

Tabernacle of Peace

BY DAVID BRICKNER, EXECUTIVE DIRECTOR

Imagine yourself seated in a room about 7 feet square in size. The walls and roof are thatched, made of loosely woven branches of willow, myrtle and palm trees. The air is fragrant with freshly picked fruit. You look up to see fresh dates, pomegranates, bananas and grapes hanging from the ceiling. Beyond the fruit you see stars twinkling in the night sky. The faces of those seated around you are lit by the smiles of those enjoying friendship and good conversation. They are dark and light skinned faces—Asian, African, Middle Eastern. One man wears a turban, another a Yarmulke, and they are all speaking of the One who has just returned, King Messiah Jesus!

Welcome to the future celebration of the Feast of Tabernacles (Sukkot). Some day soon, that vision will be fulfilled. The week-long holiday of Sukkot, which begins

October 15th this year, is actually a prophetic festival. It anticipates the return of Christ and offers us a vision of future peace. Of all Jewish holidays mentioned in Leviticus 23, this is the only festival that Gentiles will one day be enjoined to celebrate. We see this in Zechariah 14, where the prophet tells about the Day of the Lord. He describes a terrible battle that will precede a time of perfect peace, when God will establish His rule and reign over the whole world. All the nations, including those that once waged war against Jerusalem, will join the Jewish people to celebrate the Feast of Tabernacles.

What is so special about this festival, that God enjoins it upon all the nations of the world to signal the ushering in of His ultimate peace plan? We can grasp the key to this holiday through its symbolism. The Feast of Tabernacles is rich in symbols, but the most compelling is the one from which the holiday draws its name. In Leviticus 23, God commanded the children of Israel to dwell in *tabernacles*, or booths, for seven days each year, “that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt” (Leviticus 23:43).

Yet it wasn't so much the booths that God wanted us to remember when we think back to those dangerous and uncertain times. Throughout our wilderness wanderings, God provided constant reminders of His watchcare: the pillar of cloud by day and the pillar of fire by night. More than anything else, the Tabernacle itself (also called the Tent of Meeting) pointed to God's provision and His presence as He sojourned with the Jewish people in the desert. That's what God wanted us to remember during this festival of booths. Yes, God caused us to wander for 40 years because of our disobedience—but He didn't cause us to wander alone. In

speaking of that Tabernacle, God promised Israel, “where I will meet you and speak to you” (Exodus 29:42). God's presence was experienced in that tabernacle and it was there that His provision of atonement (covering for sin)

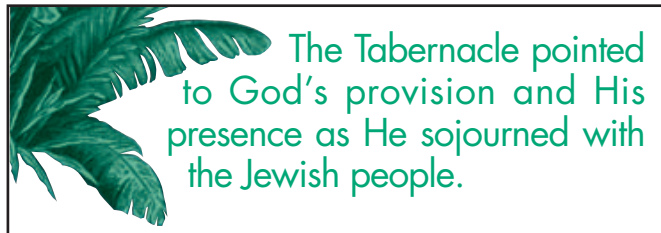
was secured. God made a holy place for Himself in the midst of a disobedient and rebellious people.

But sin is not just a Jewish problem; it is a human problem. When sin entered the human race, God's intimate fellowship with man and woman, was shattered. The Holy One cannot abide evil, but in His mercy He established a means of reconciliation through the sacrificial system. He codified that provision while the nation of Israel was wandering in the desert.

What God sought to establish in reconciling Israel to Himself was a down payment on His peace plan for all peoples. The problems that lead to war and bloodshed and strife did not begin when nation took up sword against nation, but when people began to war against God. Therefore the violence we see in the world today cannot be solved by diplomacy or peace talks. The striving will end when all peoples submit their hearts in obedience to God, accepting their need and His provision of forgiveness.

