea of groups meeting together for worship has been en vogue for a long time, as least as far as God is concerned. In the days of the Exodus, the ancient Jewish people lived as an organized community under God. The children of Israel worshiped their Lord, first in the Tabernacle and later in the Temple. As was true for the Hebrew nation in the wilderness, order and community are essential in the church, for the Christian life is one of relationships.

When God created the first man, He pronounced it “not good” that Adam should be alone. Although the first man was able to interact with his Maker and to enjoy the companionship of other creatures, God decided that Adam needed another human being to relate to. In the same way, it is essential to our growth as Christians that we actively participate in a local congregation of believers.

The people who assemble to worship God are not merely a group of believers (see Acts 14:23), but also make up a congregation under the supervision of responsible leaders. The New Testament churches continued the practice started in the synagogue of electing “elders” to serve the other members of the church assembly. Ephesians 4:7-13 encourages us to consider these church leaders and pastors as “gifts from the Lord” because of the special wisdom and skill that has been given to them in order that they might lead other believers. These persons are entrusted with the responsibility to guide and help Christians grow in knowledge and character.

Now that you know what a church should be, you will have an easier time finding one which is right for you. The suggestions that follow should also help.

## What to Avoid in Looking for a Congregation

Avoid those congregations that convey the idea that somehow their group, by virtue of experience or commitment, is superior to other congregations.

Avoid those congregations that are so rigidly culture-bound that they confuse their form of culture with Christianity. Be leery if the church has a list of do’s and don’ts of things other than what is taught in the Bible.

Avoid those congregations that teach unbiblical doctrines generally unacceptable to mainstream Christians. Beware of those who claim to be the “True Church.”

Avoid those congregations that require more of a commitment than you’re prepared to give.

## Characteristics of a Good Congregation

Look for congregations where the pastor and the people have a personal relationship with God and believe that the Bible is true and is God's way of communicating with us.

Look for congregations where there is clear, thorough Bible teaching in the main services and in religious school. God's Word is going to mold your perspective on life from now on, so you'll want to know what it says and how to apply it to your life.

Look for congregations where there is a genuine sense of community, where the people who come to worship demonstrate that they really care for one another and are involved in one another's lives.

Look for congregations where you feel comfortable worshipping. Some Jewish believers feel quite at home in a "traditional" denominational church; others seek out "messianic congregations" where the service has a distinctly Jewish flavor. There are also "house churches" in which people worship informally in homes under the supervision of a pastor or elders. Any of these modes of worship is acceptable.

Look for congregations that support mission programs outside their local church and denomination. They will likely encourage you in your Jewishness. We also have found that congregations that sponsor religious schools are generally good places to worship. A good body of believers is usually in fellowship with other bodies in the community.

It may be necessary for you to visit several congregations until you find the one in which you feel you should worship regularly. Seek the advice of your Christian friends and accept their invitations when they ask you to come worship with them.

## Messianic Congregations

In most cities with substantial Jewish populations, there are Messianic Jewish congregations where the style of life, and worship attempts to be more Jewish. Many Jewish believers feel more comfortable in Messianic congregations and they strengthen the testimony by their presence and participation in such congregations.

If you'd like to know if there is such a congregation in your area, write to us at Jews for Jesus and we'll find out for you. A word of warning: Just as you wouldn't trust a group simply because they said they were biblical or Christian, so you must exercise discernment when it comes to those who advertise themselves as messianic Jews or Jewish Christian. Some things to consider:

- Beware of those who try to make you feel guilty that you don't attend. If they say, "You are Jewish so you belong with us," they haven't taken into account God's leading of different individuals.
- Beware of the "best church in town" or the church that is touted as being "most spiritual," "most friendly" or most anything. Congregations that allow themselves to be touted that way are appealing to the crowd.
- Beware of those who boast about how tolerant they are. Do they accept into full membership those people who are openly doing what the Bible forbids? Stay away.

Know that God has a place for you and, whether it is in a conventional church or a Messianic congregation, you will have to adapt and get used to things that are different. Remember that forgiveness paves the way toward accepting people and institutions.

## The Jewish Believer and Baptism

Eating bagels doesn't make a person a Jew any more than eating pork makes someone a Gentile. Neither does baptism change a person who does not believe in Jesus into a Christian. Yet Jewish people who accept Jesus as the Messiah and are baptized to show their heartfelt commitment to the Savior often hear the stinging words, "Binst gefvoren a goy!" ("You have become a Gentile!")

This common reaction from unbelieving friends and family, though unwarranted, is certainly understandable. History contains shocking accounts of forced baptisms of Jews by so-called Christians during the Crusades and the Spanish Inquisition. Given the choice of baptism or death, many Jews were executed by people who never knew the Christ they claimed to serve. We can see why our Jewish people often regard baptism as the final act of assimilation into an enemy camp that has a long and bloody history of persecuting Jews.

Unfortunately, those who jump to this conclusion fail to see an important truth: baptism is as Jewish as mikveh! Ceremonial washing in water has always been part of the Jewish tradition. In biblical days, washings in water were commended at the ordination of the High Priest and for various ceremonial defilements (see Exodus 19:11; Leviticus 8:6 and 16:4; Numbers 19 and 31:21-24).

Later on, these laws were built on by the rabbis into traditional formulations. Mikveh laws governing ceremonial cleansing were developed. The Passover liturgy, as found in the Haggadah, contained

several ceremonies related to ritual washing. By the time of Jesus, baptism was required by the rabbis for any Gentile desiring to convert to Judaism, a practice that continues to this day. If you open any Haggadah today, you find several of the ceremonies that include ritual washings. According to the school of Hillel, a prominent rabbi of the time of Jesus, baptism portrayed spiritual cleansing and the start of a new life. Maimonides, over a thousand years later, declared that “uncleanness is not mud or filth which water can remove, but it is a matter of scriptural decree and dependent on the intention of the heart.”

In the days of Jesus, John the Baptist baptized people in the Jordan River as an expression of repentance and spiritual cleansing. Since the death of Jesus and the permanent atonement that He has provided, baptism takes on a still deeper meaning as we now have permanent cleansing from our sin.

