

LET'S WITNESS



**A manual to assist you in
sharing your faith.**

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PERSECUTION AND ANTI-SEMITISM

Perhaps the greatest obstacle to seeing Jewish people come to Jesus is the great persecution they have suffered through the years.

Millions of Jewish people have died at the hands of Gentile powers...just because they were Jews. To recall the horror of Hitler's holocaust, where 6,000,000 Jews were murdered or were killed, puts in focus the dimension of their suffering.

It is difficult for true Christians to understand the depth of suffering and persecution the Jews have endured. Jewish people will never forget the past, nor are they immune to current anti-semitism. Multitudes of Hebrew people know the pain of being called "*dirty Jews*", "*Christ killers*", and many other expressions of hate. Often, throughout history and today, this persecution is perpetrated by so-called "*Christians*."

It is imperative that we remember the Jewish conception of Gentile feelings against the children of Israel. When you speak to Jewish people, they will place you in the category of the "*Jew-hater*" until your love has proved otherwise. If you identify yourself as a "*Christian*", they will associate your words with those of "*professing Christians*" who have been partakers in the persecution of Jewish people. Never forget this!

PREJUDICE AND THE CHRISTIAN CHURCH

The church and Christianity, in the Jewish mind, are synonymous with suffering and persecution of Jewish people. Jews see "*Christians*" as people who profess to follow God on Sunday while in church and then live a hypocritical ungodly life during the week. Everyone knows of this hypocrisy. The Jewish people associate such living with the New Testament and Christ Jesus.

Of course the Jew has every right to be prejudiced against "*Christianity*" based on his knowledge of, and contact with, those who claim to be "*Christians*" but do not live the life of a Bible believer.

A church building, with its raised cross, reminds the Jewish people of the Spanish Inquisition when thousands of Jews were murdered by "*Christians*" and the "*church*". Jews were to be forcibly converted to Christianity or be put to death. The pages of history are stained with the blood of Jews who suffered and were killed by those who professed to follow Christ.

Only the love of God manifested in the lives of true born-again Jewish and Gentile Bible believers can break down the wall of prejudice in Jewish hearts. The Jew cannot understand love when Gentiles show love to him, for he believes Gentiles hate Jews. To show love by acts of kindness, consideration and friendship will begin to remove that barrier that hinders Jewish people from an open, honest consideration of the claims of Christ Jesus on their lives. Love them and show it!

PROBLEM POINTS IN WITNESSING

A. JEWISH IDENTITY

1. *Bible Believers*

Early in our ministry we found it better to call ourselves "*Bible Believers*" rather than "*Christians*". To identify yourself with those who have persecuted the Jews by referring to your faith as "*Christian*" will arouse prejudice in the Jewish heart. "*Bible Believer*" does not identify you with a religion. It does give your relationship to God and the Bible.

When a Jew asks your religion, just say, "*I'm a Bible Believer. I know the Bible is the Word of God, and I have found real peace with God through the Holy Scriptures and the Messiah.*"

2. *Jews – Gentiles – Christians*

To the Jew, anyone who is not a Jew is a Gentile Christian. He makes little or no distinction between a born-again Christian and one who professes to be a Christian but does not live a life in Christ. To the Jew, the world is populated by only two groups of people: Jews and non-Jews.

B. TERMINOLOGY

1. *Lord Jesus Christ*

It is better to say Messiah or Messiah Jesus rather than Lord Jesus Christ. “*Christ*” is part of “*Christian*” and associates you with the persecution of Jews. Messiah has the same meaning as “*Christ*” – “*Anointed One*” but Jewish people are not aware of this.

Never say “*Lord Jesus*” or “*Lord Jesus Christ*” in your contacts with Jewish people. Jews believe in ONE GOD, if they believe in God at all (you will find many are atheists and agnostics). When you refer to Jesus as “*Lord*”, you say to the Hebrew that Jesus is God. Since they can only conceive of one absolute God, they feel that you believe in at least TWO GODS and so are an idolater. It is difficult to explain the GODHEAD in three Persons – Father – Messiah – Holy Spirit – unless you have ample time for Bible discussion.

You must assure your Jewish friend that you believe in the God of Abraham, Isaac and Jacob – He is Eternal. But we also know the Bible reveals the Messiah is Eternal, as well as the spirit of God. Isaiah 48:16 gives all three persons of the Godhead in one Old Testament verse. A discussion of the Trinity is given later in this manual.

2. *Church*

Rather than speak of a church, refer to your church as “*the place where we have Bible study and fellowship with God.*” Just to mention “*church*” associates you with the persecution of Jewish people. We must avoid this.

3. *Christian*

To the unsaved, you should call yourself a “*Bible Believer*”. To refer to yourself as a Christian will present problems and hinder an open discussion of the “*Good News*” of God. If you call yourself a Christian, most Jews will associate you with those who are anti-semitic and have persecuted Jewish people.

4. *Cross*

To the Jew, the cross is also a symbol of anti-semitism. When the Crusaders murdered Jews in the Crusades, it was done under the banner of the cross.

Never wear a cross of any type when witnessing to Jewish people. In the Hebrew mind, there is no difference between a cross and crucifix. Both speak to them of years of persecution and death to many Jews throughout the history of a false church.

5. *Converted*

Jews resent people who want to “*convert*” them to Christianity. It is not our purpose to change one's religion or convert them from a synagogue to a church. Our desire is for both Jews and Gentiles to have a right relationship with God, to change from sin to righteousness. Once a soul is born-again, the Holy Spirit will direct him to a true house of worship.

If “*converting*” is mentioned, refer to King David of Israel and his belief on the subject as found in Psalm 51: 3, 10-13. To be converted is to change direction in life: from self to God, from sin to righteousness, from unbelief to trust in Messiah Jesus as our sin-bearer.

When speaking of a Jewish Christian, refer to him as a Jewish Bible Believer, not a Hebrew or a converted Jew.

6. *Missionary*

The Hebrew's conception of a missionary is that of a Christian who is trying to convert Jews from Judaism to Christianity to worship Christ as God at the foot of a cross in a church. You can readily see the problem! Never mention missionaries. If you must refer to a missionary, just say, "*One who teaches the Bible*", or one who shares the Holy Scriptures with others.

7. *Trinity*

Regardless of the branch of Judaism to which a Jew might belong, he affirms that he believes in only ONE GOD, if he really believes in God at all. He sees the Trinity as Three Gods and so rejects the Deity of Jesus and the Holy Spirit. Deuteronomy 6:4 in Judaism is called the Shema (She-ma). It is the key verse in Judaism and says: "*Hear, O Israel: The Lord our God is one Lord.*" So Jewish people worship one God.

In Hebrew, the word for "one" is "*echod*". It does not mean absolute oneness (that is "*yachid*" in Hebrew) but rather a "unity." The same Hebrew word "*echod*" is used in Genesis 2:24, "*Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one (echod) flesh.*" Certainly these two people did not become an absolute "one flesh", but they were in union – a oneness, with more than one life and personality involved. Two people as one – a unity.

Deuteronomy 6:4 is the same truth – God is manifested to us in more than one person – actually three Divine Persons.

In the Jewish Prayer book – ("*Siddur*" in Hebrew), we find the Thirteen Principles of Faith, that Jews should believe and live by. The second principle says: "*I believe with perfect faith that the Creator, blessed be his name, is a Unity, and that there is no unity in any manner like unto his, and that he alone is our God, who was, is, and will be.*" The truth of the "unity of God" is clear, and it is taught in the Prayer Book. In newer, or modern Siddurs, the words are changed in the second principle and "Unity," is not used.

In Isaiah 48: 16, 17, God is speaking. Note verse 16: "*Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and his spirit, hath sent me.*" In sharing this verse with Jewish people, I read, "*Come ye near unto me, hear ye this; I have not spoken in secret from the beginning, from the time that was, there am I.*" Then I ask the question, "*Who is speaking here?*" Let the person answer - God, of course! Only God was "*in the beginning*" of time and creation. So the speaker, "*I*" is eternal. Then complete the verse, "*and now the Lord God, and His Spirit hath sent me.*" There are three Eternal Beings in this verse! The speaker in this verse is the Messiah, who is sent to earth by God and the Holy Spirit of God.

In Jeremiah 23: 5, 6, God is speaking: "*Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.*" God sends a righteous Branch (Messiah) to earth. He reigns as King over the earth and brings peace to the world and to Israel. (This is yet to happen.) God calls His "*Branch*" and "*King*" – "*THE LORD OUR RIGHTEOUSNESS*" ... the same name in Hebrew (Jehovah) as his own! NOTE: In your Bible, "LORD" is translated from the Hebrew "*Jehovah*". "Lord" is from adonai meaning "*Master*". "*Jehovah*" is so sacred to Orthodox Hebrews that they use "*Lord*" instead of Jehovah in their writings and conversation, or they say "*God*".

Genesis 1:1: "*In the beginning God created...*" The Hebrew for God is "*Elohim*". Elohim is plural; when "*im*" is added in the Hebrew it is plural. "*In the beginning Gods created.*" Genesis 1:26: "*Let us make man in our image.*" Use this verse to show more than one person in the Godhead.

8. *Saved – Redeemed*

Jewish people are unfamiliar with church terminology. You will have to explain what "*saved*" and "*redeemed*" mean, if you use these words. It would be better not to use "*saved*" in early contacts; rather say God has forgiven you of your sin.

