

# JEW for JESUS

THE NEWSLETTER FOR THE CHRISTIAN WHO WANTS  
TO KNOW MORE ABOUT JEWS AND EVANGELISM

September 1996

Volume II:5756

## Starting Anew in September

by David N. Brickner, executive director

Why celebrate new beginnings? They offer hope! The joining of two people in marriage or the birth of a baby creates a sense of wonder and anticipation of what might be. New beginnings are promising; they give us something to look forward to. Yet they also help us reflect on the past, to thank God for the goodness we have experienced by His hand and to turn from past attitudes and actions that have displeased Him.

New beginnings are paradoxical. They make us joyous yet solemn. They propel us forward and at the same time they cause us to pause. That is because embarking on a new venture includes assuming responsibility, taking stock of what needs to be done and committing ourselves to a course of action. There is an appropriate sense of obligation in beginning anew, and shouldering responsibility produces sober thoughtfulness as we consider the consequences of our commitments.

This month we Jews for Jesus are celebrating two beginnings! September 13th marks Rosh Hashanah, the Jewish New Year, when we, along with our fellow Jews will mark the beginning of the New Year 5757.

Then on September 27th, the board of directors, staff and friends of Jews for Jesus will celebrate a new chapter of Jews for Jesus history with my formal installation as the new executive director. It is no coincidence that we planned this “changing of the guard” in conjunction with the Jewish New Year.

Rosh Hashanah is a joyous time of celebration and at the same time a season of reflection and solemnity. The blast of the shofar calls us to humble ourselves and recognize our need for God’s grace. This is apparent in some of the traditions associated with the festival. Jewish people greet one another by saying, “*La shanah tova tikatevu,*” which

means, “May your name be inscribed for a good year.” The “inscribing” refers to the Book of Life, which according to Jewish tradition, closes ten days later, as the Day of Atonement comes to an end.

We Jews for Jesus know that our names have been forever inscribed in the Lamb’s Book of Life, written indelibly in His own blood. Nevertheless, we choose to look back and reflect, not only on the past year, but also all the way back to the launching of Jews for Jesus 24 years ago this month.

### There is an appropriate sense of obligation in beginning anew.

Forgive me if I seem to be boasting, but if I am, let me boast in what the Lord has done. Under God, we Jews for Jesus have helped to write much of the history of missions these last 24 years. Frankly, God used Moishe Rosen and a small band of committed believers to change the course of Jewish missions. Never again will the informed, honest observer see Jewish evangelism as a futile enterprise.

In little more than two decades we have overcome fortified defenses and have cut through the barbed wire objection: “Jews don’t believe in Jesus.” Jewish leaders can no longer say that with credibility. Our very existence proves the objection false by declaring, “We are Jews for Jesus, now you must reckon with us.” We have received an enormous legacy from the Lord through Moishe Rosen, and I for one am deeply, deeply grateful.

Our victories are the Lord’s victories, and they have brought joy to our staff and to our supporters. And while we work hard to do the ministry, we have fun along the way. God has called us to a weighty task, and we take the gospel very seriously, but we have learned not to take ourselves too seriously.

Moishe illustrated this principle in a way that surprised and delighted me. Shortly after I was elected executive director,

*Continued on page 2*

# Praise and Progress

One of our greatest encouragements has been your response to our prayer prompters. Thanks to the many who have let us know of your continued prayers for these requests. We cannot report back on all of them but wanted to encourage you with some praise reports.

- **Stan: a new Jewish believer in London (June issue)**

Stan is growing well as a new believer. He is having regular Bible studies with Jonathan Bernd. He is in his sixties but has a freshness and sincerity about his faith that is most encouraging. He is telling his friends about the Lord. Do keep him in your prayers.

- **Joyce: a new Jewish believer in Florida (July issue)**

Joyce came to our Southeast Ingathering. Her father passed away while she was at the Ingathering, so when she returned home from a spiritual high, she was faced with a real battle that challenged her faith. She seems to have come through this and continues to grow in the Lord. Please keep her in prayer.

- **Nadya Dovgushenko: a Moscow outreach worker who wanted prayer for continued boldness in witnessing (February issue)**

Through prayer and perseverance, she has discovered the Lord is helping her significantly as she makes her calls.