King Solomon recognized God's universal intention when he dedicated the Temple. By divine design, this momentous

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event took place during the Feast of Tabernacles (1 Kings 8:2). The Ark of the Covenant, once kept in the Tabernacle, was brought into the newly constructed Temple in Jerusalem. The glory of God so filled that Temple that the priests could not continue ministering. As Solomon prayed his great prayer of dedication that day, he recognized the world-wide significance of God's holy presence. "Moreover, concerning a foreigner, who is not of Your people Israel . . . when he comes and prays toward this temple, hear in heaven Your dwelling place, and do according to all for which the foreigner calls to You, that all peoples of the earth may know Your name and fear You . . ." (1 Kings 8:41-43).

Peace among "the foreigners" or the nations is the fruit of peace with God. The Feast of Tabernacles symbolizes both beautifully. Peace is not the absence of strife. It is not tied to any one place but to the presence of the person of God. Where He is, where He dwells, there is true and lasting peace.

When Y'shua (Jesus) came into this world He represented, in the fullest sense, the presence and provision of God. *God literally tabernacled among us in the person of Jesus.* "And the Word became flesh and dwelt (tabernacled) among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14).

One day, the Apostle Peter, along with James and John, followed Y'shua up the side of a mountain. There they saw Him transfigured, radiant and in dazzling garments along with Moses and Elijah. Peter was overwhelmed by the sight, but found the courage to speak up and say, "Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah" (Matthew 17:4). In the midst of his wonder and awe, Peter probably made such a suggestion, because—as noted Jewish Christian scholar Alfred Edersheim points out—he recognized, "the imminent dawn of the Messianic age." (*The Life and Times of Jesus the Messiah*, 385-6) Peter knew of the promise of Zechariah 14. He saw in Jesus' transfiguration hope and promise of God's final peace plan being implemented. He had the right idea. His timing was just off by a couple of thousand years or more.

Peter was ready to bask in the presence of God. However, that moment of glory—of utter contentment, of peace—was in preparation for the turmoil to come.

We are all wanderers in the wilderness of this world. Yet God is with us to guide us—not by a pillar of cloud or fire, but by His Holy Spirit that dwells within each blood-bought believer in Jesus. Through Y'shua, God has promised to meet with us. Sometimes we get glimpses of His glory like Peter and John did on the Mount of Transfiguration. For while it is not yet time for us to set aside everything and bask in the glory of our Lord, we still need reminders that the day is coming. We need to set aside time to enjoy the taste of His presence God has already given us . . . so that we can look forward to that which He has promised us in full.

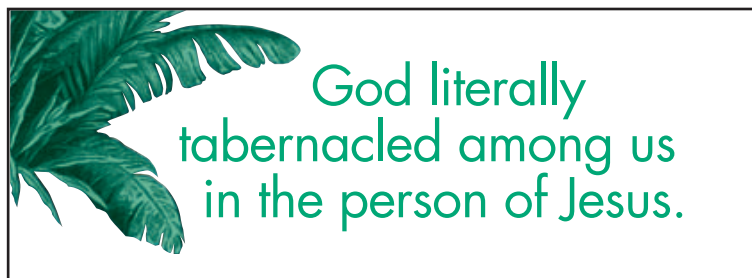
Those of us who know Jesus have a great hope anticipated in this feast of Israel. That hope was typified in the Tent of Meeting and the tabernacles of Leviticus 23. The down

payment for that hope was made when Jesus tabernacled among us and through His sacrificial death, paid the purchase price for our salvation. Through His resurrection, God provided the hope of lasting peace and eternal life with God for Jew

and Gentile. And through peace with God, we will have peace with one another.

The doorway to the tabernacle of peace has been opened for every tribe and tongue and nation, yet we still wait for the day when all the nations will celebrate together. And that day is coming for Jews and Gentiles, Israelis and Arabs, Koreans and Japanese, blacks and whites—people between whom enmity has often been the norm. They will lay down their hatred for one another and pick up palm and willow and myrtle branches to build tabernacles to the glory of God.