C. TWO COMINGS OF THE MESSIAH

The average Jewish person has little or no knowledge of the Messiah. He lives in a materialistic world and devotes all of his energy to the day-to-day family, business and social needs.

Reform Jewish rabbis teach there is no personal Messiah, but world conditions will improve until we have a "*Messianic Era*" – an age of peace.

If one has religious training of the Orthodox persuasion, he should be looking for a personal Messiah to come to bring peace to the nation of Israel and the world, for Messiah will be King over all the earth. Since all the world has not seen lasting peace, Jesus is not accepted as the Messiah.

It is, therefore, essential to present clearly from the Bible the TWO COMINGS OF THE MESSIAH.

The "First Coming" for "Personal Peace"

Isaiah 53 is the key chapter along with Daniel 9:24 – 27, Micah 5:2, Isaiah 7:14, Psalm 16:10 and other prophecies. These will be considered in the section on prophecy.

The Messiah comes to earth the first time to die for our sins to provide the blood of atonement required by God for cleansing from sin (Leviticus 16; Leviticus 17:11; Leviticus 5:5-10).

He is raised from the grave, Psalm 16:10, and Isaiah 53, returns to the right hand of God in Heaven, Psalm 110:1, and returns a second time to the earth at the end of the Tribulation (or Time of Jacob's Trouble) (Zechariah 14).

"The Second Coming" to bring World Peace

With the Orthodox Hebrew looking for Messiah to bring world peace, the Bible Believer is looking for the Second Coming of Messiah Jesus. Of course, the RAPTURE of the believers will occur first, and all the saints will return with the Messiah from Heaven at His Second Coming to earth (Zechariah 14:1-5; Jeremiah 23: 4-5). There will then be world peace when Messiah Jesus reigns from Jerusalem.

D. THE REALITY OF GOD

Atheism and Agnosticism

You will find many Jewish people are atheists or agnostics. They do not know the reality of a living personal God. Orthodox Jews and most Conservatives probably believe in a personal God.

One of the first steps in witnessing will be to show the reality of our personal God. The years of anti-semitism have turned many Jews away from faith in God. To these Jewish people, the Bible then becomes but a book of stories, fables and fairy tales. They must see the Scriptures alive in us.

Your personal testimony of what God means to you and who He is will help greatly. Stress the assurance you have that your sins are forgiven and you know you are going to Heaven some day.

Creation demands a creator. For books on this subject, see your Christian bookstore. The Old Testament correspondence course, "*A Trumpet in Zion*", deals with this truth as well as the authenticity of the Holy Scriptures. This free study is available through Truth for Israel, P. O. Box 312, Upper Darby, PA 19082. Brochures on this excellent short course are available for distribution to Jewish people.

E. THE AUTHENTICITY OF THE BIBLE

With no faith in God, the Bible to the average Jewish person becomes a book of stories, some true, but most fables and fairy tales.

After confronting the issue of a personal God who loves every one of us, we must then show that the Bible is God's Word.

Three basic truths can be presented in response to the question, "How do you know the Bible is true?"

1. I know the Bible is true because of INTERNAL EVIDENCE. By this we mean fulfilled prophecy, the one theme of REDEMPTION, the Bible written by about forty authors over 1,600 years and the contents – truthful, etc. Memorize several prophecies dealing with Israel, kings, nations and events. The greatest personally applied prophecies are Messianic.
2. I know the Bible is true because of EXTERNAL EVIDENCE. The excavations of archaeologists confirm the Biblical accounts of the flood, cities, kings, events, etc. Use Halley's Bible Handbook or similar work for details on several of these discoveries. In Isaiah it mentions King Sargon only once. Critics of the Bible said there was no such king, and the Bible was in error and could not be trusted. Archaeologists have since excavated and found King Sargon's throne room and found his name therein! The Bible is true, the critics were wrong! Write to us for more illustrations
3. I know the Bible is true because of PERSONAL EXPERIENCE. *"Taste and see that the Lord is good, blessed is the man that trusts in Him."* Give your personal testimony! I know God is real in my life by His Spirit who has cleansed me of all sin by the atoning blood of Messiah Jesus. I know I am going to spend eternity with God and the believers of all ages – forever! Look him right in the eye when you say it!

Many good books are available at Bible bookstores on the authenticity of the Scriptures. Use these books for your personal study and then memorize quotations to share with your Jewish contact.

MAKING CONTACTS

A. NEIGHBORS

After being friendly, doing acts of kindness in love and being helpful in any way possible, you can use the tract approach.

Write to us for the tract, *"Have You Discovered the Principles for Personal Peace?"* Go over it carefully along with the instructions for its use.

When you see Mrs. Cohen in the backyard or leaving her car, say, "Mrs. Cohen, I was given (or sent for) a booklet recently. It's from the Bible, the Jewish Holy Scriptures. I was wondering if you would have a few minutes to go over it with me and give me your opinion of it. Perhaps we could have lunch together at my home. When would be a good time?"

If you do not feel at ease for a personal contact in this way, then just offer her a tract: "Mrs. Cohen, I was given this leaflet recently, and I would like to have your opinion of it. Look it over and let me know what you think about it." Hand her the leaflet, *"Peace In These Times"*. This would be better than the "Principles" booklet if you were not going to take time to go through it with her.

B. PROFESSIONAL AND BUSINESS PEOPLE

Most Christians have contacts with a Jewish doctor, dentist, pharmacist, or merchant.

After concluding your visit, take the tract, *"Peace In These Times"* and say, "Doctor, I have had an experience with the God of Israel that I have wanted to share with you. Recently, I came across this leaflet that puts in words my relationship with God. I'd like your opinion of this leaflet, so I'll leave it with you. The next time I'm in perhaps you can give me your evaluation of it." Put the leaflet down on the counter or desk and leave immediately. If you try to hand the tract to him, he might say "No, thank you".

Or, "Dr. Cohen, you have been such a help to our family in our physical needs, I would like to share something with you that meets our inward spiritual need. I'd like to leave this with you today. Look it over and when I see you again, let me know what you think of it." Place tract on desk and leave.

In a store, make your purchase. When your change is handed to you, then give the tract. After you give your reason for leaving the tract, just place it on the counter and leave! Do not try to leave the tract if another person is waiting in line who might be Jewish. It is best to leave the tract when there are no other customers. On your next visit, ask the druggist or merchant what he thought of the tract. If he says he lost it, then reply. "That's all right, I have another one," and leave another copy.

We have literature containing Hebrew for those Jewish people who are learned in Hebrew. Write for specific books and literature.

C. PUBLIC TRANSPORTATION AND TERMINALS

When seated on a bus, train or airplane, instead of reading a newspaper or book, slowly read through a copy of *"Have You Discovered the Principles for Personal Peace?"* Do it in such a manner so as to permit a person standing or seated near you to see it. After going through it slowly, just hold it on your lap face up. Pray for a response by question or comment from the person next to you.

Or, take a copy of the "Peace In These Times" tract, and hand it to the one sitting next to you. Say "Would you like something to read? I've found it most helpful in my life and like to share it with others."

Bus, train or airport terminals are good places to witness. In larger facilities that have many displays and small stores there are usually people (particularly young couples and teens) wandering around. They have nothing to do. Find a place where there are three seats together. Stop a couple, or single person (adjust this situation to fit the conditions, i.e. only stop a person of the same sex) and say, "Pardon me, I wonder if you would help me with something (smile!). Recently I came across this booklet (show cover of *Principles for Personal Peace*"). It will only take a few minutes to go through it (flip pages). I would like your opinion of it. We can sit right here." Sit beside a couple, not between them. Read through the booklet with them. Use a pen as a pointer to indicate points as you read them. Take your time, do not rush.

Always have an extra copy of the tract with you to leave with the person. Be certain your name and telephone number have been written on the space provided in the tract. If you do not have time to read through the tract, say, "My name and phone number are in this small folder. Please go through it and call me. I'd be happy to answer your questions."

D. NEWSPAPER ADVERTISING

The ad is entitled *"What Is A Jew?"* Our tract, *"Who Is A Jew?"* and a brochure on the *"Trumpet in Zion"* course are sent to inquirers. Usually, about 85% of the response is Jewish. Of these, about 10% write for the TIZ course. Those who receive the Old Testament "A Trumpet In Zion" course should have a personal follow up.

Write to Truth for Israel, P.O. Box 312, Upper Darby, PA 19082 for information regarding placing the ad in your local newspaper. Personal contact details will be sent when response is received to ads placed. This outreach is a good way to find seeking hearts.

E. STUDENTS

1. *High School and Junior High*

If you know of Jewish students in your class, use one of the following approaches:

- (a) When leaving school, place the tract, *"Have You Discovered the Principles of Personal Peace?"* on top of your books. The Star of David will attract attention. If the Jewish student asks about the booklet, you reply, "I picked this up recently (or sent for it, whatever the case might be) and have found it quite interesting. It's about the God of Israel, the Jewish Bible and the Messiah. It shows how we can have real peace, happiness, and purpose in living. I'd like your opinion of it. When would you be free to go through it with me?" If the student hesitates on meeting with you, then proceed, "Perhaps you'd like to take it with you. Look it over and let me know tomorrow what you think of it." The *"Peace In These Times"* tract may be used in the same way.