*Continued on page 3*

*Continued from page 1*

we held a consecration service at Tiferet Israel (a messianic congregation that many of our staff and several of those whom they have discipled attend). Many who took part in the service offered me sobering admonitions.

Moishe took his turn, saying he didn't have a mantle to give me except his parking place at headquarters, the executive office and the staff. But he did want to bestow a symbol of authority, and he felt it should be something that had belonged to him during his tenure as executive director.

We waited in suspense as Moishe described how he had pondered what he might give. He felt it should not only help me face my new responsibilities but, if the Lord tarries, he wanted something that will someday also help my successor. Finally, he reached into his pocket and pulled out something that someone had given him long ago—a shiny, gold-plated yo-yo.

He proceeded to explain that while a yo-yo is a fun toy, it also illustrates some key principles. For example, the yo-yo can only function when it is in the hand of its master. In order for a yo-yo to work, it must be in motion. Sometimes that motion is downward, but the harder the yo-yo goes down, the quicker it comes back up into the palm of the master's hand.

I hope to remember the lessons of the yo-yo when dealing with the ups and downs of leadership in the days ahead.

Nevertheless, during this time of new beginnings, we Jews for Jesus must address the serious side of reflection as

well. We are grateful for our tremendous past, we are hopeful for a great future, but we recognize more than ever the need for God's grace and wisdom as we move ahead.

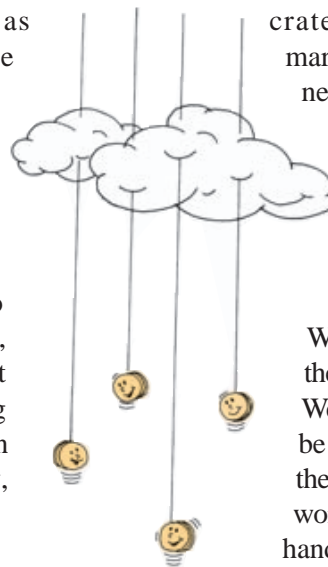
We dare not gaze at our past through rose-colored glasses. We have made our fair share of mistakes. It is important to learn from those mistakes and to prayerfully seek God's grace to strengthen weak hands and feeble knees. My prayer for the new year and my prayer for the new phase in Jews

for Jesus is that our staff reconsecrate ourselves. May we be marked by a new level of holiness unto the Lord in our personal lives and in our ministry service. We cannot allow ourselves to rest on our laurels.

We must never compromise the quality of our commitment. We must not allow ourselves to be shaped by the weakness of the flesh or the standards of the world. We must be clay in the hands of the Master Potter who will glaze us in the kiln of fiery adversity so that we resist being shaped by the forces of society.

More than ever, I would ask that you pray that God would grant us the strength to be and do all that God wants.

Jews believe in an annual judgment day. The blast of the shofar at Rosh Hashanah is a call to repentance, but for those of us who know Christ, it reminds us of His return. "For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God. And the dead in Christ will rise first" (1 Thessalonians 4:16).



God has called us to sound off, to call our Jewish people to reflect on eternal matters. We do not know how much time we have before the Lord returns. It will be a day of alarm to those who do not believe, and so we must redouble our efforts, we must be prepared to make new sacrifices. We must be prepared to go to new places and learn new things so that more people will hear before it is too late.

One thing that I can promise you for the new year and for whatever tenure God grants me as the head of this mission: I will strive for excellence in proclaiming the gospel. But it is not mere striving that will enable us to maintain our standards of excellence, and so I ask once again that you join with us in asking for God’s grace because “we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us” (2 Corinthians 4:7).

## Me, a Sinner?

“I am not a sinner.” That is a statement we frequently hear when we explain the gospel to our Jewish people. It is not arrogance; it is a common misunderstanding of the meaning of sin.

Few Jewish people know the biblical concept of sin as “missing the mark,” that is, anything that falls short of God’s standard. When they claim not to be sinners, they often mean they have not robbed, murdered or committed rape. To most Jewish people, the idea of a sin nature or being born sinners is totally foreign. The Jewish religion does not teach this at all, and in fact, it is offered as a distinction between Judaism and Christianity. The doctrine of original sin is so misunderstood that many Jewish people mistakenly think it contradicts the biblical truth that human beings are created in God’s image.