That great day was revealed to John the Apostle in a vision, and the record of that vision gives us further evidence of its coming. "And I heard a loud voice from heaven saying, 'Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God'" (Revelation 21:3). The ultimate celebration of the Feast of Tabernacles will be when Messiah returns. This is our Blessed Hope and the confidence that we as believers can have, even in times of trouble. May God stir our hearts with longing for that day. May our confidence for the future rest not in human efforts at temporary reconciliation, but in the presence of God and the promise of His final plan for everlasting peace. Let the celebration begin!



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Feast of Tabernacles

Theme Sukkot in NT Times Jesus' Words Future Fulfillment

LIGHT

In the Temple area, four enormous candelabra were lit and a procession of worshipers carried smaller torches. This beautiful ceremony of light within the court of the women illumined the entire city of Jerusalem.

It was at this time that Jesus announced in the Temple area, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life" John 8:12.

"The city had no need of the sun or of the moon to shine in it, for the glory of God illumined it. The Lamb is its light. And the nations of those who are saved shall walk in its light, and the kings of the earth bring their glory and honor into it" (Revelation 21:23-24).

WATER

The water pouring ceremony at the altar each day was accompanied by recitation of the Great Hallel (Psalms 113-118). The "last great day," "Hoshana Rabbah" was either the 7th day or the 8th day. The ceremonies served part of a prayer to God for rain.

"On the last day, that great day of the feast, Jesus stood and cried out, saying, 'If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.' But this He spoke concerning the Spirit, whom those believing in Him would receive" (John 7:37-39a).

"And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations" (Revelation 22:1-2); see also Rev. 22:4-5.

GOD'S DWELLING

Jewish people constructed booths (sukkot) and lived in them for a week to symbolize God's protection and presence during the wilderness travels. For the biblical idea of "protection, divine presence," see Lev. 23:43; Ps. 27:5; Ps. 31:20. See also the messianic passage in Zechariah 14:16. In the time of Christ, the symbolism of bringing the nations to the worship of God was also prominent.

"The Word became flesh and made his dwelling among us. We have seen his glory . . ." (John 1:14). Like the glory that filled the Old Testament tabernacle, Messiah's incarnation and dwelling among us shows His glory—one that believing Jews and believing Gentiles will experience forever in heaven.

"And I heard a loud voice from heaven saying, 'Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God'" (Revelation 21:3); see also Rev. 22:17.

This Time Last Year

Just about a year ago a Jewish woman, Rikki, phoned our Washington, D.C. office to register for our Rosh Hashanah (Jewish New Year) service. I received her name and phone number for follow up.

When I called Rikki she was eager to set a time to meet with me. We decided to get together two days after the Rosh Hashanah service at a restaurant near her home where we could speak privately over a cup of coffee.

The night of the service I tried to spot Rikki in the crowd, but couldn't—nor did she introduce herself to me. I hoped she had not changed her mind. That night, I gave my testimony during the service, so I knew it would be easy enough for her to spot me afterward.

I was relieved that Rikki kept our appointment two days later. As we sat sipping coffee and iced tea, I asked her who she thought Jesus was. She replied, "I believe that Jesus is the Son of God and that He died for our sins." I asked her if she had ever asked Jesus into her life. She had not. She had been attending a Baptist church for several years, knew who Jesus was but did not yet consider

herself a follower of His. Her boyfriend had urged her to give her heart to Christ, but Rikki wanted her decision to be a real one, not based on pressure or a desire to please anyone but God.

She mentioned that at the Rosh Hashanah service she was struck by something in my testimony: I had described asking Jesus into my heart over a cup of coffee. At that point she said to herself, "I think that's what I'm going to do." Rikki then told me, "When I woke up this morning, I knew that today I wanted to give my life to the Lord." "What are we waiting for?" I asked. I took her hand, and she prayed a prayer of repentance, asking Jesus to come into her heart. Seeing Rikki enter the new year with new life was a joyous way for me to celebrate the High Holiday.