- (b) Use procedure “a” in the cafeteria if it will not cause a problem with school authorities. Place the tract on a book or just read it through when a Jewish friend is nearby.
- (c) After classes and when leaving school, approach a Jewish student and say, “Dan, I was given this leaflet about the Jewish Bible. I’d like your opinion of it. Look it over when you get a minute and let me know what you think of it.” Hand the tract to him and leave.

2. College

- (a) Display tracts and booklets on a table in the student center if it is permissible. Talk with students who stop at the table. Request opinions on the tracts that are taken. Write to us for appropriate materials for a display table.
- (b) Use approaches given under High School section (a), (b), and (c) in cafeteria and lounge areas.
- (c) Distribute tracts in public areas where permitted. You might be able to put up a small box in which “A Gift For You” cards can be placed. These cards offer a free correspondence course for Jews, “A Trumpet In Zion”.

F. COUNTY FAIRS – SHOPPING MALLS

An excellent opportunity to witness is afforded at county fairs, flea markets, and shopping malls in Jewish areas.

1. Rent space for a Bible literature display.
2. Include free literature for Jews and Gentiles. (Usually, you have to have Gentile literature in order to obtain space so you are not directing your efforts just to Jews.)
3. Be certain to have objects and book titles that will attract Jews.
4. Refrain from “church” identification. It will stir up prejudice.
5. Staff booth with people who are trained in witnessing to Jews.

THE BIBLE AND THE TALMUD IN JUDAISM

A. THE BIBLE

Jewish people usually call the Old Testament the “Holy Scriptures.” When referring to the Old Testament, I would say, “*The Holy Scriptures – Old Covenant or Old Testament.*” Of course, Jewish people do not accept the New Testament as the Word of God. Many Jews actually do not believe all of the Old Testament is the Word of God. They accept it as a history of Israel with part being fables, poetry, etc. You will find when witnessing to Jews, that for the most part, you will have to present reasons for your faith in the Scriptures and why you know the Bible is the Word of God.

The “*Torah*” is the five books of Moses – Genesis, Exodus, Leviticus, Numbers and Deuteronomy. Most Jews who are Orthodox will accept the Torah as coming from God through Moses. The degree of faith in the Scriptures will vary greatly among Jewish people, especially between the Conservative and Reform branches.

The “*Tenach*” is the entire Old Testament, all 39 books. If you are going to look up an Old Testament verse for a Jewish person in his Jewish Bible, you will find the order of the books is different than in your Bible. You might have to use the index. The Jewish translation will not be the same as your Bible. Pray the Lord will give you wisdom in this situation. Don’t ask for the Jewish person’s Bible; just read from your own, if possible.

B. THE TALMUD

The Talmud is made up of two sections: The Mishnah and the Gemarah. Jewish people believe that when God gave Moses the written Law on Mt. Sinai, God also gave Moses an oral law. This was passed down from

generation to generation by word of mouth until it was put in writing around 200 A.D. These writings are called the Mishnah. The rabbis then made commentaries on the Mishnah, and this was called the Gemarah. The Mishnah and the Gemarah together make up the Talmud. The Talmud is held on equal authority with the Holy Scriptures. As you will see in other sections of this manual, you can use the Talmud to show Jewish people today that Messiah is the One whose life is portrayed in Isaiah 53 and other Messianic prophecies. A good book on this is "How To Recognize The Messiah." This book is available without charge from Truth for Israel.

C, THE SIDTUR – JEWISH PRAYER BOOK

The Siddur is used in Jewish worship services. This book contains the order of worship for the holy days and holiday services. Siddurs come in Hebrew and English, so you may obtain one at a Jewish bookstore and gain much knowledge from it. Scripture is quoted in the Siddur as well as the traditions handed down by the rabbis. The Thirteen Principles of Faith are also found in most prayer books. In some newer Siddurs the 13 Principles of Faith have been changed. A copy of these Jewish principles of faith are printed here for your study and use in sharing with Jewish people. These principles are good and should be used in witnessing.

JEWISH THIRTEEN PRINCIPLES OF FAITH

1. *I believe with perfect faith that the Creator, blessed be his name, is the Author and Guide of everything that has been created, and that he alone has made, does make, and will make all things.*
2. *I believe with perfect faith that the Creator, blessed be his name, is a Unity, and that there is no unity in any manner like unto his, and that he alone is our God, who was, is, and will be.*
3. *I believe with perfect faith that the Creator, blessed be his name, is not a body, and that he is free from all the accidents of matter and that he has not any form whatsoever.*
4. *I believe with perfect faith that the Creator, blessed be his name, is the first and the last.*
5. *I believe with perfect faith that to the Creator, blessed be his name, and to him alone, it is right to pray, and that it is not right to pray to any being besides him.*
6. *I believe with perfect faith that all the words of the prophets are true.*
7. *I believe with perfect faith that the prophecy of Moses, our teacher, peace be unto him, was true, and that he was the chief of the prophets, both of those that preceded and of those that followed him.*
8. *I believe with perfect faith that the whole Law, now in our possession, is the same that was given to Moses our teacher, peace be unto him.*
9. *I believe with perfect faith that this Law will not be changed, and that there will never be any other law from the Creator, blessed be his name.*
10. *I believe with perfect faith that the Creator, blessed be his name, knows every deed of the children of men, and all their thoughts, as it is said, It is he who fashioneth the hearts of them all, that giveth heed to all their deeds.*
11. *I believe with perfect faith that the Creator, blessed be his name, rewards those that keep his commandments, and punishes those that transgress them.*
12. *I believe with perfect faith in the coming of the Messiah, and, through he tarry, I will wait daily for his coming.*
13. *I believe with perfect faith that there will be a resurrection of the dead at the time when it shall please the Creator, blessed be his name, and exalted be the remembrance of him for ever and ever.*

For thy salvation I hope, O Lord! I hope, O Lord, for thy salvation! O Lord, for thy salvation, I hope!

THE USE OF PROPHECY IN WITNESSING

One of the most effective ways to share the Gospel with Jewish people is by the use of prophecy. The Spirit of God uses the prophecies of the Word to mightily convict hearts that Jesus is the Messiah and Savior.

There are many prophecies about Jesus in the Old Testament. Use the main prophecies in your initial contacts and witness. Do not get into great detail, but stress major truths. You should not overwhelm the inquirer with many prophetic Scriptures foretelling the life and work of Jesus. A few key prophecies will suffice at the beginning.

A. ISAIAH 53

This is the most effective Scripture in winning Jews to Messiah. The chapter should be read in its entirety as you progress in your witness. In conversation, Isaiah 53 may be used to stir interest. For instance, "Mr. Cohen, I'd like your opinion on a chapter in the Bible. I have it typed out on this paper. Of whom do you think it speaks?" Hand him the paper with Isaiah 53, but do not include the reference. Most Jewish people will say the chapter speaks of Jesus! This is your opening. You continue with the comment, "I believe it is Jesus, too. But did you know these verses are found in the Jewish Old Testament, written by the great Jewish prophet Isaiah, under the inspiration of God, some 700 years before Jesus lived? Isn't that remarkable? I am certain this chapter, Isaiah 53, is a prophecy about the Messiah of Israel. Let's look at it again and see just what it says."

Go over the chapter verse by verse. For details on explaining Isaiah 53, write for our free cassette tape that contains an hour and a half study of this chapter. You might listen to the tape with your friend after you have reviewed it yourself.

Most Jewish interpretation of Isaiah 53 is that the "he" refers to the Nation of Israel. This cannot be the true interpretation for a number of reasons. In verse 7 it says that "he" did not resist his oppressors nor endeavor to answer their attacks. This could not be said of any of us. Israel has always resisted attacks upon her, and she should. Verse 6 states that the sins of the people are laid upon "him" – also verse 10. No man can provide atonement and cleansing from sin for another person; this is the clear teaching of the Scriptures. The nation of Israel could not atone for the sins of Jewish people or anyone else. Again, in verse 8 we find "he" is "cut off out of the land of the living." Simply, he dies. If Israel is the "he" in this chapter, then all Israel would have died. The nation of Israel lives today and our Jewish people will always exist, as God has promised. The person of Isaiah 53 cannot be Israel.

Jewish rabbis of old also believed Isaiah 53 referred to the personal Messiah, not to the people of Israel or the nation of Israel. The Zohar, Midrashim, and other rabbinical writings in many passages agree with the Messianic interpretation of this chapter. The Targum explicitly teaches that the whole chapter of Isaiah 53 refers to the Messiah.

In Midrash Rabba of Rabbi Moses the preacher (page 660), we read "God hath from the beginning made a covenant with the Messiah and told him, 'My righteous Messiah, those who are entrusted to you, their sins will bring you into a heavy yoke; your ears will hear great shame; your mouth will taste bitterness, and your tongue will cleave to the roof of your mouth, and your soul will be weakened in grief and sighing. Are you satisfied with this?' And He answered, 'I joyfully accept all these agonies in order that not one of Israel should be lost.' Immediately, the Messiah accepted all agonies with love, as it is written in Isaiah 53:7, '*He was oppressed and he was afflicted.*'"

In the Zohar, which is considered by pious Jews as the holiest of books, we read as follows:

"In the Garden of Eden there is one palace called the palace of the sufferers. When the Messiah goes into this palace and calls to all the sufferers and grieving ones, all the agonies of Israel come upon Him. If the Messiah would not relieve Israel from the agonies and take them upon Himself, no one else should suffer the punishment of Israel for the transgressions of the law. As it is written in Isaiah 53:4, '*Surely he hath borne our griefs.*'"

In Siphre D'Bay Rav we read: "Come and learn of the merits of the King Messiah who grieves for our transgressions as it is written in Isaiah 53:5, '*But he was wounded for our (sins).*'"

Many more quotes from Jewish writers are found in the book, "How To Recognize the Messiah". This book is available through Truth for Israel.