Against this backdrop, it was not surprising when one of my contacts, William, said he was not a sinner. His statement gave me the opportunity to ask, “How do you define sin?” and then to point out how the Bible defines sin.



Mark Landrum

Bill is a pharmacist by trade. He is a bit cynical and sometimes blunt in his honesty. When I first contacted him, he was friendly on the phone, but he did not see much use in Christ’s death. Nonetheless he was willing to talk. I contacted him a few times by phone and volunteered to drop by his home, as I am periodically in his area. I was pleased that he did not object. I visited him a few times, we talked about the Scriptures and I responded to his objections. I was encouraged when he told me that he was coming closer to believing in Y’shua as his Messiah.

I did not realize just how close he had come until I asked if he wanted to ask Jesus into his life as Lord and Messiah. I was a little surprised (but delighted) when he indicated that he was ready. He has continued in faith through a one-to-one discipleship course I have been giving him.

—Mark Landrum, missionary  
Chicago

- **Valla: a new Jewish believer in the CIS whose daughter is one of our outreach workers (February issue)**  
She is growing slowly but surely and attends a congregation with her other daughter, who has been a believer for three years.
- **Joe: a new Jewish believer in the Chicago area who requested God’s strength for witnessing to his unbelieving Jewish relatives (February issue)**  
Joe completed the discipleship program with Mark Landrum. He attends a local messianic congregation with his wife, who is now a believer, and their parents, who are not yet believers. Mark has regular evangelistic visits with their teenage son.
- **Jean-Luc: a new Jewish believer in Paris as he enters into marriage (February issue)**  
He is doing well—married, expecting a child and working as a chef at a Christian hostel.
- **Estelle, a new Jewish believer in Los Angeles, as she witnesses to Hilda and others (February issue)**  
Estelle was baptized 3/2/96. She’s told several family members. She invites Hilda and others to Bible studies. Estelle and missionary Lynn Wein meet once a week for discipleship. Estelle has almost completed the discipleship guide.
- While we did not request prayer for our children’s camp ministry over the summer, we wanted to share a praise report that 10 children rededicated their lives to the Lord and one made a first-time decision to follow Christ.

# Lightning Rods for Y'shua

Not long ago, a pastor from an American church spent two weeks with the Moscow-based Jews for Jesus team. One afternoon while he and I rode the Moscow Metro together, I noticed that he was captivated by the expressions of some of our fellow travelers who had caught sight of the words *Jews for Jesus* written in Russian across my chest and back. I couldn't help observing the pastor's face as he observed theirs. Later, he told me his conclusion.

"Avi," he said a bit sheepishly, "I think there are a lot of people who don't like you."

I smiled and nodded. "Some people don't like us because we're Jews. Some people don't like us because we're for Jesus. I guess we're an equal opportunity provider. Most unbelievers can find something about us to hate."

It has always been a Jews for Jesus strategy to identify ourselves openly despite the fact that it makes us lightning rods. Why? There are at least four good reasons.

First, by openly identifying ourselves as Jews for Jesus wherever we go, we're making a visible statement—declaring that we exist. As recently as twenty years ago, a Jewish person's faith in Y'shua could be easily dismissed with the blanket statement, "Don't be ridiculous. There are no Jews who believe in Jesus." We rarely hear that any more, whether in Israel, the United States, Europe or the CIS. We may be viewed as anomalies and apostates, but our existence is no longer ignored or denied out of hand.

More important, those T-shirts actually draw less attention to ourselves and more attention to who we stand for. Our primary purpose is to lift up the

name of Jesus. Many people pride themselves on living in a post-Christian society. Faith in Jesus, they argue, is unnecessary for the sophisticated, modern mind. Many people have conditioned themselves to ignore everyday signposts that point to the Lord. But when these same people see the words *Jews for Jesus*, the seeming dissonance arrests their attention. Suddenly, the heart that has ignored the claims of Y'shua finds itself captured by the Savior's call. The inquirers that we meet on the streets, over the phone and through the mail are Jewish *and* non-Jewish seekers who might otherwise ignore the issue and the person of Christ.