Lynn Wein

—Lynn Wein, missionary
Washington, D.C.

A year has passed and Rikki's enthusiasm for the Lord has grown, along with her involvement in her local church.



CAMPAIGN PRAISE REPORT

a 6:30 A.M. flight. David was not permitted to wait with Bruce at the gate, so he stayed downstairs in the terminal. David says, “As I waited, I developed a nagging concern that Bruce would not know what to do when he arrived in Chicago. After explaining the situation to several airline personnel, they allowed me to go to Bruce’s gate. When I arrived, he was standing at the counter with a look of utter frustration on his face. The agent told me that Bruce would not be able to fly because he was wearing a T-shirt—‘buddy pass’ passengers are required to dress like airline employees. They were not picky; all he needed was a button down shirt. I had arrived just in time to give Bruce the shirt off my back (I was wearing an undershirt!), and he made it safely to Chicago.”

Outreach worker Victoria Lannon was part of our Russian team. She was handing out tracts at Manhattan Beach on a Saturday afternoon and stopped to talk to a Russian Jew named Marina. As Victoria described the forgiveness of sin we can have through Jesus’ cleansing, Marina began to cry. She knew she needed forgiveness and prayed with Victoria to receive that forgiveness in Jesus right then!

Approved student* Nate Moskowitz had one of the most amazing Campaign experiences: Halfway through a sortie at Union Square, he began witnessing to two women and suddenly realized he had an audience of fifteen! They were all part of a group involved in a drug rehab program. When the first two said they believed the gospel and wanted to be saved, many of the other women started making similar comments. Nate says, “Next thing I knew, we were standing in a circle, holding hands, praying the sinner’s prayer loud enough for the whole station to hear!” All together, eleven of the fifteen women gave their hearts to Jesus and gave their names, addresses and phone numbers for follow up. (*Our approved student program enables ministry-minded Jewish believers like Nate to receive a Bible education as well as opportunities to work alongside our missionaries.)

Joe Bell enjoyed evangelism in Greenwich Village. He says, “It began as a quiet sortie on a Soho street corner. I ended up leading four people to the Lord and giving a tract to Woody Allen! No, he wasn’t one of the four to get saved, but we can keep praying!”

Paris

It is forbidden to distribute tracts on the Champs Elysees any day of the year—let alone on Bastille Day. However, Paris Campaigners decided to go anyway, praying that the Lord would grant them favor with the authorities. One Campaigner approached a policeman and told him that our group wanted to distribute a tract titled “Liberty, Equality and Fraternity?” She explained that the tract tells how the ideals of the French State are only possible in Christ. The police not only gave permission to distribute the tracts but told the Campaigner to come to see them should she encounter any problems. In fact, we were able to distribute tracts there throughout the entire Campaign with virtually no trouble. We met Jews from all over the world there, particularly Israelis. One Canadian Jew, Adam, found his Messiah as we sortied at Champs Elysees—our Canadian team will follow up.

One morning volunteer Margrit Goiran spoke briefly with a Jewish man named Robert. The conversation lasted three minutes at most, but in the course of it, Margrit urged Robert to come to our Saturday evening of music and testimony. Robert accepted the invitation, and at the end of the evening he prayed with a Campaigner, Eythan, to receive the Lord.

Stephen Pacht was feeling tired during a particularly uneventful sortie. He asked the Lord to lead a Jewish person to him—someone who would be open to the gospel. He tells how God answered that prayer with “interest”: “As I was collecting my teammates at the end of the sortie, a young couple sitting outdoors at a cafe called out to me. Thierry, a ‘Jewish humanist,’ had been in New York the previous week, and had struck up a conversation with a Jew for Jesus (from our NYC Campaign!). Seeing another Jewish Christian in his home country piqued his curiosity further. Both he and his sister, Nathalie, expressed a desire to meet and talk further,

though they assured me I would not be able to convert them! I explained that such matters are up to God Himself—and I look forward to meeting with Thierry and Nathalie.”