At the end of Matthew’s Gospel (28:19), Jesus told His disciples, “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.” Baptism is a command of Jesus Himself, but unlike what most Jewish people today think, it is not a Gentile ceremony indicating severance from the Jewish community but one that is Jewish at its roots.

The New Testament spells out some of the significance of baptism for us. In Titus 3:5, Paul tells us that our salvation is a “washing of regeneration.” Paul also says, in Romans 6:3-4, that baptism is a picture of death and resurrection, a symbolic depiction that we are dead to sin but alive to God. And in Ezekiel 36:24-28, this image of water cleansing is spoken of as eventually applying to all the Jewish people.

Baptism, then, is a commandment of Jesus Himself, completely Jewish in its significance. It is a ceremony that affirms our new life in the Messiah and is in no way a renunciation of our heritage. In addition, it is a public display of our faith.

When you settle in a congregation, let your pastor or spiritual leader know that you would like to be baptized as a public affirmation of your decision to follow the Messiah of Israel, Y’shua. This will be not only a statement of your faith, but also an act of obedience to the God of Abraham, Isaac and Jacob.

Different congregations use differing modes of baptism. It’s up to you to seek God and be persuaded by the Lord on this important matter on which true believers hold differing understandings.

## Understanding Law and Grace

You’ve become a believer in Y’shua, the Jewish Messiah. Let’s say that now it’s Passover and you plan to have a seder. Then a

well-meaning Gentile believer tells you that you're going "back under the law" and that, in Christ, "all those Old Testament laws are done away with." Or you plan to have a Friday evening Shabbat meal (perhaps as you've had all your life) when some overzealous church member tells you that you're involved in the "Galatian heresy," referring to a letter Paul wrote to the believers in Galatia.

Fortunately, more and more churches are realizing that you can maintain your Jewish culture while believing in Jesus. Some even hold seders from year to year. But the concern of those overzealous Christians is genuine, although they misapply it and misunderstand it. Let's take a look at what the Scriptures say about the Law of Moses, the Jewish traditions and belief in Christ.

The Book of Deuteronomy (6:1-2, 24-25) tells us that God gave the Law of Moses to Israel so that the Jews would have a spiritual guidebook for living in the midst of the ungodliness of the nations around them. By living differently, they could demonstrate to those nations how to become followers of the true God. It is through the prophet Jeremiah that we hear of the coming of a new covenant "not according to the covenant that I made with their fathers" (Jeremiah 31:31-34). So an unchanging perpetual law was not intended. Even the expression to obey a commandment "forever" is translated from the Hebrew to mean "for the duration." The duration varies depending on the situation. A slave would serve his master forever. In that case, it meant until the end of his life.

In biblical times, covenants were confirmed through the sacrificed blood of an animal. When Jesus explained that the "cup after supper" at the Last Supper (a seder) represented the "new covenant in my blood," He was indicating that through His death the new covenant of Jeremiah would be initiated. The Book of Hebrews likewise explains the death of Christ in terms of bringing in a new covenant. (New Testament is simply a different way of saying new covenant.)

Living under this new covenant, we are not bound by the restrictions of the old one any longer. God's character, of course, never changes, and the moral demands made in the Old Testament are still in effect, but the ceremonies and special laws applicable to Israel prior to the death and resurrection of Christ are no longer binding upon us. That is why Paul can write, "For Christ is the end of the Law for righteousness to everyone who believes" (Romans 10:4).

And yet, it is interesting to note that Paul and almost all the other Jewish Christians of the first century still maintained their traditions and observance service of the Law of Moses (Acts 21:20). For some of them, perhaps, it took some time to realize the implications that Jesus'

death ushered in a new covenant. Most likely, steeped as they were in the laws and traditions, it would have been difficult and there would have been no need for suddenly abandoning these practices. Paul writes in Romans that, for example, “One person esteems one day above another, another esteems every day alike. Let each be fully convinced in his own mind” (Romans 14:5).

So by all means, feel free to observe Passover or Hanukkah or Shabbat or any tradition that does not conflict with the teaching of Scripture. But a few words of caution are in order:

- Keeping laws and traditions does not score points with God. The letter to the Galatians was written to believers who were overemphasizing the place of ceremony and legal instruction. Some were saying that their salvation was dependent on keeping the Law. Paul, the writer of the letter, explained that, even in the Old Testament, no one was saved by keeping the Law; one was saved by faith in God and kept the Law as an expression of faith. In the same way, perhaps you kept kosher before you were saved, and you’d still like to now. The Scriptures say, “Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him” (Romans 14:3). That is the basic principle involved here.
- You will at times meet Christians who don’t really understand the biblical principles and don’t see that maintaining a Jewish culture does not mean “living under the law.” They will talk about the freedom we have in Christ and how we are “under grace, not law.” It is often implied that in Old Testament times there was a burdensome system under which to live, while in New Testament times there is a freedom not found in the Old Testament.

It’s true that now we are free to keep traditions or not to keep them. It would be quite wrong, though, to suggest that, in Old Testament times, believers felt burdened or that grace and freedom were lacking. The traditions of later Judaism may have constituted a burden to many, but the laws of God never have. Psalm 19 speaks of how wonderful the Law is to the psalmist, because it shows him right and wrong and how to live a meaningful life, and thus gives him freedom to live as he should. If there is a provision under the new covenant to live our daily lives free from various statutes and ordinances, it is more than offset by the responsibilities we are to carry out as we translate our faith into day-to-day living, seeking to obey God in all areas of our lives.

John 1:17 is sometimes drawn upon to contrast the old and new eras: “For the law was given through Moses, but grace and truth were realized through Jesus Christ.” But, rather than being a contrast between the old and new covenants, it is a contrast between Moses (only as an agent of the giving of the law) and Jesus (the creator, through whom grace and truth itself came into being).

No religious ceremony should be performed simply because it’s a tradition. Passover, for example, can be used as an occasion to consider that Jesus is the Lamb of God, and that God demonstrated His character in redeeming His people from Egypt and from the bondage of sin. Ceremonies should be a means of learning new aspects of God’s nature and provision.

## Giving Your Testimony

If you have been attending a congregation or Christian meeting for a while, you might have had occasion to hear some people give their testimony, a brief account of how they came to believe in Jesus. You may find that you will be asked at some time to share your story as well, either in front of a group or in a casual setting with a friend over a cup of coffee.