B. DANIEL 9:24-27

The prophecy of Daniel 9:24-27 gives the time of the death of Messiah and the destruction of the Jewish Temple in 70 A.D. Go over this prophecy verse by verse:

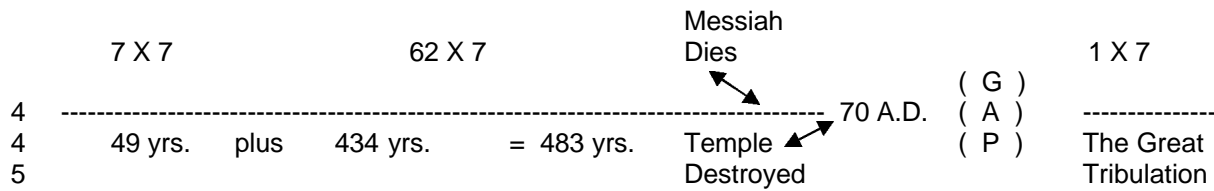
- Verse 24 *“weeks”* This word in the original Hebrew is *“shivim”* that translated literally is *“sevens.”* The word is found in many places in the Old Testament and is translated *“seven”* or *“sevens”* as the case may be. So here, *“seventy weeks”* should be *“seventy sevens.”* At the end of the last *“seven”* there will be world peace – this is yet future.
- Verse 25 *Gives the beginning point of the “seventy sevens.”* The fulfillment of this prophecy will begin when a commandment, or decree, is given to rebuild the city of Jerusalem and the wall around Jerusalem: *“from the going forth of the commandment...”* at the time this prophecy was given to Daniel by the messenger of God (Gabriel – see versus 20-23) Jerusalem was in ruins (read the Old Testament book of Nehemiah, chapters one and two). From the time the commandment would be given *until Messiah* would be 7 sevens and 62 sevens, or 69 sevens. At the beginning of the fulfillment of this prophecy, Jerusalem would be rebuilt, and the wall, in troublous times.
- Verse 26 The prophecy then refers to the 62 sevens. *The seven sevens was the rebuilding time. After this time passes, it would be followed by 62 sevens.* At the end of the seven sevens and the 62 sevens, MESSIAH WOULD BE “CUT-OFF.” In the Old Testament book of Isaiah the prophet, chapter 53, and verse 8, we find the same expression “cut-off.” *It means death.* Read the entire chapter of Isaiah 53, and you will see that Messiah is cut off – dies – for the sin of mankind that we might be forgiven of sin. Messiah took the penalty due us for our sins. He died as the atonement sacrifice that God demanded for cleansing from sin.
- Messiah would die right after the passing of 7 sevens and 62 sevens from the time the commandment would be given to rebuild the wall of Jerusalem and the city. $7 \times \text{Seven} = 49$; $62 \times \text{Seven} = 434$. $49 \text{ plus } 434 = 483$ units of time.
- Another “prince” (or ruler) would come after Messiah. This man would destroy Jerusalem and the Jewish Temple. *Jerusalem and the Temple were destroyed in 70 A.D.!*
- Verse 27 At a future time, another ruler will make a treaty with the Jewish people *to permit them to worship in their rebuilt Temple* (Israel now controls the Temple site in Jerusalem where the Temple could be built. This world leader will make a treaty with Israel for one seven. *In the middle of the “seven” the ruler will break his word and pollute the Temple.*

Turn to Daniel 12:11. From the time the Temple would be polluted until the end of the “seven” would be 1,290 days. Since this time comes out to just over 3-1/2 years, then the full “seven” is seven years. *The units of time in the prophecy are years.*

The commandment to rebuild Jerusalem and the wall was given in 445 B.C. by King Artaxerxes in his 20th year (Nehemiah 2:1). Count off 483 years from 445 B.C. and we come to 39 A.D. The Jewish year has 360 days, 5 days shorter than our year of 365 days. We then subtract 5 days for each year of the prophecy. 5 days times 483 = 2,415 days, divided by 360 days in the Jewish year gives us about 6-1/2 years. Subtract 6-1/2 years from 39 A.D. and we come to 32+A.D. THIS IS WHEN JESUS DIED!

Send for our cassette on Daniel 9

DANIEL 9:24 – 27



B.
C.

Commandment given to rebuild Jerusalem and the wall.

We are now living in this period of time.

C. MESSIANIC PROPHECIES AND FULFILLMENTS

- | | | | |
|-----|--|-------------------------------|--|
| 1. | Messiah was to be born in Bethlehem | Micah 5:2 | Matthew 2:1-6
Luke 2:1-20 |
| 2. | Messiah was to be born of a virgin | Isaiah 7:14 | Matthew 1:18-25
Luke 1:26-38 |
| 3. | Messiah was to be a prophet like unto Moses | Deut. 18:15, 18, 19 | John 7:14-17, 40-46
Acts 3:22-26 |
| 4. | Messiah was to enter Jerusalem in triumph | Zechariah 9:9 | Matthew 21:1-9
John 12:12-16 |
| 5. | Messiah was to be betrayed by one of his followers | Psalms 41:9 | Matthew 26:14-16, 47-50
Luke 22:19-23 |
| 6. | Messiah was to be tried and condemned | Isaiah 53:8 | Luke 23:1-25
Matthew 27:1, 2 |
| 7. | Messiah was to be silent before his accusers | Isaiah 53:7 | Matthew 27:12-14
Mark 15:3-4, Luke 23:8-10 |
| 8. | Messiah was to be smitten and spat upon by his enemies | Psalms 22:7, 8
Isaiah 50:6 | Matthew 26:67
Matthew 27:30, Mark 14:65 |
| 9. | Messiah was to be mocked and taunted | Psalms 22:7, 8 | Matthew 27:39-43
Luke 23:11, 35 |
| 10. | Messiah was to die by crucifixion | Psalms 22:14, 16, 17 | Matthew 27:31
Mark 15:20, 25 |
| 11. | Messiah was to suffer for transgressors and pray for his enemies | Isaiah 53:12 | Matthew 27:38
Mark 15:27, 28
Luke 23:32-34 |
| 12. | Messiah was to be given vinegar and gall | Psalms 69:21 | Matthew 27:34
John 19:28-30 |
| 13. | They were to cast lots for Messiah's garments | Psalms 22:18 | Matthew 27:35
John 19:23, 24 |

14.	Messiah's bones were not to be broken	Exodus 12:46	John 19:31-36
15.	Messiah was to die as a sacrifice for sin	Isaiah 53:5, 6, 8, 10, 11, 12	John 1:29; 11:49-52 Acts 10:43; 13:38, 39
16.	Messiah was to be raised from the dead	Psalms 16:10 Isaiah 53:10-12	Acts 2:22-32 Matthew 28:1-10
17.	Messiah now at God's right hand	Psalms 110:1	Mark 16:19 Luke 24:50, 51

Individual cassette tapes are available on many of these prophecies. Write to Truth for Israel for the studies, that you desire.

LITERATURE

(Available from Truth for Israel, P.O. Box 312, Upper Darby, PA 19082)

A. TRACTS

"Have You Discovered the Principles for Personal Peace"

This booklet explains how to have your sins forgiven as shown in the Holy Scriptures, Old Testament and New. It is designed to be read together with your Jewish friend. It can be placed on a table between you and them as you go through it page by page. The left page gives the "principle" with Scripture to prove the point. On the right page, there is an illustration of the principle with additional Scripture. Familiarize yourself with the booklet so you can go through it without hesitation. Use a pen or pencil to point to the Scriptures, points, and illustrations. Available also on cassette.

"Who Is A Jew"

This tract shows a Jewish person what the God of Israel requires of one who is Jewish. It endeavors to show that one who is Jewish should be "Jewish" as God defines it. In conversation with a Jewish friend, share by saying, "I have a leaflet that gives Scripture regarding the definition of a Jewish person. Since you are of Jewish background, I would like your opinion of it. Please go over it, and let me know what you think of the booklet when I see you again." Place the tract on a table or counter and leave.

"Yeshua In The Tenach"

This tract shows Jesus' name in the Old Testament.

"Peace In These Times"

A general Jewish salvation tract.

"A Trumpet In Zion"

This is an excellent home study correspondence course in five small booklets (that may be carried in purse or pocket) that answer the questions: *Why am I here? Where did I come from? What is life's purpose? Is there really a God? Do science and the Bible agree? What about sin, death, heaven and hell? What about the Messiah?* The study covers man's responsibility to God, how sin is forgiven according to the Old Testament, the atonement, prophecies about the Messiah, false messiahs, and God's plan for our lives today. The course is based on Scripture taken from the Jewish Harkavy Bible. Brochures on this course can be obtained from Truth for Israel. The brochures are for distribution to Jewish people who may return a portion of the brochure to receive the free correspondence course. Many Jewish people have been won to the Lord through the "Trumpet In Zion" study.