Moscow

Volunteer Ilona Bachinskaya had just finished praying that the Lord would send her people whom she could lead in a prayer of repentance when a man named Nickolay practically bumped into her. Ilona says, “I often let such people pass without a word, but this time I asked him what he thought of Jesus. It turned out that he had already talked with some of our outreach workers; moreover, he believed in the gospel and wanted to come to the Lord. What a wonderful answer to my prayer. Nickolay’s face shone after we prayed together.”

God has His ways of lifting Campaigners’ spirits when they get weary. Volunteer Sergey Matveenko was discouraged that so few people were at the Metro stop where he was broadsiding. Even when the team moved to a new spot, he was feeling low. “Why on earth are we going there?” he wondered. “It’s no use.” Suddenly a young man stepped off the escalator, took one of Sergey’s broadsides, smiled and said, “A year ago I took such a tract and became a believer. Now I serve the Lord.” Sergey says, “At that moment I understood that I was right where God wanted me to be.”

Outreach worker Leonid Kruter was broadsiding at the Komsomolskaya Metro stop when he stopped a Jewish passerby to ask what he thought about Jesus. The man replied that he loved Jesus and prayed to Him. Leonid asked if he had ever prayed to repent of his sin, and he replied that he did not know how. Leonid invited him to pray, but the man said he preferred to listen to the words and pray his own prayer at home. At that point, a woman who had been standing unseen behind Leonid stepped forward. It seems Emma had listened to the entire conversation, and she wanted to repent and ask Jesus into her heart. Emma repeated the prayer aloud whereas the first passerby merely listened. Then, as she gave Leonid her address for follow up, he discovered she was Jewish—and that she had been seeking Jesus for a long time!

Thanks for using those Campaign prayer calendars—God certainly answered your prayers for our New York, Paris and Moscow Campaigns. Campaigners hand delivered 2,519,580 gospel tracts. 8996 unbelievers gave us their names, addresses and phone numbers to receive more information about Jesus—3230 of those individuals were Jewish. 895 people repented and prayed to begin a new life in Jesus. Of those souls saved, 179 were Jewish.

New York

God was obviously at work even before Campaign began. One Campaigner, Bruce Landy, was having difficulty getting from Florida to Chicago for training. With a “buddy pass” (United Airlines employees can give them to friends to use on a stand-by basis), Bruce had already ‘stood by’ twice at two different airports to no avail. Determined to get Bruce to Chicago, Fort Lauderdale missionary David Rothstein got up at 3:00 in the morning to drive him to Miami International for

Top photo: Our 25’ by 35’ billboard in Manhattan made a great backdrop for an evangelistic parade. Photos at right: 1 This year more people stopped to talk on the streets of Paris than ever before. 2 & 3 These scenes from New York show how Campaigners present their faith through thought-provoking and disarming conversation. 4 Contrast the smile of this Campaigner in a Moscow metro with the expression of the official who does not want to see her station “littered” with the gospel.





Orthodox and secular Jews stand side by side at the Wailing Wall

Armed with a clipboard, a few Bibles and a handful of gospel tracts, I headed for a busy street in a Tel Aviv shopping district, ready to stop people with a simple question: Are you waiting for the Messiah? I conducted this “unofficial survey” on a Friday afternoon. That’s when streets are bustling with people scurrying to do their last minute shopping before the shops close and public transportation ceases for the approaching Sabbath.

I chose Shenkin Street, an especially liberal and trendy area because I wanted to interact with young secular Israelis—people who might have untraditional views concerning the Messiah. I’d been looking for a creative way to engage such people in an evangelistic dialogue. Regardless of what the individual’s response would be, I was prepared to interact with them concerning the Messiah Y’shua.