Here are some suggestions to help you make the most of such opportunities.

Emphasize that you are Jewish and that you have not given up that part of yourself since believing in Jesus. Share how you are now more appreciative of your heritage. Don’t, however, talk about unfortunate experiences with a particular rabbi or unpleasant experiences in your Jewish upbringing. Your gentile listeners will receive a negative impression of Jews, and Jewish people might conclude that you are anti-Semitic. Always emphasize those aspects of your Jewishness that are positive and meaningful.

It’s best to tell of the incidents that led you to faith in Messiah in the order in which they occurred. Don’t dwell, however, on how sinful you felt yourself to be or how miserable you may have felt. Jewish nonbelievers especially will suppose that you lived the worst possible kind of life prior to believing, because they tend to think of sin in terms of criminal acts and not in terms of an inward attitude. It would be better to explain that you realized that you were trying to live your life apart from God, and that is what the Bible calls sin.

It is good to concentrate on the inward struggles you had in coming to believe—the objections that you raised and how they were answered. Talk about the Scriptures that were used, the person who led you to faith and, especially, any positive attitudes that

person expressed toward Jewish people. Then, share that, since you've become a believer, you've experienced an increased peace, direction and understanding of what it means to be Jewish. However, don't paint a picture that shows the Christian life as a bed of roses, but realistically explain that God helps you through the problems as well.

Don't make this time of sharing how you came to faith into a sermon. Don't use a tone of voice different than the one you would use if you were telling the same group about a football game or a trip to Europe. Avoid Christian jargon, particularly before nonbelievers. Just be yourself, and the Holy Spirit will use that to make an impression on your listeners.

Generally, if you are speaking before a church group, your testimony will be more effective if you can show them how a Jewish person responds to the Gospel. If you are sharing with an unbeliever, it is better to focus on why you accepted Christ.

No matter what the setting, be aware of the amount of time you take. If it is a public meeting and you are allotted ten minutes to speak, take five minutes and not fifteen. If you do not, someone else will be cut out of their proper allowance of time to present his or her message. No audience has ever been disappointed with a program participant getting through early. It is always a good idea to leave your hearers wanting more. Even if you're in an informal setting in the campus snack bar, for instance, gauge the interest of your listener. Nothing is guaranteed to turn someone off more than an anticipated five-minute response that turns into a 25-minute play-by-play biography!

## Chapter Four

# THE JEWISH BELIEVER AND OPPOSITION

### Anti-Missionary Activity

It used to be that the Jewish establishment, for the most part, ignored Jewish believers in Y'shua, reasoning that the numbers of such "converts" were few. That has changed over the past two decades as the number of Jewish believers has escalated. It is not an avalanche by any means, but you can now find Jewish believers in Jesus virtually everywhere, and the number is growing. With this increase has come a response: a growth in anti-missionary activity.

Anti-missionary activity at its worse involves kidnapping and deprogramming, which will be dealt with in the following section. But there are many other facets ranging from the subtle to the overt. These activities seem to be aimed at Jewish people who do not yet believe in Jesus as often as they are aimed at those of us who already have come to faith.

At some point, you may hear from an anti-missionary. In the past they have gathered names of Jewish believers under false pretenses (such as asking who your friends are at your Messianic congregation). (Note: At Jews for Jesus we carefully protect our master list of names of Jewish believers, never releasing it to anyone for any reason.)

## Who Are the Anti-Missionaries?

Anti-missionary groups operate on different levels. Much of the work is done by paid staffers such as those who work for Jews for Judaism or one of the other “Jews against Jesus” groups.

The ecumenical approach. Some antimissionaries claim to build bridges between the Jewish and evangelical Christian communities. The American Jewish Committee, for example, has an “inter-faith affairs department” that encourages Jewish-evangelical dialogues. These exchanges supposedly offer an opportunity to air differing opinions in an atmosphere of mutual respect. They seem harmless, but actually they establish a platform from which the work of Christ among Jews can be denounced. Although the exchanges seldom lead to any serious discussion about Jesus, some believers unwittingly allow them to supplant the Christian responsibility of bringing the Gospel to the Jewish people.

The stated purpose of such dialogues is to build bridges of understanding between the two faiths; it is curious that Jewish believers in Jesus are never invited to participate. Certain Jewish organizations, which pay for many of these dialogues, seek to alienate Jewish believers from the rest of the Christian community. Therefore, it would be counterproductive to their purposes to include us. The true goal of such exchanges seems to be to convince gentile Christians that it is anti-Semitic and unChristian to “proselytize.” Rabbi James Rudin once went as far as to tell an ecumenical group that the support of Jewish-Christian groups (such as Jews for Jesus) compromised the integrity of the dialogues. In other words, he was attempting to place a condition of non-evangelism on Christians as a prerequisite to building a bridge of understanding!

The more covert approach. The Community Relations Council is an umbrella organization for smaller groups nationwide. It sponsors a committee in New York City called The Task Force Against Missionaries and Cults. At a seminar conducted by the committee a few years ago, Dr. Phillip Abramowitz and Rabbi Schoenfeld used what appeared to be scare tactics to manipulate a crowd of mostly elderly people. They said that a group of young Jewish believers in Philadelphia visited elderly Jewish people in an attempt to be written into their wills. (Similar charges were recently made in *Modern Maturity* magazine.) Nothing could be further from the truth. These young Jewish believers in Philadelphia (like most Jewish believers) simply wanted to tell others about Jesus.

Strange activities. Anti-missionaries are notorious for their keen ability to fabricate. Someone once placed an advertisement in

the personals section of a “sex newspaper” offering certain services and naming the wife of a Jew for Jesus missionary. She received numerous phone calls at home but used these as occasions to witness. Many times members of various missionary staffs have mysteriously received bills for subscriptions to pornographic magazines they never ordered. Once the six-year-old son of a missionary received a “gift” subscription to Playboy. Pamphlets have been written and distributed under the names of Moishe Rosen and other leaders who are Jewish believers. The pamphlets, which those men had nothing to do with, renounced the faith and condemned all efforts to tell Jewish people about Jesus. There have also been open confrontations when we open new facilities, have High Holiday services, or hand out gospel tracts on street corners. These activities are slimy but not very successful, attempts to cast aspersion on Jewish believers.