Tracts are available through T.F. I. A packet will be sent upon request.

B. BOOKS

"Good News" (Medical Edition) with the testimonies of many Jewish doctors who believe in Messiah Jesus.

“Good News” (Rabbis Edition) that gives the testimonies of rabbis who have become Bible believers.

“How To Recognize The Messiah” that contains many quotations from the Talmud and other Jewish writings giving the same Messianic interpretation as we do. Many Messianic prophecies are given in detail.

C. CASSETTE TAPES

Cassette tapes from the following list may be obtained from Truth for Israel. These cassettes have been made from our radio programs. Additional tapes will be added to the tape library, so write for the latest publication of available cassettes. Offer cassettes to Jewish contacts by saying, “I obtained this cassette. It is basically for Jewish people. Would you listen to it and give me your opinion of it? I am certain your viewpoint would be helpful to me.”

- C-01 *The Atonement Today* – Traces atonement through the Bible.
- C-02 *Showing God’s Love* – How to know true love in your life.
- C-03 *How King David Found New Life* – A study of Psalm 51 and Old Testament conversion.
- C-04 *How To Live* – A study of the Old Testament Jewish leader Joshua.
- C-05 *True Riches* – What is the basis for being rich for eternity?
- C-06 *The Life of Messiah Foretold* – Isaiah, chapter 53. The most important Old Testament prophecy of the life of the Messiah. This 90-minute cassette is a verse-by-verse study.
- C-07 *Principles For Personal Peace* – Scriptural step-by-step instructions on peace with God.
- C-08 *Birth of Jesus the Messiah Foretold* – The prophecy of Messiah’s coming to earth.
- C-09 *Messiah’s Two Comings to Earth* – The first coming to bring us personal peace; the second coming to bring world peace.
- C-10 *Jewish Passover/Resurrection* – A study of the Passover; then, on side two, resurrection.
- C-11 *When Will Messiah Come?* – Daniel, chapter 9, gives the year Messiah dies for our sins.
- C-12 *Jewish High Holy Days* – The observance of Rosh Hashanah (New Year) and Yom Kippur (Day of Atonement)
- C-13 *Freedom From Fear* – In a world of fear, we can find peace.
- C-14 *What Is A Jew?* – A Scriptural definition on being Jewish.
- C-15 *What About Heaven?* – What the Bible says concerning Heaven.
- C-16 *Jewish Testimonies of Faith in Jesus* – The experiences of three Jewish people and how they found faith and new life in their Messiah.
- C-17 *Messianic Scriptures from the Jewish Prophet Zechariah* – Past and future events.
- C-18 *How To Please God* – The Jewish prophet Ezekiel, chapter 33, good works or faith.
- C-19 *Messiah’s Coming And Other Future Events* – Important study on what we can look for in the days ahead. Be prepared!
- C-20 *What Is Faith?* – A Biblical definition of faith that is essential to knowing God and His plan for our lives.
- C-21 *The Answer To Rebellion* – Isaiah, chapter 30 gives the way to victory in life.
- C-22 *Who Is Responsible For The Crucifixion Of Jesus?* – A vital study from the Scriptures – Old and New on this question.
- C-23 *Peace In These Times* – How we can have personal peace today and for eternity.
- C-24 *God, The Law And Atonement* – How to understand the Law of Moses and atonement in the day in which we live.
- C-25 *Israeli Experiences Of Faith In Jesus – Hebrew/English, Tape One* – You will be blessed with these Israeli testimonies.
- C-26 *Israeli Experiences Of Faith In Jesus – Hebrew/English, Tape Two*

THE JEWISH BIBLE BELIEVER – RELATIONSHIPS AND PROBLEMS

A. RELATIONSHIP TO THE SYNAGOGUE AND JEWISH FRIENDS

One of the greatest difficulties encountered by new Jewish believers is how to relate to the Jewish community of which they are a part. Jewish believers will suffer verbal abuse from friends when it is known that they believe in Jesus. This might not be true among younger Jews and their peers who are more liberal than their parents and grandparents. If the new believer desires to attend a synagogue service to maintain a link with family and friends, it should not hurt him...provided he is grounded in the Lord. You must seek the Lord for wisdom to give proper guidance. Much love must be shown the new believer with understanding of his difficulties in these matters. He must maintain a testimony for Messiah Jesus and still be able to affirm his Jewish heritage. Daily devotions are

absolutely necessary in order to stand true when living with family and friends who are not yet believers. The Holy Spirit will give wisdom and power to be true to the Scriptures if a good Bible foundation was given in leading the believer to Jesus. Much prayer is needed for the Jewish believer and the circle of family and friends in which he lives. Attendance at synagogue at Passover, Hanukkah and other holidays should not hurt if he or she is strong in the faith. The believer may even attend Day of Atonement services in order to pray for his unsaved family and friends, but one must be very careful that he does not try to add "good works" to his faith to please the Lord for salvation. Should they feel that they cannot maintain previous associations and be true to the Lord, then such contact must be avoided until they are strong in the faith. Be careful that you do not try to "Gentilize" the Jewish believer. They will always want to "remain a Jew" while a believer in Jesus. The Jewish believer has much to offer the church, even as the Gentile believer is a blessing to the Hebrew – one in Christ.

B. FAMILY OPPOSITION

In every case where a Jewish person has accepted Jesus as Messiah and Saviour, there have been relatives who have opposed his or her faith. This opposition can be quite severe, and the new believers will be sorely tested. Such testing can make them very strong in the Lord. In some cases it may result in one's questioning if they have done the right thing before God. Much patience and understanding is needed at this time as well as firmness in guiding the believers through these early days after their decision for Jesus. Families will threaten the believers (regardless of age of the believer – teens, twenties, middle age, or elderly) with expulsion from the family, cutting-off of inheritance, seeking psychiatric help, causing heart trouble in parents, visits to the rabbi to talk them out of their faith, and constant emotional and mental pressures at home. The believer will be called a traitor to his people, a disgrace to the family, and mentally ill. Be prepared to comfort and guide the believer through these difficult days. Should you need assistance with some special problem, write to Truth for Israel for help. Personal attention will be given to every request to assist the new believer.

As the believer remains true and yields not, opposition will subside. Through all opposition, keep the new believer in prayer and Bible study.

C. RELATIONSHIP TO GENTILE CHRISTIANS AND THE LOCAL CHURCH

Depending on the upbringing of the Jewish person (Orthodox, Reform, Conservative, etc.), there will usually be a period of adjustment for the new believers in their relationship to Christians and the church. Remember that most Jews are taught to be suspicious of "Christians," and that "Christians hate Jews." Jewish and Gentile Christians, in fellowship in a local congregation, are God's ordained church. Christ died for all of us, to provide not only for our Eternal Home, but also for our earthly pilgrimage together. It is sad to say, but true, that there are some born-again Christians who do not love the Jews. There are still, from their background, some subtle forms of anti-semitism. You must be aware of this and guard against it when you bring the new Jewish believer to church for the first time...and thereafter. Great blessing will come to the church family that provides a fellowship of love for Jewish believers. Love will dissolve all suspicion and fear.

After Jewish people put their trust in Jesus through your witnessing, slowly acquaint them with your church. Tell them where you go to learn more about God and His Word, and you would be happy to have them go with you. Should there be any crosses in the church, above the baptismal pool, on the pews, etc., explain these to the Jewish friend before you take them into the building. Just say that these are there to remind us of what Jesus did for us when He died to take away our sins (remember that Jews associate any type of cross with false Christianity and persecution). Should the Sunday happen to be communion Sunday, explain what the communion service is before entering the church.

Do not ask the Jewish believer to become a member of the church in the beginning. Give them as much time as is needed to get adjusted to the new environment. Share with them the matter of baptism, because they should be baptized when you are certain of their faith and desire to live for the Lord. However, don't rush them.

Before taking the Jewish believer to church, mention to your friends at the church that you will be bringing them on a certain day. It is important that they feel at home, but any special attention should be omitted. They must not feel conspicuous. Should he be the first Jewish believer to come to the church, the congregation will be tempted to over-do the welcome. If this begins to happen, move away from those who are causing the embarrassing situation. We must be careful not to promote spiritual pride in the new believer in Christ. You will find the Jewish Bible believer can bring great blessing to the local church. Encourage his enthusiasm. Work with them in evangelism.

Most new Jewish believers have a zeal for the things of God that, when properly directed, can bring growth to the local church.