My technique was not particularly scientific; I simply approached people whom I sensed might stop and answer my questions. Within two hours I had met 42 such people. All but five were secular.

Religious Jews in Israel are firmly rooted in Jewish traditions and teachings of the rabbis. Opinions vary on particular points of Jewish law and tradition, but there is a consensus on basic issues. Secular Israelis have a humanistic outlook. Their main concerns are self-preservation and freedom of expression. Few seriously consider personal faith in the God of the Bible. As you can imagine, there are sharp dividing lines between secular and religious Jews.

Of the thirty-seven non-religious people who stopped to answer me, *not one was*

Is There Hope in Israel?

waiting for the Messiah. One after another, each denied any such hope. My follow-up question to these people was: What *are* you waiting for? What is the hope for Israel’s future?

Many said that the hope for the future was a matter of trusting in yourself to make things better. They were not exactly cynical, but they had difficulty giving a serious answer.

A young woman named Ophrah said that her hope for the future was getting a good job as an actress. Her response, while “tongue in cheek,” reflected her opinion that hope for the future was purely individual and would be determined by her achievements.

A man named Shlomo kept joking about the question and finally concluded that his hope was in winning the lottery.

A teenager named Tal was more idealistic. He felt that Israel’s hope was in the peace process. Yet when I questioned him further, he had no real basis to believe that a peace process would succeed. A few others expressed hope for peace in the Land but not one person expressed hope in the current political process.

Yoav was confident that the only hope for people is whatever lives they can make for themselves. Unlike many others, he did not even want to receive any literature—for him there was nothing to learn or consider.

The overwhelming sentiment expressed by the ultra-hip Shenkin street crowd that particular day was that hope for the future somehow “lies within.” Most talked about being the best person you can be, or being “true to yourself.”

The few religious people I stopped answered quite differently. They said that they were definitely waiting for the Messiah and they said it without doubt or hesitation. Yet it was difficult to discern if these people really believed what they professed. The hope of a

coming Messiah remains a basic tenet of the Jewish religion, and for a truly Orthodox Jew to deny that hope would be somewhat heretical.

My follow-up question to the religious people was, “How will you know the Messiah when he comes?” Most quoted rabbinic passages (commentary) or cited a Bible verse. Their expectations of the Messiah were carefully constructed to exclude one person. All agreed that it could not be that teacher from Nazareth who lived two thousands years ago. Yet they were the only ones who answered yes, they were waiting for the Messiah.

Whether people cling to the concept of the traditional Messiah or lose themselves in a morass of modernism, a day is coming when the question of the Messiah will be answered. The words of the prophet Zechariah point to a dark day in Jewish history, a time when it appears all hope has fled the embattled, besieged nation and at the last moment the nation turns to the Hope of Israel.

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 have pierced. Yes, they will mourn for Him as one mourns for his only son, and they shall grieve for Him as one grieves for a first-born. (Zechariah 12:10)

Jesus is coming again, whether or not the people of Israel expect or look for Him to come. Pray with me that many will turn to look for Him now, to repent now, and to know now the hope that only Y’shua brings.