Not only do our T-shirts draw seekers, but we also attract believers in Y'shua who are looking for others of like-minded faith. By openly identifying who we are wherever we go, we serve as something of a flag and rallying point for those who share our point of view.

I first encountered Jews for Jesus as a non-believer when I received a broadside tract during the 1975 New York Summer Witnessing Campaign. Two years later, after finally surrendering my life to Y'shua, I encountered a Jew for Jesus once again as he handed out his literature on the streets of Westwood, California. I was young in the faith and eager to find other Jews who knew and believed what I knew and believed. When I saw the words *Jews for Jesus* on the young man's shirt, I approached him and started a conversation. That brief exchange of words irrevocably altered the direction of my life.

A final reason for allowing ourselves to be lightning rods is this: publicly identifying ourselves as Jews for Jesus is one way to fulfill God's command that we be lights set upon a hill rather than buried beneath a bushel. We know that the world is darkened by sin, and many



WHEN LIGHTNING STRIKES FROM THE GROUND...

prefer to retreat from the radiance of God's light and love. But some are searching for the light. It was for the sake of those groping in the darkness that Y'shua declared to His disciples, "You are the light of the world. . . . Let your light so shine before men, that they may see your good works and glorify your Father in heaven" (Matthew 5:14, 16).

True, not everyone who encounters a Jew for Jesus responds favorably. And in a city like Moscow, where ignorance about Jews and the Jewishness of the Christian faith runs deep, our shirts may sometimes act less like a messianic beacon and more like a matador's cape. Even so, identifying ourselves openly is worth the risk. Although we may be targets for some people's outrage, by making ourselves vulnerable, we declare that we exist. We direct people to the One we stand for. We provide a rallying point for those of like-minded faith—and we make a breach in the darkness for the sake of those who are looking for the Light.

May we always make ourselves vulnerable for Y'shua's sake. After all, He made Himself vulnerable for us.



—Avi Snyder, chief of station  
Moscow

# The Liberated Wailing Wall Sees Souls Liberated

*“But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd. Then He said to His disciples, ‘The harvest truly is plentiful, but the laborers are few. Therefore pray the Lord of the harvest to send out laborers into His harvest.’” (Matthew 9:36-38).*

This Scripture inspired me to join The Liberated Wailing Wall almost a year and a half ago. But after praying to the Lord to really break my heart for the lost, He has suddenly shown me how to grieve for His lost sheep.

It all seemed to begin a few weeks ago when we were in Detroit, calling people with Jewish names from the phone book, inviting them to our presentation and talking to them about Jesus. When I asked one woman who she thought Jesus was, she said that she’d always thought He was the Son of God. She had never found out any more than that—never read or had anyone to lead her through the Bible. No one had ever reached out to her to tell her about her Messiah. And why? Because she’s Jewish, and no one seemed to think she needed to hear about Jesus—or perhaps people feared offending her.

I remembered that earlier I’d called an elderly Jewish woman in Florida who answered my question by saying, “I really believe He is the Son of God!” My friends, when I heard those words again in Detroit, God pierced my heart! There



Amer Olson

are Jewish people out there who are open to Jesus, and someone needs to reach them!

After our presentation in the Detroit area, I met a Jewish woman named Jan who is married to a church member there. She was going to begin a course of Bible study classes the next day. She had never asked Y’shua (Jesus) to forgive her sin and be her Lord. As we prayed for her to do so, she choked back tears.