## Misconceptions

Jewish community leaders, and sometimes even our own families, insist that believers in Y’shua have rejected Judaism and are now revilers of Jewish religion and culture.

Remember that much of the guilt heaped upon us is based on the misconception that if people believe in Jesus they are no longer Jewish. If this were true, people who tell Jews about Jesus would be a threat to the Jewish community. But it is not true. Furthermore, we can be committed to the preservation of the Jewish people and serve Y’shua as Messiah. Ultimately, it is God who will preserve the Jewish people. He will do this through Y’shua. We would be truly guilty if we refused to tell the Jewish people, or any people, about Him. We must not lull ourselves into forgetting that people are perishing, physically and spiritually, without the Messiah.

## Motives

It is only natural for us to want to disprove the charge that we have turned our backs on our people. Consequently, we are perhaps overly careful not to believe or say anything negative about Judaism, the Jewish people or Jewish leaders.

Likewise, it is difficult to be realistic about our opposers. We want to believe the best about them simply because they are Jewish. It’s just easier to imagine that they are misinformed and that they are motivated by pure and lofty ideals. However, we must ask, if their motives are pure, would not their efforts be moral? But the methods we have seen time and time again are not only immoral by biblical standards but also by worldly standards.

## In Your Mail Box

You may receive a letter or publication from an anti-missionary. Don't be tempted to take it seriously. Remember that they probably got your address either by lying to someone or by stealing a mailing list. Furthermore, think about their motivation for writing such a letter and recall the various vicious tactics and untruths they have perpetrated in the past.

You may think that their goal is to win us back to the fold. That might not be the actual case. They seem to want to intimidate us into keeping quiet about our faith. At the least, they want to cause us distress. The cruelty of their mischief speaks for itself.

## Interaction With Anti-Missionaries

Can we do anything to witness to these people? Yes, but it may not be the way you might think. We must let them know that we know who they are and what they are doing. The first step is to refuse to interact.

Interaction with antimissionaries is fruitless because they are not interested in what we have to say. Don't let pride trap you into thinking that somehow you will be God's chosen instrument to help them see the light. They are only talking to you because they have a job to do on you. If they cannot shake your faith, they will settle for wasting your time.

When you refuse to interact, most anti-missionaries try to bait you into responding with questions or statements such as, "What are you afraid of?" "Prove that you are still Jewish" or "Moishe Rosen told you not to talk to me." They are not interested in your answers; they just want to annoy you into entering a discussion you didn't want to join. Giving sincere answers to phony questions is a mistake.

They may ask you to show a reasonable basis for believing in Jesus. It is hard to resist talking about Jesus. They may even say, "You are the only person I can talk with about this." If the speaker is an anti-missionary, don't be flattered. You will likely find that he or she is the one who will decide what is reasonable, and that will include nothing you have to say. The anti-missionaries will become not only judge, but also prosecuting attorney and jury, ready to humiliate and convict you. Remember, the anti-missionary who approaches you has an agenda, and it is not to hear the Gospel.

It is hard to know how to respond to anti-missionaries if you don't know how to recognize them. They seldom present themselves as anti-missionaries. Sometimes they do appear as "specialists"

referred to you by your family or rabbi. They might present themselves as a counselor, maybe as a sympathetic stranger, perhaps as a friend of a friend who can lend an understanding ear. Jesus tells us to be as wise as serpents and as harmless as doves. We must recognize a wolf, especially when it is dressed in sheep's clothing. Any time you are asked to speak to someone with a special understanding of your position, you should know that you are probably being set up.

We are responsible to pray for anti-missionaries. Most of their responses are negative. They concentrate on telling you how stupid they think it is to believe in Jesus rather than on the attributes of Orthodox Judaism. How should we respond to the anger in them? Remember, many of us were angry like that before we knew the Lord. Prayer is a powerful weapon. Instead of harming our enemies, we counter their attacks with love.

We can also rejoice. If God weren't moving among Jewish people and if Jewish people weren't responding to the Gospel, there would be no need for anti-missionaries. We don't enjoy the attacks, but we do enjoy the blessing of God when we are persecuted for His name's sake.

## The Jewish Believer and Opposition

All believers can expect opposition to their faith. But for those of us who are Jewish, it is important to be aware of certain groups that selectively seek us out. Their aim is to discourage and dissuade us from believing in Jesus.

### Advice to Jewish Believers

- Realize the deception being used by such people. In most cases their interest in the gospel is false.
- Don't be manipulated by pressure to prove your sincerity. They will try to trap you into compliance with their wishes by saying, "If you are sincere, you will . . ."
- Don't accept their authority to tell you whether the Gospel makes sense or not. It will never make sense to those who have no real interest in considering or receiving the Good News.
- Don't allow yourself to be separated from other believers in Jesus. Never make a promise to parents, friends or anyone else that you'll stop going to church or curtail your

Christian fellowship or activities. They have no right to extract such promises from you. You are answerable to God, not to them for your beliefs. The Bible says that we should not forsake our own assembling together in Christian fellowship.

- Don't let anyone tell you that you've put yourself beyond God's forgiveness through some act or gesture. Romans 5:9 says, "Much more then, having now been justified by His blood, we shall be saved from the wrath through Him." God in His love is always ready to receive us again. Even if under pressure you have denied Messiah, He continues to accept you.

## Deprogrammers

A self-styled task force of wolves in sheep's clothing has taken upon itself what it considers to be a mission of mercy. These are the deprogrammers, a group composed mostly of concerned parents and religious Jews, they seek by nefarious methods to destroy the faith of young Jewish believers such as yourself.

### How They Operate

Separation. Deprogrammers operate on familiar principles. First, the parents of the prospective subject visit the believer and say they would like to be alone with their son or daughter. They invite the believer for a drive or a meal. Once in the car or at home, the believer is kidnapped and taken to a group of deprogrammers in alien, totally unfamiliar surroundings such as a motel room. Deprogrammers usually don't work with believers in their own parents' homes because the familiarity of those surroundings would serve to remind believers of their own identity enough for them to maintain their orientation.