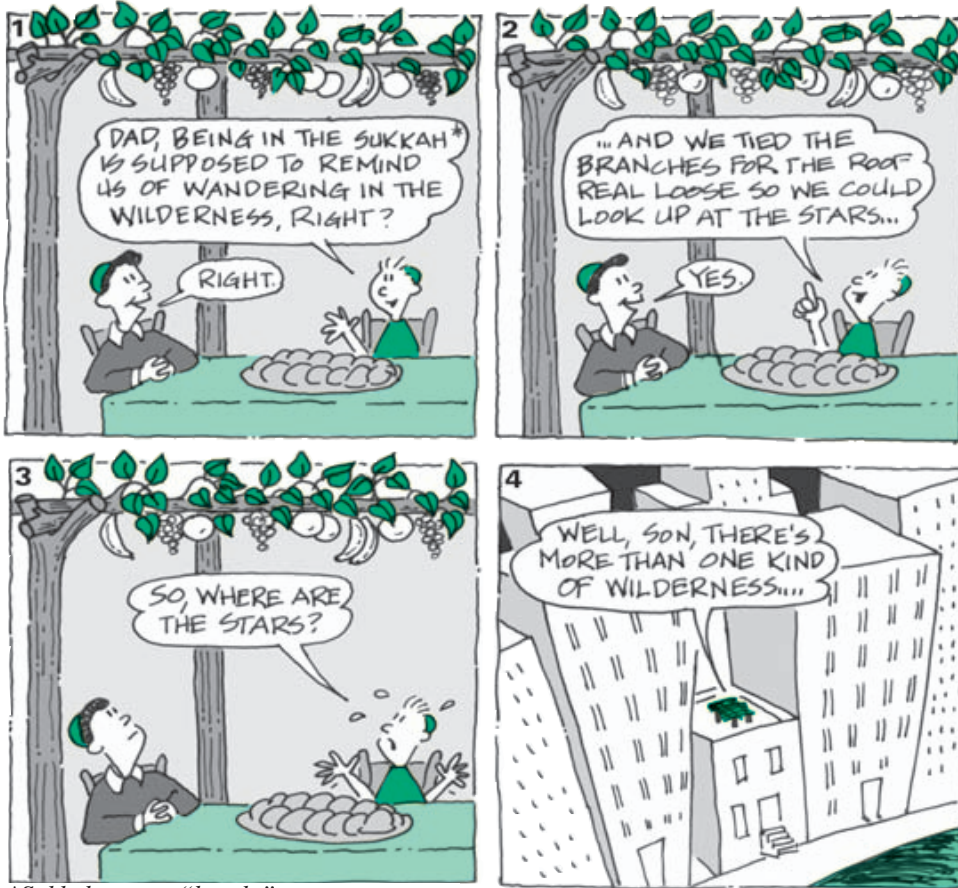
—Efraim Goldstein
Israel Branch Leader

A postscript: We did not have a witnessing campaign in Israel this summer, but Efraim has been following up many Israeli contacts met through our New York, Paris and Moscow Campaigns.



A reminder:

It is appropriate to send Jewish friends a Rosh Hashanah (Jewish New Year) card any time between Rosh Hashanah, which begins at sundown October 1, and Yom Kippur (the Day of Atonement), which ends at sundown, October 11. An appropriate Hebrew greeting during this 10-day period is “L’shanah tovah” (pronounced l’shun ah tow vah). Shanah means year; tovah means good.



*Sukkah means “booth.”

OOOPS!

We felt terrible that we didn’t have a picture of one of our newest missionaries in our Journal, although the caption on page 9 indicates that she is pictured on the left. If the photograph had not been cropped she would have been! Anyway, here is a picture of Hannah Neufeld, who recently graduated our candidate training in New York City and has joined our Toronto team.



HANNAH NEUFELD

Prayer Prompters

Please pray for:

- all the people who came to faith during our campaigns to continue walking with the Lord, particularly Marina (NY), the 15 women from the rehab program (NY), Adam (Canada) and Robert (Paris) (p. 4-5)
- our New York, Moscow and Paris workers as they continue reaching out to the 3,230 Jewish people who gave us their names, addresses and phone numbers during our summer witnessing campaigns (p. 4-5)
- salvation for Thierry and Nathalie in Paris (p. 5)
- our Israel team as they present Jesus as Israel’s hope (p. 6)
- continued fruit from the Cyberbranch, and for New Jewish believers Meryl and Allan who came to faith after receiving our “on-line” ministry (p. 8)
- new believers Jean and Agnes in Paris, and for many more laborers for our work there (p. 8)
- salvation for Lyudmilla and the two Leonids in Odessa (p. 8)
- salvation for Jamie in South Africa (p. 8)
- God’s strength for new Jewish believer Nishan in Kharkov, who was not only set free from sin but also from prison (p. 8)
- grace and strength for new Jewish believers Adam, (NY), David (NY) and Svetlana (Moscow) who have come to faith during campaign follow up (p. 8)