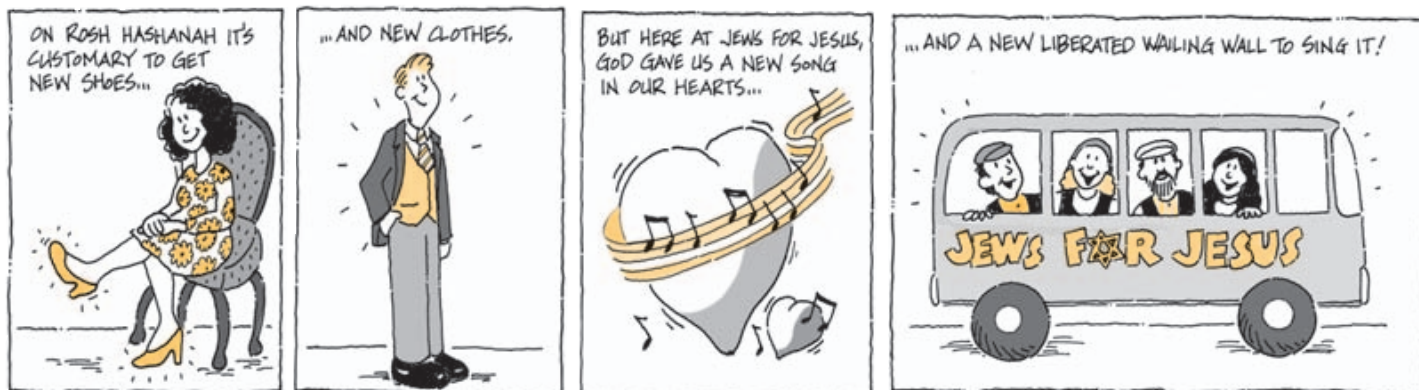
A week later, at the close of another meeting, I saw a couple who remained seated in the sanctuary after almost everyone had left. I stopped to talk and found out he was Jewish and his fiancée was a Gentile. They had been visiting this congregation, seeking satisfying spiritual truth. Stuart had been an Orthodox *Yeshiva* (Jewish academy) student, but he strayed from that discipline and fell into what he described as “drunken debauchery.” He dabbled in New Age religion but found that unsatisfying. Stuart had come to church seriously looking into the claims of Jesus. I was surprised when he told me he wanted to pray to repent and ask Jesus into his life. His fiancée confessed she was really backslidden and quickly agreed to pray with me to rededicate her life to the Lord.

I shouldn’t have been surprised. God is answering prayers—my prayers, the whole team’s prayers, and all of your prayers—to see fruit for His harvest!

*“Indeed the LORD has proclaimed to the end of the world: ‘Say to the daughter of Zion, “Surely your salvation is coming; behold, His reward [is] with Him, and His work before Him.”” (Isaiah 62:11).*

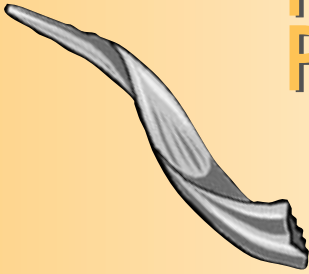
—Amer Olson

The Liberated Wailing Wall



PRAY AS OUR DEPARTING LIBERATED WAIVING WALL FINISHES UP ITS TOUR IN EUROPE AND OUR NEW TEAM-IN-TRAINING PREPARES TO LEAVE SAN FRANCISCO!

# Prayer Prompters



Please pray for



our current Liberated Wailing Wall members as they end their tour in Europe, and for our new team members as they prepare to leave from San Francisco (p. 5)



continued growth for Bill, a Jewish believer in Chicago (p. 3)



grace and strength for Jan, a new Jewish believer in Detroit (p. 5)



grace and strength for Stuart, a new Jewish believer (p. 5)



grace and strength for Shoshannah, a new Jewish believer in the San Francisco area (p. 8)



salvation for Vladimir, a Jewish man in Moscow, and also for his father (p. 8)



grace and strength for Ruth, a new Jewish believer in Florida (p. 8)



the Cohen family and their new ministry in St. Louis with the LCMS (p. 8)



a good transition for Guillermo Katz and his wife, Romi, as they settle in Florida (p. 8)



a good transition for Carlos Morgenfeld and his wife, Maria Elena, as Carlos takes over our work in Buenos Aires (p. 8)



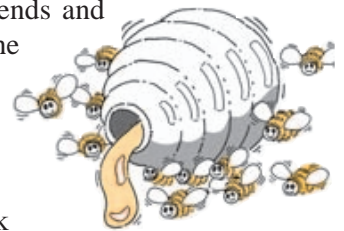
# Jewish New Year Traditions

The Jewish calendar has different months and a different reckoning of time from the Roman (some people call it Christian) calendar. The first month of the Jewish calendar is Nisan, which usually corresponds to March/April. However, the New Year that is more widely celebrated is actually the first of the seventh month, known as Tishrei. Tishrei usually corresponds to September/October, and the first day of this month is called Rosh Hashanah (the head of the year).