In order to do their work, deprogrammers must first disorient and intimidate their subjects because they think that the Christian leaders or elders have had some unusual power over them. Separation from all strong believers is imperative for the deprogrammers' plan because supportive fellowship of any kind would thwart their purposes.

The deprogrammers agree that another important step in the process is to separate believers from the Bible. Although the deprogrammers sometimes pose as true believers, this approach immediately uncovers their true identity and purpose. Imposed spiritual starvation is never to be regarded as a holy imperative, for the

Scripture teaches that we are to consider the Word of God as essential food for nourishment (1 Timothy 3:15-16).

The attack approach. This tactic is not new. It has been used effectively in military spheres for centuries to acquire information from an unwilling prisoner or to restructure loyalties. In modern language we call it brainwashing. Human beings are creatures with limitations and, in order to achieve the desired results, the deprogrammers have only to attack until they reach the limits of the individual's endurance. The believer is also often deprived of food, granted a bare minimum of sleep, and subjected to a great deal of harassment. The deprogrammers proudly claim that their methods are 100 percent effective. Nevertheless, captured Christians have escaped, sometimes with their faith temporarily shaken but not destroyed.

As believers we have the holy obligation to confess our faith. Therefore, the deprogrammers' questions seem at first to be welcome opportunities to share the faith. They ask, "What do you believe?" "How did you come to believe this?" "Could you explain to us why you believe?" What Christian could resist such an opportunity? But the Bible admonishes us to be as wise as serpents and not to address ourselves to insincere questions. These people are just trying to get you to make enough of a statement so that they can attack what you're saying.

Guilt. Another prime tactic the deprogrammers use is the appeal to the young believer's love for his or her parents, combined with a susceptibility to guilt feelings. Most people have at one time or another engaged in certain activities toward their parents for which they are genuinely sorry. All Christian teaching points to the necessity for love and restitution, so the young believer is eager to become the child he feels his parents want him to be. This good motive is used by the deprogrammers as a lever to increase the believer's guilt feelings.

In this early stage, the parents or the deprogrammers appeal to the believer; they ask that for the sake of his or her family, he or she ought to sever all relationship with the particular fellowship of believers from which he or she has been kidnapped. The deprogrammers don't at first ask the believer to renounce Christ, but that is only steps away. Few can resist this technique, and once the believer has accepted the deprogrammers and parents as friends—who only have his or her best interests at heart—it's just a matter of time until he or she succumbs and reaches the deprogrammers intended conclusion. The deprogrammers have all the time in the world. They will work on a person for days, weeks—however long it takes.

Renunciation. Toward the end of the deprogramming, when the subject is shaken and broken in spirit, the deprogrammers goad him or her into performing some act of renunciation. This act may be to slander the people he or she knows, especially the leaders or the minister of the fellowship or church. In some cases, it might be something more unspeakable such as cursing the name of Jesus or spitting on the Bible. Once the person has done something of that magnitude, the deprogrammers remind him or her of how difficult it would be to return to the fellowship. Often they convince the believer that he or she has committed an unpardonable sin.

## How to Anticipate Deprogrammers

We must expect that some parents will be receptive to the idea of cooperating with deprogrammers to free their “victimized” children from following Jesus. They will provide all necessary funds and go to great lengths to accomplish the desired end, but there is much that God would have us to do prepare for such a possibility.

The Word of God. Every believer needs the consumption and digestion of the Word of God for spiritual sustenance. Bible memory work is imperative in strengthening a person against the threat of being deprogrammed. The deprogrammers may take away your Bible, but they can’t take away your memory. Furthermore, a believer should always be able to back up his or her faith with biblical passages. Know thoroughly why you believe what you believe.

Forgiveness. Remember that there is no act that can be committed that will take a believer out of salvation and away from God. Where there is repentance, there is always forgiveness. New believers should be made aware of the depth and extent of Christ’s forgiveness. One of the tactics used by the deprogrammers is to convince the “broken” victim that his or her renunciation or slander of the fellowship or testimony is too great a sin to be forgiven by his “old” friends. They convince him that it will be no use ever to try and reinstate himself into that fellowship. (We must remember that the blood of Messiah can cleanse us from ALL unrighteousness.)

If the captive can find the strength from God to maintain absolute silence, physical passivity to violence and complete refusal to ingest either food or water, the chances of being released soon are much better. In that situation, you should persevere in your refusal to eat and drink. Be absolutely, passively uncooperative until you are away from the deprogrammers and back to complete safety. Otherwise, the deprogrammers might trick you into eating, drinking or communicating with them by saying that they have decided

to let you go. This happened to someone who was being held, where his captors said they were releasing him. They stopped the car at a gas station and someone brought cokes to the car. The victim drank one. The deprogrammers, no longer worried about his becoming dehydrated, refused to release him and continued their harassment.

Dealing with physical violence. The main tool that the deprogrammers use is physical duress, but sometimes they try to induce this by physical violence or the threat of physical violence. Then they resort to kicking, slapping and shoving the victims in order to intimidate them. The best way to endure physical violence is to remember that it is not directed against you as a person, but against Y'shua who is in you. Separate the physical pain from the psychological pain. Don't allow yourself to be shocked if you are slapped, shoved or even slammed against a wall. One way to handle the pain is to compare in your heart what you are enduring to the agony Y'shua suffered at Calvary. In the light of His sufferings, almost any pain seems small and insignificant.

It's very important that you don't shove back, scream or respond in any manner. If you were to fight back, your captors would consider that justification for further acts of violence. God built the human body in such a way, that if the physical pain becomes too great to bear, a person loses consciousness. Remember that the Lord "will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it" (1 Corinthians 10:13). If you are to encounter pain, God has already provided the strength to bear it and to endure.

Humiliation. Part of the intimidation process is humiliation. The deprogrammers might hold their victim in such confines that he cannot visit the bathroom. This is extremely embarrassing to most people. If you ever find yourself in such an embarrassing or humiliating situation, remember that a believer who has been cleansed by Christ cannot be defiled by any bodily function over which he has no control. Only the thoughts of the heart can defile him.