D. FAMILY OBSTACLES AND ARGUMENTS AGAINST NEW BELIEVERS

1. *"You will become a 'Goy.'" ("Goy" means "Gentile")*
Jewish believers are still Jews! A Jewish believer does not become a Gentile. Actually a Gentile believer in Jesus is a "descendant of Abraham by faith."
2. *"You don't know enough, learn your own religion first - our rabbi can explain these things."*
The Jewish religion does not teach much of the Bible. The Jewish believer can retain most traditions and the history of his people, except for the Day of Atonement. The rabbis do not have answers to the prophecies but will try to argue them away with false teaching. Almost all new Jewish believers have to visit their family rabbi; do not fear it as long as the Jewish person is truly saved and grounded.
3. *"Needing God as a crutch shows weakness of character; you should rely on yourself."*
We need God because we are sinners and cannot save ourselves. Ezekiel 33:11-13. Is food a "crutch" – is an automobile a "crutch" – is a house a "crutch"? These are necessary, we cannot do without them; so we must have God and His forgiveness of our sins. Psalm 51 shows the weakness of the flesh and need of the Lord.
4. *"How can one have a personal relationship with God, we can't even define Him?"*
The Bible tells us about God, and through the Bible we can know Him. The Bible, God's Word, tells us how we can have a personal relationship with Him.
5. *"This is all ridiculous."*
No! It is very rational. The truths of the Bible work in the believing heart, and bring true, lasting peace.
6. *"Man does not need the sacrifices today, but back then God was trying to get the Jewish people away from worshipping idols and barbarianism."*
God tells us what we need. God makes the rules, not man! God is always trying to draw us unto Himself. Man is just as wicked and barbarian today as he was then; and we need the blood of atonement today.
7. *"Man isn't inherently bad, just human. God realizes this; look at all the good things in the world."*
Psalm 51; Ecclesiastes 7:20; Man has done much good, but he is still a sinner, and sin must be forgiven.
8. *"How can you be so stupid to believe in that; I thought you were an intelligent person."*
Satan always plays on the ego. People of great learning believe the Bible. It is not stupid to believe God.
9. *"Heaven and Hell are just fictitious terms used in the Bible."*
The Bible is all true, not just parts of it that are convenient to believe. As God, Moses, David and Jerusalem are real, so are Heaven and Hell. Psalm 9:17 "Hell" in Hebrew is "Sheol" = the place of departed spirits.
10. *"The Bible is a good book, but not meant to be taken literally."*
If not literally, then how is it to be accepted? What does it teach us? The Bible is the word of God that He gave to us through Jewish writers. It is not just another book. It brings real peace to the believing heart.
11. *"Christians have a plan to convert all the Jews."*
It is God's plan that all might come to Him, both Jews and Gentiles. We are to share our faith – Psalm 51:12, 13. Since it was good enough for King David of Israel, it is good enough for me!
12. *"Christians teach that Jews are Christ killers."*
This is not true. The false church has done this in the past, but do not blame God for what man has done in a perverted form of worship. Believers love Jews.
13. *"Now you will marry a Gentile."*
This might happen, but stress that both Jew and Gentile are one in God. You do not lose your heritage or identity as a Jew.

14. *"Jews don't talk about Christ and say he is Lord or God. Jews believe in one God."*
The problem of the Trinity. We call Jesus "Lord" because He is Lord. Psalm 110:1!! King David called the Messiah "Lord" in this verse. But "Lord" does not replace "God." (See section on Trinity.)
15. *"Don't go overboard, too much of anything is not good."*
Fear of reaction of others in the family when they hear that "David believes in Jesus." The new believer should "live the life" and then witness by word as God leads.
16. *"Don't carry a Bible in your pocket, that's fanaticism."*
The book that has brought knowledge of God's peace does not bring shame! The world needs God's Word.
17. *"I don't have to examine the literature you gave me because I've heard this many times before."*
Not true. The Jewish people do not know the pure Gospel. They only know perverted religions that have persecuted them. They will find "love" and not "hate" in the Word and through tracts.
18. *"It is wrong for a Jew to believe in Jesus."*
No, it is God's plan as foretold in the Old Testament and fulfilled in Messiah Jesus. It is not wrong to follow the God of Israel and what He has said in the Holy Scriptures.
19. *"Jews don't proselytize. That's what is bad about Christianity."*
God has commanded us to share our faith with others – Psalm 51:12, 13. If we do not share it, how will others know the truth?
20. *"Besides, read the 'Passover Plot.'"*
Appeals to read other books. We must read God's Word first. These other books are real perversions of the truth by "so-called learned" men. New believers should not read them until they are grounded in the Bible.
21. *"How about that article I showed you where that Christian woman became a Jew?"*
There are some Gentiles (not Bible believers) who do embrace Judaism, usually to please the one whom they will marry. There are good moral teachings in Judaism but no redemption.
22. *"You'd better stop with this Jesus Christ stuff because your making mom sick!" "You'll give dad a heart attack."*
Attacks on the emotional level as well as attacks on their self-esteem. The believer must witness by life and word to see his parents saved. To back down not only destroys his testimony but brings his parents closer to dying without being forgiven of sin.
23. *"Nobody is as happy as often as you say they are."*
In Messiah Jesus, yes! What joy to know God, Messiah and God's Spirit are cleansing us from sin and directing our lives.
24. *"Don't pray for me."*
I would refrain from telling family that I am praying for them...just pray in your private times of prayer.
25. *"My purpose in life is to take care of my family, and do the best I can."*
This is fine, but it falls far short of what God demands of us.
26. *"These are modern times, much of the Bible is outdated, although some of it is good."*
The Bible is not outdated. People who say this have never read the Bible! Give personal testimony as to how the Word of God has helped you.
27. *"Knowledgeable people can twist the Bible to mean anything."*
Yes, this can happen. Let us look at some verses and see what they mean in your understanding. Basic truths are clear. Read to them Bible verses in O.T. (Isaiah 53, etc.) and ask their opinion.

28. *"We are losing sleep and cannot eat – you are destroying our family."*
You would not lose sleep if you understood just what I believe and why I believe it. Don't associate me with what other people have done.
29. *"You are going against everything the Jews stand for."*
Against modern Judaism perhaps but not against God's Judaism that is given to us in the Jewish Holy Scriptures (see tract "Who Is A Jew?").
30. *"God's laws were made to be changed according to the times."*
Very dangerous philosophy, for no one has the authority to change the law of God. The Bible says God gives the rules by which we must live. The Bible is a changeless Book. That is one of the reasons why we know it is God's Word.
31. *"You should worship the Jewish God, not the Christian Trinity."*
We do worship the God of Israel, the God of the Bible. We do not worship God as conceived of in the minds of men or some religions. Man makes himself a god and would subject God to his ideas of existence. Men like to have a "god of convenience," but God is not so (for Trinity see Isaiah 48:16, 17) (see tracts, etc.).
32. *"If you loved us, you would listen to us."*
We should love and obey our parents, but not to put them before God. If we put our parents wishes before the will of God, we commit idolatry and disobey the Commandments of God. We obey our parents "in the Lord."
33. *"Your beliefs aren't normal or realistic. Nobody else believes this way."*
It is normal to want peace in this life and to have assurance of what will happen after death. Most people long for this type of life! It is realistic to live for the God who made us! Many Jews do believe in Messiah Jesus. (We have taped testimonies you can use; write for them.)

BRANCHES OF JUDAISM

There are many branches within Judaism today. Their faith and practice differ one from the other. In sharing with a Jewish person, you might ask, "What is your background in Judaism - Orthodox, Conservative, Reform, or Reconstructionist?" By your question, he or she will know that you are familiar with modern Judaism. Within any one of the branches of Judaism there can be many differing beliefs and practices. You will learn much in your conversation with Jewish friends. For detailed doctrines and practices of Jews today, see books on Judaism at your library or bookstore.

A. ORTHODOX

The Orthodox adheres as much as possible to the ancient religious observances and traditions. They will endeavor to keep all of the holidays and holydays handed down through the fathers. They attempt to keep the Law of Moses as a system of good works to please God. A number are faithful in daily prayers and regular synagogue attendance. However, because a Jew says he is Orthodox does not mean he is devout. Orthodox Jews should believe the Holy Scriptures (Old Testament), but all do not. Some might only accept the Torah, the five books of Moses. You will generally find a greater "religious thought and activity" among the orthodox than in the other groups. They should believe the 13 Principles of Faith and the coming of the Messiah to bring peace to Israel.

B. CONSERVATIVE

The doctrines and practices of Conservative Judaism are like the Orthodox in some ways, but they will liberalize the liturgy and strict teachings to make it more "modern." They use much of the traditions and Hebrew services but will include English and other innovations. In their teachings they retain those from the Orthodox that they believe are meaningful in our day, but they will eliminate those practices that they feel are outdated. Faith in God, the Bible and the Messiah to come varies according to the individual.

C. REFORM

Note that this branch is called Reform Judaism and not reformed. This group is very liberal. You can be a rabbi in a Reform Temple and not believe in God. A congregation in Michigan voted to keep their rabbi when he stated that he no longer believed in a personal God. Reform Judaism does not believe in a personal Messiah, but they teach that the world will get better and better until there is a “*Messianic Era*” of peace in the world. The traditions are laid aside unless they can be made to agree with the liberal viewpoint. Their main doctrine is that of the self-realization of man. Traditional laws and customs of the past are not adhered to, and their conception of God is foreign to the Scriptures. The Bible is a book with good teachings, but not the Word of God. Some Reform Jews would consider it to be a book of fables mixed with history.

D. RECONSTRUCTIONIST

The Reconstructionists are mainly concerned with the here and now. They find no meaning in a personal God but believe in “godliness” or good works. The Reconstructionists are a small group within Judaism. They are very liberal and modernistic and endeavor to adapt Judaism to modern living.

E. CHASSIDIC

These are the ultra-orthodox Jews and are very strict in trying to keep the Law of Moses and the Jewish religion in its past teaching and customs. It is a separatist group with its own communities and avoids becoming involved with non-Jews.