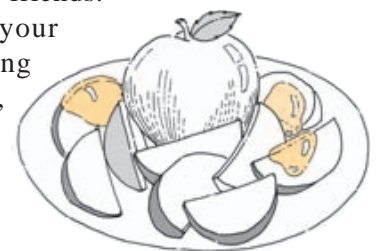
It is customary for Jewish people to greet one another by saying, “*La shanah tova tikatevu*” (may your name be inscribed for a good year). A traditional blessing said at this time is known as the *Shehechianu*: “Blessed art Thou O Lord our God, King of the Universe who has kept us and sustained us and brought us to this season.”

Another tradition at Rosh Hashanah is eating fruits and honey cake to symbolize the hopefulness for the year ahead. We also eat apples dipped in honey. The tradition of eating sweet foods is based on a biblical event from the time of Ezra. The people of Israel celebrated the first of the seventh month by reading the Scriptures together in Jerusalem. At the conclusion of the reading, the people were instructed, “Go your way, eat of the fat, drink the sweet, and send portions to those for whom nothing is prepared; for this day is holy to our Lord. Do not sorrow, for the joy of the Lord is your strength” (Nehemiah 8:10). God is pleased with new beginnings, and He wants us to celebrate and enjoy His goodness, past, present and future.

It is customary to send New Year’s greeting cards at this season, wishing friends and family health and strength for the coming year. People generally send such cards from a week ahead of Rosh Hashanah until a week or so after. If it is not too late, you might want to pick up a few New Year’s greeting cards to send to your Jewish friends.



They will appreciate your thinking of them during this special time of year, just as you appreciate their thoughtfulness in sending you Christmas greetings.



FEAST	SEASON	TEMPORAL SIGNIFICANCE FOR ISRAEL UNDER THE LAW	FUTURE SIGNIFICANCE FOR ALL GOD'S PEOPLE UNDER GRACE	SCRIPTURE	EVENT
<b>Yom Truah</b> יום תְּרוּעָה The Day of Trumpets also known as <b>Rosh Hashanah</b> ראש השנה Head of the Year	Fixed date on the Hebrew calendar is the first of Tishrei.  This year, it falls on September 14 (officially at sundown September 13).	A Solemn Assembly (trumpets are blown to alert people to the need for repentance as they prepare for the Day of Atonement).	The beginning of the regathering of the people of Israel to the land in preparation for the final Day of Atonement.  The assembly of all believers, dead and alive, in the heavens with the Messiah, Jesus.	"I will gather them out of all countries where I have driven them . . . and I will bring them back again to this place, and I will cause them to dwell safely" (Jeremiah 32:37).  "For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God . . . and we who are alive . . . shall be caught up together . . . to meet the Lord" (1 Thessalonians 4:16, 17).	<b>ISRAEL REGATHERED</b>  <b>THE RAPTURE OF HIS CHURCH AND THE RETURN OF CHRIST</b>
<b>Yamim Noraim יָמִים נוראים</b> The ten days of awe beginning on Rosh Hashanah and ending on Yom Kippur. This is a time of reflection and contemplation as people consider their sin and the need to repent and receive God's forgiveness.					
<b>Yom Kippur</b> יום כְּפּוּר Day of Atonement	Fixed date on the Hebrew calendar is the tenth of Tishrei.  This year, it falls on September 23 (officially at sundown September 22).	A Solemn Assembly for repentance and forgiveness under the Law (must be repeated each year).	Believers in Jesus are forgiven by His sacrifice: one Atonement for all time.  The rest of Israel will repent and look to her Messiah one day.	"So Christ was offered once to bear the sins of many" (Hebrews 9:28).  "And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for him . . . In that day a fountain shall be opened for the house of David and . . . Jerusalem, for sin and for uncleanness" (Zechariah 12:10; 13:1).	<b>ISRAEL TURNS TO HER MESSIAH</b>
<b>Succoth</b> סֻכּוֹת Feast of Booths (or Tabernacles)	Fixed date on the Hebrew calendar is the fifteenth of Tishrei.  This year, it falls on September 28 (officially at sundown September 27).	Final harvest celebration and Memorial of Tabernacles in the Wilderness.	Joyous assembly—all peoples brought under the rulership of the King Messiah.	"... everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the Lord of hosts, and to keep the Feast of Tabernacles" (Zechariah 14:16).	<b>THE KINGDOM OF GOD ON EARTH</b>