## What to Do if You're Kidnapped

Deprogrammers, whether or not they think they are doing God a service, are the enemies of your soul. If you encounter such people, here are some recommendations on handling the situation:

Cooperation. NEVER talk to and try to persuade someone while you are being held against your will. Only a free person can talk and think straight. You have to be able to eat when you want,

sleep when you want and have the right of privacy and the choice to leave or stay. Just the fact that you're being held against your will is enough to interfere with your ability to think clearly and to comprehend. Tell anyone who is holding you that you are being held against your will and you refuse to talk to him.

Different groups of deprogrammers allow the victim varying degrees of freedom. In some cases, it has been reported that the parents actually slept across the threshold or doorway of a room in order to prevent the possibility of escape. Often the deprogrammers count on the fact that most people, especially Christians, prefer to avoid making a scene. The victims, being in unfamiliar territory and often without money in their pockets, are apt to decide that cooperation is the best way to meet the situation. DO NOT BE COOPERATIVE!

Deprogrammer Ted Patrick was quoted in Time magazine as saying, "If I can get them communicating, I can always win. I say, 'Prove you are a Christian.' This shows up the person's own frailties." Don't accept any kindness from deprogrammers. If you can, deny all communication. Accept the fact that anyone who would interfere with your walk with God in this way is your enemy. Soldiers are taught to not communicate with the enemy. If captured, they state only their name, rank and serial number. You, too, can refuse to talk. Some of this deprogramming is demonic—remember to resist the devil and he will flee.

Prayer. Talk to Jesus within yourself, but don't let your captors hear you. Remember the promises of God in Scripture and recite verses to yourself. Dwell on past experiences of answered prayer. Don't let the deprogrammers get into your mind. Don't reveal to them what you're thinking, except to express resistance. To keep your mind busy, recite poetry to yourself or count the cracks in the floor or ceiling. DO NOT OPEN UP.

Fasting. An effective technique that has been used to defeat deprogrammers is to go on an extended fast, which captors interpret as a hunger strike. Such a fast, accompanied by prayer, is actually strengthening under these circumstances, and it puts the moral responsibility for the consequences on the captors.

Accusations of insanity. While being held, you might encounter a statement such as this: "We think you're insane. If you'll just talk to us and show us that you're a reasonable person, we won't have you committed to a mental institution." Denying insanity won't work because insane people seldom admit it. Remember, most people can be driven insane by pressure tactics and systemic and psychological shocks. Do not attempt to manipulate the deprogrammers. They are not bound by Christian ethics.

They have only one job to do: to get you to renounce your faith at any cost. Never fake insanity as a means of escape, because they might have you committed to a mental institution. Nor, while being held, take any medication from anyone purporting to be a doctor.

Escape. One article about deprogrammers reports that a number of abductees have managed to escape through windows. One girl said that she felt they were going to kill her anyway, so it was worth the risk of jumping. Don't do anything foolhardy, but do try to escape. If you succeed, go to the police and tell them that you have been held against your will. Volunteer to take a battery of tests that comprises a legal sanity hearing on which to base your case. If you can't find police, go to a nearby church and report what has happened to you. Try to call your pastor or Christian friends collect and seek their help.

It's not wrong to go to the police. We have been conditioned not to complain against our families. But when parents declare that they will stop at nothing to get their sons or daughters to renounce their faith, then those sons or daughters must, with all legal means, protect themselves, their personal freedom and particularly the future freedom of others.

## You Are Never Alone

Many things are different for Jewish believers in Jesus and we can't always get our fellow believers to understand what we see and feel. We Jews for Jesus stand ready to help and encourage you. Please see the inside of the back cover to know how to get in touch with us. We have many services to uphold you. But most of all you need to know that God Himself is upholding you. God said that He would never leave you or forsake you (Hebrews 13:5). Jesus is the friend that sticks closer than a brother (Proverbs 18:4).

## Some Final Advice

There is no "cure" for a real case of Christianity. The deprogrammers will never be 100 percent effective because the experience of knowing Y'shua sustains a person even when he or she has been brought low. Keep in mind Simon Peter, who denied the Lord three times, saying, "I never knew him." Peter came back to become the strongest of the apostles. The Lord can always forgive and reinstate His children and accomplish through each one what He has purposed to do. Remember the promises of God in Messiah!

# A RECOMMENDED MATERIALS LIST FOR THE NEW JEWISH BELIEVER

## Bible Study

### General

What the Bible is All About, by Henrietta C. Mears; Tyndale, 1987.

The Expanded Panorama Bible Study Course, by Alfred T. Eade; Revell.

Explore the Book, by J. Sidlow Baxter; Zondervan, 1986.

Personal Bible Study, by William C. Lincoln; Bethany House, 1975.

How to Understand Your Bible, by T. Norton Sterrett; InterVarsity Press, 1974. Provides instruction and help for properly interpreting the Bible.

How to Read the Bible for All Its Worth, by Gordon D. Fee and Douglas Stuart; Zondervan, 1993. Another helpful book on biblical interpretation.

The New Bible Dictionary; InterVarsity Press.

\*Encyclopedia of Bible Difficulties, by Gleason Archer; Zondervan, 1982.]

When Critics Ask, by Norman Geisler and Thomas Howe; Victor Books, 1992.

The Old Testament Speaks, Fourth Edition, by Samuel J. Schultz; Harper & Row, 1990.

### Concordances

New Strong's Exhaustive Concordance of the Bible, by James Strong; Thomas Nelson, 1990. Words are listed according to the English language.

Young's Analytical Concordance to the Bible, by Robert Young; Eerdmans. Words are listed according to the original languages.

Cruden's Complete Concordance, by Alexander Cruden; Hendrikson.

Many Christian bookstores will also stock smaller, abridged concordances—handy for carrying with you.

## Jewish-Christian Interest

The Gospel in the Feasts of Israel, by Victor Buksbazen; Friends of Israel, 1954.

\*Christ in the Passover, by Ceil and Moishe Rosen; Moody Press, 1978.

\*The Fall Feasts of Israel, by Mitch and Zhava Glaser. Moody Press, 1987.

Israel in the Plan of God, by Steve Motyer; InterVarsity Press, 1989. An examination of Romans 9-11.

## Commentaries on Individual Books of the Bible

For serious study of individual books, two of the best and least expensive commentary series are the Tyndale New Testament Commentary and the not-yet-complete Tyndale Old Testament Commentary; both available in paperback; InterVarsity Press.