In witnessing to Jewish people, you will find that their affiliation with a particular synagogue or temple will have little effect on your approach to them. Most Jewish people attend services at their synagogue or temple as a social function with the hope that they might be able to find some degree of peace in a religious service. The depth of joy and peace in a true Bible believer will be used by the Holy Spirit to challenge a Jewish person to seek answers to the spiritual void in his or her own heart and life. We must pray that the Lord will lead us to those Jewish people who are seeking God/

You will also find that many Jews, particularly the young and young adults, will have no affiliation with any Jewish synagogue or temple. Most Jewish people are agnostics or atheists. You will find few, if any, who believe in hell. Many feel there is a heaven, or at least hope there is such a place. The matter of sin is debatable to many Hebrew people.

HOLIDAYS AND HOLYDAYS

Throughout the year, Jewish people have many holidays and holydays that have been remembered for centuries. These special days usually call to remembrance God's deliverance from bondage and affliction by heathen nations. The holidays are an occasion for joy and have significance for Bible believers, both Jewish and Gentile. To know a little of these special days will assist you in your witness to your Jewish friends.

A. PASSOVER – “PESACH”

Passover, or Pesach (pay-sock) begins the Jewish year according to the Scriptures – Leviticus 23: 5-7. We all know the first Passover in Egypt as given in Exodus 12. Passover is also known as the Feast of Unleavened Bread. The holiday comes in March or April and is a seven-day celebration. The Passover celebration begins with the “Seder.” This is a special service in Jewish homes for the entire family. A book called the “*Haggadah*” is used throughout the Seder. The Haggadah gives the story of the first Passover and explains the order of service at this special time. Following the Seder, the participants join in a family dinner.

During the Seder, various foods are partaken of by all present. These foods (matzoh, wine, parsley, horse radish, charoses, roasted egg, and salt water) are symbols of the suffering of the Jews in Egypt. There is also the roasted shankbone of a lamb that represents the slain Passover lamb.

- Wine is partaken of four times during the Seder and symbolizes the promises of God to deliver Israel out of bondage.
- Parsley represents the hyssop that was dipped in the blood before the Jewish homes in Egypt.

- Horse Radish stands for bitter herbs and the bitterness of Egyptian bondage and slavery.
- Charoses, a mixture of apples, nuts, cinnamon and wine, is a reminder of the bricks and mortar the Hebrews slaves were forced to make.
- Roasted egg commemorates the sacrifice in the Jewish Temple. Some have two eggs to represent the two Jewish Temples, the sacrifices and the loss of the Temples.
- Salt water represents the tears shed in Egyptian bondage.
- The Shankbone calls to remembrance the Passover lamb. (Note: there is no shed blood as was done in Egypt but only a roasted bone of the lamb.)
- Matzoh (unleavened bread) is used throughout the service. There is a special linen cloth on the table that has three compartments. A piece of matzoh is put in each section. These three pieces of matzoh are representative of God, the Jewish Priests, and the Jewish People. During the service the middle matzoh is taken out, broken, and half is wrapped in a linen cloth and is hidden. The middle matzoh is known as the Aphikomen. The Aphikomen (the broken piece that was hidden) is brought back at the end of the meal and is partaken of by all present. All that then remains of the Aphikomen is an empty linen cloth. The half of the Aphikomen that was not hidden earlier was partaken of at the time it was broken. Jewish people actually do not know why this is done. It has been suggested that this part of the service was added by the early Hebrew believers to include Jesus in the Seder. We can easily see how the aphikomen represents Jesus! The word Aphikomen comes from the Greek word "Aphikomenos", which means "I have come" and "I will return."

Explanations of the Passover Seder differ in some Jewish books. You can obtain the "Haggadah" at any Jewish bookstore. This would give you the entire service as conducted by Jewish people today.

Witnessing at Passover

This holiday provides an excellent opportunity to share with your Jewish friends. During Passover, you might say to your neighbor: "Sarah, I know that this is your Passover. You know, it means something to me, too. God delivered our Jewish people from Egypt to eventually bring to us the Messiah whom He sent to provide the atonement to deliver us from our sins and give us peace. So the deliverance you remember this week is also a part of my faith in the God of Israel, and I join with you in thanking God for His goodness. Perhaps you are not familiar with the Jewish Bible teaching on the Messiah. I have a booklet about it that was given to me. Would you like to read it? I'll give it to you when I see you again. I'd like to know what you think about it from your background?"

B. FEAST OF WEEKS – "SHAVUOS"

This is the Jewish feast of Pentecost – fifty days after Passover. It is found in Leviticus 23: 15-21. Before the Jewish dispersion, people would come from all parts of Israel to Jerusalem to the observance of Shavuos. After the dispersion, the holiday lost its primary character as a harvest festival and became known as "The Feast of the Giving of the Law." "Ancient Rabbis by careful calculation and time reckoning came to the conclusion that God gave the Law to Moses on Shavuos." The Ten Commandments are read in the synagogue and the Hallel is recited. The Book of Ruth is read because it gives an account of the harvest and demonstrates how Ruth, a Moabitess, came to know and love the God of Israel.

C. NEW YEAR – "ROSH HASHANAH"

Rosh Hashanah is the "Jewish New Year" and comes in September or October. It begins the most solemn season in the Jewish calendar. The ten days of these High Holy Days are known as the "days of awe." The period from Rosh Hashanah to Yom Kippur is also known as the ten days of repentance. It is a time of soul searching when Jewish people endeavor to make things right with God and others. Traditional foods are honey cake and wine and apples dipped in honey symbolizing our people's hopes for a sweet and happy year. The standard greeting is "May you be inscribed (in the Book of Life) for a Happy Year."

Rosh Hashanah begins with the sounding of the shofar, or ram's horn. The shofar brings to memory God's provision of a ram when Abraham was willing to sacrifice his son, Isaac. You can send New Year's cards to your Jewish friends at this time of the year. These cards will be found in any greeting card store.

D. DAY OF ATONEMENT "YOM KIPPUR"

The Day of Atonement is found in Leviticus 16, also Leviticus 23:26-32. The way this day was kept in the Old Testament differs from today's observance, for today there is no blood of atonement as was clearly commanded in Leviticus in the Law of Moses. This is the most solemn of all Jewish holydays. It is observed ten days after Rosh Hashanah. The word "kippur" comes from the Hebrew word that means "to cover." In the Old Testament, God covered the sins of the people by the blood sacrifice.

In today's observance of Yom Kippur, there is no sacrifice. In place of the blood of atonement, Jewish people offer to God: (a) Repentance, (2) Prayer and fasting, and (3) Charity. Orthodox Jews are to fast for 24 hours, pray for forgiveness, repent of their sins, and give to charity and the synagogue. This will be modified in the other branches of Judaism and within families. Fasting is a vital part of the Day of Atonement, Yom Kippur, but many Jews do not observe this tradition.

There are morning and additional services on Yom Kippur in which there is fasting and reading from the Haftorah Scripture passages. Haftorah is the section of the prophets that is read on the Sabbath (Shabbat) and most holidays. A listing of these readings is found in the Jewish Bible. It is interesting to note that Isaiah 53 is omitted in these readings.

The concluding service is known as Neilah (lit. – "the Closing" – of the gates of Heaven). Special prayers are recited and a final plea is made to God to seal their names in the Book of Life and to answer their prayers.

Witnessing at Day of Atonement

As the Spirit of God opens the way, you might say to your Jewish friend the week after Yom Kippur: "David, I know that you have just come through your High Holy Days in which you have sought God for his forgiveness of past sins and his inscribing your name in His Book of Life. Do you truly know now that God has forgiven you of every sin? Do you have perfect assurance that someday God will welcome you to Heaven? I know in my own life, that through the Jewish Bible and the Messiah, I have found the atonement and forgiveness of my sins. I know that someday when I die I will be in Heaven with the God of Israel for eternity. I was wondering if you have this same assurance?"

If he says he hopes that God will accept him, then offer him one of your tracts. One quote concerning the blood of atonement from the Talmud, Yoma 5a, will be helpful in showing Jewish people that a system of good works is not sufficient to obtain atonement. "There is no atonement except with blood." This must be stressed in the matter of how to be forgiven of sin and Yom Kippur. See Leviticus 16; 17:11. The following quotation from the book "Study Guide to Jewish Holidays" by Joseph Finkelstein will be helpful to you in sharing the Good news with Jewish people after the High Holy Days.

The Musaf Prayer (A Yom Kippur prayer)

"The Messiah our righteousness has turned from us (meaning, He once had been here, but now has departed from us). We are alarmed; we have no one to justify us. Our sins and the yoke of our transgressions He bore. He was bruised for our iniquities. He carried on His shoulders our sins. With His stripes we are healed. Almighty God, hasten the day that He might come to us anew; that we may hear from Mt. Lebanon a second time through the Messiah who is called Yenon.

"This selection from the Jewish prayer book corresponds almost word for word with the 53rd chapter of Isaiah. Rabbi Yanai in Sanhedrin 98, folio 2, says concerning the Messiah, 'His Name will be Yenon, as it is written, 'His Name shall endure forever; his name shall be continued as long as the sun' (Psalm 72:17). The word Yenon is the word that in this verse is translated 'continued,' and means both 'I am,' and 'I will be.'"