# Bits From the Branches



## She Thought She Believed

A woman named Shoshanah contacted our office in **San Francisco**, saying that she was Jewish and believed in Jesus. Missionary Robyn Wilk visited her, and as they talked, Robyn sensed that she needed to ask Shoshanah, “If you were to die tonight and God asked you, ‘Why should I let you into heaven?’ what would you say?” Shoshanah thought for a moment, then responded that she was a good person and never “sinned” in a big way.

Robyn pointed out such Scriptures as Isaiah 64:6 and Romans 3:23 and explained the gospel to Shoshanah. When Shoshanah realized that she was a sinner and that Jesus died for *her*, Robyn went on to Ephesians 2:8-9: “For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not by works, lest anyone should boast.” Shoshanah’s belief in Jesus blossomed into faith!

Quite often when our missionaries go to visit a Jewish believer, they discover a person who has not had a clear understanding of the gospel. Shoshanah is in medical school and finds it difficult to make time for the things of God. Her main source of fellowship right now is the group of Christian friends on campus who first told her about Jesus.

## Unbeliever Desires a Witness to His Father

Outreach worker Larissa Saveliev was handing out gospel broadsides on the streets of **Moscow** when a man approached her and said, “You are handing out literature about God. Could you send anything to my father? He’s Jewish, he attends the synagogue and I want him to read it.” Larissa wrote down the father’s name and address and asked the son, “What about you? What do you think of Jesus? Do you want to know about Him—what He did for you and what He’s expecting from you?”

The man shook his head sadly. “You see, I work as a professional body guard. I have to use arms . . .”

“Well,” Larissa replied, “Don’t you think that our meeting happened according to the will of the same God you want your father to read about?”

“O.K., send me something.” Please pray for Vladimir and also for his father.

## Yom Kippur Dance

In **Chicago**, Rahel Landrum was shocked to see the message on the marquee of a classy hotel: “Yom Kippur Dance.” Her first thought was, “How inappropriate! Yom Kippur is the most solemn day on the Jewish calendar: the Day of Atonement when our people fast and repent of sins committed against God and their neighbors. It truly is a solemn holiday. How could anyone think of sponsoring a joyful dance on this day?!”

But when she thought again, it made sense to her as a believer in Jesus. After all, when we know that our sins are forgiven and we have the absolute assurance that through Jesus, our sins are blotted out, it doesn’t merely make sense to burst into a joyful dance to praise God. It seems like the obvious thing to do! In Y’shua we have a reason to dance, not only on Yom Kippur, but also every day. The folks sponsoring that dance probably were not believers in Jesus. Pray that our people will realize both the gravity of sin and the wonderful solution God provided in Jesus.

## Ingathering Helps Gather People Into God’s Kingdom

In **St. Petersburg, Florida**, an unbelieving Jewish woman named Ruth came to our Southeast Messianic Ingathering at the invitation of her friends, the Trowsdales. Ruth was skeptical; her friends had been witnessing to her for a long time, and she had been resisting the Gospel.

During an informal testimony time, about 20 people gathered to tell one another what God was doing in their lives. Steve Cohen\* was surprised to hear Ruth say that while she was not a believer, she “might become one before the end of the Ingathering.” Several people spoke to her during that testimony time, but she still had some reservations and questions.

On the last day of the Ingathering, Steve spoke with Ruth privately. When she heard that God’s love is a free gift available to whoever will receive His Son, the last barriers crumbled and she prayed to begin a new life in Y’shua.

*\*At the time this occurred, Steve Cohen was chief of station for our Ft. Lauderdale branch. Steve and his family have since moved to St. Louis where he is serving with the Lutheran Church Missouri Synod. We love Steve and thank God for the many people he has touched through Jews for Jesus—but we are also glad for the vision he will now be able to share with some 6,000 LCMS churches.*

*Guillermo Katz, formerly chief of station in Buenos Aires, has taken over our Florida work and holds our portfolio for Argentina. Carlos Morgenfeld is now chief of station in Buenos Aires.*