More expensive, but also more in depth are the New International Commentary on the New Testament (NICNT) and the New International Commentary on the Old Testament (NICOT). Neither is complete but the New Testament is closer to being finished; Eerdmans.

The Expositor's Bible Commentary is a high-quality series intermediate in depth between the above two sets; Zondervan.

A handy one-volume commentary on the entire Bible is The New Bible Commentary; InterVarsity Press.

A knowledge of Hebrew and Greek is not required to use these commentaries.

# Bible Doctrine

## Basic

Know What You Believe, by Paul E. Little; Victor Books.

Know Why You Believe, by Paul and Marie Little; InterVarsity Press.

Basic Christianity, by John R. W. Stott; InterVarsity Press, 1958.

A Survey of Bible Doctrine, by Charles C. Ryrie; Moody Press, 1972.

Introducing Christian Doctrine, by Millard J. Erickson; edited by L. Arnold Hustad. Baker. An abridged version of Christian Theology listed in the next section.

Know the Truth, by Bruce Milne; InterVarsity Press, 1982.

## Advanced

Christian Theology, by Millard J. Erickson; Baker, 1983-1985.

Decide for Yourself, by Gordon R. Lewis; InterVarsity Press, 1970.

\*Israeology: The Missing Link in Systematic Theology, by Arnold G. Fruchtenbaum; Ariel Ministries, 1993.

# The Believing Life

## General

Knowing God, by J. I. Packer; InterVarsity Press, 1973.

Radical Commitment: Getting Serious About Christian Growth, by Vernon C. Grounds; Multnomah Press, 1984.

Balancing the Christian Life, by Charles C. Ryrie; Moody Press.  
Loving God, by Charles Colson; Zondervan, 1983.

Your Mind Matters, by John R. W. Stott; InterVarsity Press.

The Key to Everything, by Jack Hayford; Creation House, 1993.

The Holiness of God, by R.C. Sproul; Tyndale, 1985.

Savoring the Wisdom of Proverbs, by Louis Goldberg; Moody, 1990.

## Guidance

Affirming the Will of God (booklet), by Paul E. Little; InterVarsity Press.

Decision Making and the Will of God, by Garry Friesen and J. Robin Maxson; Multnomah, 1983.

Let God Help You Choose: Making Decisions That Matter, by Roger C. Palms; Augsburg Fortress, 1989.

## Jewish-Christian Lifestyle

\*God's Appointed Times, by Barney Kasdan; Lederer Publications.

\*Celebrate the Feasts, by Martha Zimmerman; Bethany House.

\*Siddur for Messianic Jews, by John Fischer and David Bronstein; Menorah Ministries, 1988.

\*Passover Haggadah: A Messianic Celebration, by Eric-Peter Lipson; Purple Pomegranate Productions, 1986.

\*Celebrate Passover Haggadah, by Joan Lipis; Purple Pomegranate Productions, 1993.

## Jewish-Christian Essays

Raisins and Almonds, edited by Henry Einspruch; Lederer Publications, 1967.

The Ox...The Ass...The Oyster, edited by Henry and Marie Einspruch; Lederer Publications, 1975.

Christianity Is Jewish, by Edith Schaeffer; Tyndale, 1977.

Israel, My Love, by Zola Levitt; Zola Levitt Ministries.

Jesus the Jew's Jew, by Zola Levitt; Zola Levitt Ministries.

The Covenant With the Jews: What's So Unique About the Jewish People? by Walter Riggans; Monarch Publications, 1992.

Israel and Yeshua, edited by Torleif Elgvin; Caspari Center for Biblical and Jewish Studies, 1993.

Has God Finished With Israel? by Rob Richards; Monarch Publications; Olive Press, 1994.

The Death of the Messiah, edited by Kai Kjær-Hansen; Lederer Publications, 1994.

## Jewish-Oriented Biographies

The Hiding Place, by Corrie ten Book and John Sherrill; Bantam Books, 1984.

\*Would I? Would You? edited by Henry Einspruch; Lederer Publications, 1970.

\*Betrayed, by Stan Telchin; Baker, 1981.

There Must Be Something More! by Sid Roth with Irene Harrell; Brunswick GA: Messianic Vision Press, 1994.

\*When Being Jewish Was a Crime, by Rachmiel Frydland; Messianic Literature Outreach, 1978.

\*Testimonies, edited by Ruth Rosen; Purple Pomegranate Productions, 1987.

\*And God Came In, by Lyle Dorsett; Macmillan, 1983.

Eminent Hebrew Christians of the Nineteenth Century, by Louis Meyer, edited by David A. Rausch; Edwin Mellen Press, 1983.

\*Famous Jewish Christians, by Jacob Gartenhaus; International Board of Jewish Missions, 1979.

Child of the Covenant, by Michele Guinness; Hodder & Stoughton, 1985.

# Jewish-Christian History

\*Hebrew Christianity, by Arnold G. Fruchtenbaum; Ariel Ministries, 1974.

The Jewish People and Jesus Christ After Auschwitz, by Jakob Jocz; University Press of America, 1981.

\*The Life and Times of Jesus the Messiah, by Alfred Edersheim; Hendrikson.

\*The Temple: Its Ministry and Services As They Were at the Time of Christ, by Alfred Edersheim; Eerdmans.

\*Sketches of Jewish Social Life in the Days of Christ, by Alfred Edersheim; Eerdmans.

\*Messianic Jews, by John Fieldsend; MARC; Olive Press; Monarch Publications, 1993.

## Apologetics

### Jewish-Christian

\*Y'shua, by Moishe Rosen; Moody Press, 1982.

\*The Y'shua Challenge (booklet), by Jews for Jesus staff; Purple Pomegranate Productions, 1993.

\*Jesus Was a Jew, by Arnold G. Fruchtenbaum; Ariel Ministries, 1974.

The Messianic Hope, by Arthur Kac; Baker, 1975.

The Promise, by Hal Lindsey; Bantam Books, 1984.

\*Questions and Answers; Purple Pomegranate Productions, 1983.

\*The Jewish Case for Jesus (audio cassette); Purple Pomegranate Productions.