E. FEAST OF TABERNACLES (BOOTHS) – "SUCCOTH"

This feast is also called The Festival of Ingathering and The Season of Our Rejoicing. In the Bible it is found in Leviticus 23:33-43. The holiday is observed for seven days. Jewish people build a "succah" or "booth" in their yard.

The booth is made of branches, leaves, fruits and flowers. Some Orthodox and Conservatives still eat their meals and even sleep in their own succah. Synagogues will often construct a succah and hold services in them. The succah is built in remembrance of God's care for the children of Israel in their 40 years of wandering in the wilderness after they left Egypt. Succoth is a time of rejoicing for it reminds Israel of God's provision for them. In the Scriptures, three times a year all males had to appear before the Lord in Jerusalem. Every man gave to God as he was able. The three holy days were Pesach (Passover), Shavuot (Feast of Weeks), and Succoth (Feast of Tabernacles). Today, there are special services in the synagogue on Succoth. The Lulav – made of branches of palm, myrtle and willow fastened with golden thread – is taken before and during the recital of the Hallel in the synagogue and is waved in every direction, "symbolizing God's sovereignty over the whole world." Esrog – a citron (similar to a lemon) – is a part of Succoth and is symbolic of the fruit of the autumn harvest.

The seventh day of Succoth is known as Hoshana Rabba – The Great Hoshana. Seven circuits are made around the synagogue while reciting a large number of Hoshana prayers. Hoshana is a contraction of Hoshe-a na that means, "save now." The Feast of Tabernacles begins five days after Yom Kippur.

F. FESTIVAL OF LIGHTS, OR FESTIVAL OF DEDICATION – "HANUKKAH"

This holiday comes in December. It is a time of joy, for it is the remembrance of Jewish victory over the forces of Antiochus Epiphanes and the Syrians. In 168 B.C. these armies had captured Jerusalem and polluted the Temple. They wanted to destroy Jewish worship. A Jewish priest led a rebellion against the Syrians and after three years of war, the Jewish people were victorious. When they retook Jerusalem and the Temple, tradition says that the consecrated oil used in the candlestick in the Temple was sufficient to last only one day but miraculously lasted eight days until new oil was ready for use. And so, Hanukkah today is an eight-day celebration.

Gifts are exchanged among families during the eight days. There is a special candlestick for Hanukkah. It has eight candles in a row with a ninth candle elevated above the eight. The elevated candle is a "Shammas" or servant candle. This candle is lit first, and then it is used to light the others, one for each day of Hanukkah. On the fifth day of Hanukkah, you will see five candles burning in the row of eight. The candlestick is called the Hanukkah Menorah – (menorah means candlestick).

Witnessing at Festival of Lights

If you are friendly with a Jewish family, you can send Hanukkah cards and perhaps give a gift to the child in the family during the holiday. As the Lord opens the way, you could say, "Deborah, I came over today because I know this is your holiday – Hanukkah. It means something to me, too. I know that when God delivered the Jewish people from the oppression of the Syrians in 165 B.C. He preserved the Holy Scriptures for us. Since we have the Old Testament, I can know beyond any doubt that the Messiah has come to give light and life for my family by providing the atonement for us so that our sins can be forgiven by God. If you are not familiar with what God has done for us, I would be happy to share with you God's plan for your lives from a booklet taken from the Jewish Bible. Could you stop by my home at noon? We could have lunch together and then go over the booklet."

There are other Jewish holidays, such as Purim (taken from the Book of Esther in the Old Testament). You may learn about these from any book on the Jewish Holidays and Holydays.

JEWISH ARTICLES OF WORSHIP

A. MENORAH – CANDLESTICK

A three-candle holder is usually used for the Sabbath candles that are lit on Friday evening. Tradition says that since Eve was the first one to sin, she caused the light of the world to go out. Therefore, the Jewish mother lights the candles to bring the light back into the world. When speaking to a Jewish mother, you could remind her of this traditional explanation of why she lights the candles. Then, speak of the light that Messiah has brought to us so that we can teach our children how they can be forgiven of sin and have joy and light in their lives. Be careful not to make this sound mystical or strange. The three candles do not stand for the Trinity; so do not make such an application.

B. PRAYER SHAWL – “TALLITH” (PRONOUNCED TA-LIS)

Worn during worship, this is a beautiful shawl made of silk or other materials. It has 613 fringes that represent the 613 parts of the “oral law” that tradition says was given to Moses by God on Sinai. When Orthodox Jews wrap themselves in the Tallith, they hope to please God.

C. PHYLACTERIES – “TEFILLIN”

These are two black boxes on which there are Hebrew letters. The boxes are hollow and contain Hebrew Scriptures. There are long leather straps attached to the boxes so that one box can be placed on the forehead and the other on the left arm. This is done by the very Orthodox when they worship at home. They are not worn in the synagogue on the Sabbath. The boxes with the Scriptures remind Orthodox Jews that the law of God should be in their thoughts and in their hearts.

D. “YARMULKA” CAP (pronounced Ya-mu-ka)

Worn by men at services in the synagogue. Orthodox Jews will also wear this cap when they read the Scriptures at home. Some wear them in public.

E. MEMORIAL LIGHT

An electric light, or a candle, is lit in memory of a loved one on the anniversary of his or her death. The light burns for 24 hours. The candleholder, or electric light, usually has a Star of David on it and the words, “In Memory Of.” There is a place to insert a card with Mother, Brother, Father, Sister, or relative to indicate the loved one who died.

You might see this light in a Jewish home. If so, you could say, “I see your memorial light. It is so hard to lose a loved one, but it is so comforting to know that the God of Israel has provided for us so that we can have assurance of eternal life in Heaven when God calls us from this life.” Continue as the Lord leads. We must be very careful in witnessing in this situation for most Jews have no assurance of Heaven, since they do not know Messiah Jesus as their atonement.

F. BAR MITZVAH

At the age of 13, after having gone to Hebrew school or through other studies in Judaism, the traditions, services, etc., a Jewish boy participates in a service in the synagogue or temple. When he has his Bar Mitzvah (Bar=son, Mitzvah=law), he becomes a son of the law and is considered an adult spiritually in the Jewish synagogue. He can now be one of the ten men needed to form a synagogue. After his Bar Mitzvah, the boy is responsible for his own sin. Up to this time, his father is responsible. If you know a Jewish teenager, you could ask him, “Dave, you no doubt have had your Bar Mitzvah. I understand that after your Bar Mitzvah, you are responsible for your sins. I have wondered, how do you find God’s forgiveness for your sins?” If he says he does not know, or if he tells you of the fasting, prayer and giving to charity on Yom Kippur (the Day of Atonement) by which he hopes he can please God, then say, “That’s interesting. I have a booklet on the Jewish Bible that gives God’s plan of forgiveness of sin and His way of peace and purpose in our lives. I’d like to go through it with you and get your opinion of it. Could we meet this afternoon at my home about 3 o’clock? Fine, I’ll see you then.” After Bar Mitzvah is an excellent time to witness to your Jewish friends.

JEWISH EXPRESSIONS AND WORDS

<i>Barucha</i>	“Blessings” a special prayer of praise
<i>Bris</i>	The circumcision of the male baby
<i>Goy</i>	Gentile - the plural is Goyim – Gentiles
<i>Gut Yom Tov</i>	Good holiday
<i>Huppah</i>	The canopy under which marriages are performed

<i>Ketubah</i>	Jewish marriage contract
<i>Kosher</i>	Clean, acceptable and approved by the rabbi
<i>L'Chayim</i>	"To Life"
<i>L'Shanah Tovah</i>	Rosh Hashanah greeting for the new year in September or October at the holyday
<i>Mazel Tov</i>	"Good luck" or "Congratulations" when a child is born, at weddings, etc.
<i>Meshuginah</i>	Crazy – used of one who believes in Jesus
<i>Meshumad</i>	A Jew who "converts to Christianity" – an apostate
<i>Mezuzah</i>	A metal container found on Jewish doorposts of homes and apartments. It contains Deuteronomy 6:4-11 and 11:13-21, rolled up in scroll form. Usually has Hebrew on it. This identifies a Jewish home, but many new homes do not have a Mezuzah on the doorpost. You will find this more among the Orthodox.
<i>Mitzvah</i>	Good deeds
<i>Mogen David</i>	The star of David – six pointed – identifies that which is Jewish – their symbol
<i>Shalom</i>	"Peace" – This is used when greeting or when leaving someone – as our hello and goodby
<i>Shalom Alechem</i>	"Peace be unto you"
<i>Alechen Shalom</i>	"Unto you peace" – response to above
<i>Shivah</i>	The mourning period of seven days after a death in the family. Orthodox Jews "sit Shivah," – they sit on boxes during the seven days of mourning.

IN CONCLUSION...

It has been my desire to provide a basic understanding of how to witness to Jewish people. Sufficient information has been included to enable you to step out in faith for the Lord to be His ambassador in the community where you live. It will not be easy to witness at first, but as you determine to share the good news in His love, with much prayer, patience and perseverance, the Lord will bless your efforts.

Questions will arise as you witness. Please write to us so that we might provide help in the areas that might not be covered in this manual. Our cassette tape library will provide much additional training for you.

The Lord bless you richly as you become His voice to the Jewish people in your area. As you witness, we would appreciate hearing from you, so that we might pray for you and rejoice with you.

Shalom!

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