\*What the Rabbis Know About the Messiah, by Rachmiel Frydland; Messianic Literature Outreach, 1993.

\*Jesus ben Joseph, by Walter Riggans; MARC; Olive Press; Monarch Publications, 1993.

\*The Messiahship of Jesus, by Arthur Kac; Baker, 1986.

## General

\*Mere Christianity, by C. S. Lewis; Macmillan, 1964.

\*Answers to Tough Questions, by Josh McDowell and Don Stewart; Thomas Nelson, 1980.

Evidence That Demands A Verdict, Vol. 1, by Josh McDowell; Here's Life, 1979.

\*More Than a Carpenter, by Josh McDowell; Tyndale, 1977.

Choosing My Religion (Video), by R. C. Sproul; Ligonier Ministries.

## Specific Issues

The Problem of Pain, by C. S. Lewis; Macmillan, 1978.

Miracles, by C. S. Lewis; Macmillan, 1978.

The God Who Is There, by Francis A. Schaeffer; InterVarsity Press, 1968.

The Universe Next Door, by James W. Sire; InterVarsity Press, 1976.

Scripture Twisting, by James W. Sire; InterVarsity Press, 1980.

The New Testament Documents: Are They Reliable?, by F. F. Bruce; InterVarsity Press, 1985.

The Historical Reliability of the Gospels, by Craig Blomberg; InterVarsity Press, 1987. A more advanced treatment of some of the same issues discussed in the preceding book.

# Jewish Books With Which You Should Be Acquainted

## Basic Jewish Beliefs (non-Christian)

Daily Prayer Book (Hasiddur Hashalem), by Philip Birnbaum; Hebrew Publishing, 1977.

High Holiday Prayer Book (Mahzor Hashalem), 2 volumes, by Philip Birnbaum; Hebrew Publishing, 1988.

Basic Judaism, by Milton Steinberg; Harcourt, Brace, Johanovich, 1965.

\*The First Jewish Catalog, by Richard Siegel, Michael Strassfeld and Sharon Strassfeld; Jewish Publication Society, 1973.

\*To Be a Jew, by Rabbi Hayim Halevy Donin; Basic Books, 1972.

This is My God, by Herman Wouk; Touchstone Books, 1986.

What Is a Jew?, by Morris N. Kertzer; Macmillan, 1978.

\*The Jewish Book of Why, by Alfred Kolatch; Jonathan David, 1981.

\*The Second Jewish Book of Why, by Alfred Kolatch; Jonathan David, 1985.

\*Our Jewish Friends, by Louis Goldberg; Loizeaux Brothers, 1983. Written by a Jewish believer in Jesus.

Settings of Silver: An Introduction to Judaism, by Stephen M. Wylen; Paulist Press, 1989.

## Apologetics Against the Claims of Y'shua

Faith Strengthened, by Isaac Troki; Hermon House, 1975. A reprint of the 16th-century counter-missionary work from which most modern Jewish arguments against the Gospel are derived.

Jews and Jewish Christianity, by David Berger and Michael Wyschogrod; Ktav, 1978.

The Jew and the Christian Missionary, by Gerald Sigal; Ktav, 1981.

## Jewish History

The Course of Modern Jewish History, by Howard M. Sachar; Dell, 1977.

A History of the Jewish People, edited by Haim H. Ben-Sasson; Harvard University Press, 1976.

\*The History of the Jews, by Paul Johnson; HarperCollins, 1987.

## How to Share Your Faith

\*Demystifying Personal Evangelism (booklet), by Moishe Rosen; Purple Pomegranate Productions, 1992.

How to Give Away Your Faith, by Paul E. Little; InterVarsity Press, 1966.

\*How To Witness to Jews; by Moishe Rosen (audio cassette set of 2 tapes), Purple Pomegranate Productions.

## Messianic Jewish Music

\*From Jews for Jesus

### Cassette Only

I Am Not Ashamed (The Liberated Wailing Wall)

We Were Like Dreamers (The Liberated Wailing Wall)

Who Hath Believed Our Report? (The Liberated Wailing Wall)

Liberated Wailing Wall Favorites

Yeladim for Y'shua (Children for Jesus)

### Cassette or CD

Y'shua, Let Us Exalt His Name Together

Messianic Joy (The Liberated Wailing Wall)

Music for Messiah—Live!

Messianic Music Festival

Times and Seasons (The Liberated Wailing Wall)

He Will Return (The Liberated Wailing Wall)

David's Hope (The Liberated Wailing Wall)

- For additional messianic music, see the Purple Pomegranate Productions Messianic Resource Catalog which can be obtained by writing to the address noted at the end of this bibliography.

## For Further Reading:

A Selected Bibliography on Judaism and Jewish-Christian Relations, by Louis Goldberg; Lausanne Consultation on Jewish Evangelism, 1986.

The following books are no longer in print, but we've included them here because of their value for the Jewish believer. If you are located in the vicinity of a Bible school or seminary, you may find these in their libraries. A public library can usually find these via Inter-Library Loan.

Share the New Life With a Jew, by Moishe Rosen; Moody Press, 1976. How to share your faith.

The Jewish People and Jesus Christ, by Jakob Jocz; Baker, 1979. Jewish-Christian history.

The Jew in the Plan of God, by Robert L. Evans; Loizeaux Brothers. Jewish-Christian history.

God Has Not Rejected His People, by Richard R. DeRidder; Baker, 1977. Jewish-Christian history.

Pursued, by Vera Schlamm; Regal Books, 1972. Jewish-oriented biography.

## Suggested Christian Periodicals

Campus Life (youth), 465 Gundersen Drive, Carol Stream, IL 60187

Charisma & Christian Life, 600 Rinehart Road, Lake Mary, FL  
32746

Christianity Today, 465 Gundersen Drive, Carol Stream, IL 60187

Discipleship Journal, P.O. Box 54470, Boulder, CO 80322

LCJE Bulletin, Ellebaekuej 5, DK 8520 Lystrup, DENMARK

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Menorah Ministries, P.O. Box 669, Palm Harbor, FL 34682

Messianic Literature Outreach, P.O. Box 37062, Cincinnati, OH 45222

Messianic Vision Press, P.O. Box 34444, Bethesda, MD 20827

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