Bits from the Branches

More fruit from the **Cyberbranch**: Meryl, a Jewish woman in her 30's began reading the Gospel of John, spending time in Jews for Jesus chat rooms and attending church. New York branch leader Bob Mendelsohn "talked with" (e-mailed) Meryl for two months. One night around midnight Bob was online and noticed that Meryl had signed on. He greeted her and she told him that their conversations had made a difference, that she had committed her life to Jesus and had been baptized at a local church!

Soon after receiving that good news, Bob sent an instant message to a "20-something" Jewish man from New Jersey who had been in our chatroom. Bob says, "Allan had heard the gospel from many, including our own (Chicago branch leader) Jhan Moskowitz, whom he had met at our Southeast Ingathering (a conference for Jewish believers and near believers). God got hold of Allan's heart, and as we prayed together on line, he was born again at 1:22 A.M."

Paris branch leader Stephen Pacht reports: "Volunteer Eythan and I had a great day visiting Jewish people together. The fourth house we visited was that of a couple who were both open to the Lord. Jean (the husband) is Jewish. He and his wife, Agnes, prayed to receive the Lord and agreed to attend an evangelical church around the corner from where they live! That same week I was encouraged when a woman from our church told me that her cousin had accepted the Lord after receiving a broadside from a Campaigner! Praise the Lord!"

From **Odessa**, outreach worker Galya reports, "Dina, Konrad and I went on a sortie together. Groups of English-speaking people kept gathering around Konrad, the only one of us who speaks English. The ever-curious Odessites would approach me and ask, 'What are they saying?' I told them that they were talking about Jesus and proceeded to explain the gospel. In this way, I got the names, addresses and phone numbers of three young Jewish people who are open to the gospel: Leonid, Leonid and Lyudmilla. Whatever language it's in, God's Word always bears fruit!"

Missionary Lev Leigh reports from **South Africa**: "Jenifer and I were sitting in a restaurant when someone I recognized walked in. I called out his name (Jamie) and he joined us. We shared life stories, and it seems he has been following a path similar to mine, including attending the same Yeshiva

(Jewish school for higher education) that I had gone to here in Johannesburg. Like me, he said he didn't find 'spirituality' there. I told him that I had become a believer in Jesus, and I asked for his phone number, which he gladly gave. Please pray that I can be a good witness to Jamie."

From **Kharkov** (a city in Ukraine where we held a "mini-campaign"), outreach worker Larissa reports, "A man asked what I was handing out, so I gave him a tract and went on with my business. When he returned to ask more questions, I offered to send him more literature. While taking his name and address, I discovered that Nishan was Jewish and had been released from prison just a week earlier. I explained the gospel to him and he prayed to receive the Lord! After 22 years in prison, Nishan found God and is now truly free!"

Campaign follow up (we only have room for a few but there are many more stories like these!): Adam was the first Jewish contact from our **New York** Campaign this year—and the first Jewish person to make a decision for Christ. Mary Holmstrom (who is part of our Department of Mobile Evangelism at Headquarters) had prayed that God would use her to lead a Jewish person to Christ. She made contact with Adam during our steward training, before the Campaign even began! Adam's mother is Muslim and his father is Jewish. A year and a half ago he converted from Islam to Orthodox Judaism, but that didn't satisfy his spiritual hunger. After giving his name and address to Mary, Adam began meeting with Bob Mendelsohn, and it wasn't long before he gave his heart to Jesus.

A middle-aged Jewish man named David was angry to see Jews for Jesus handing out tracts at Yankee Stadium. Nate Moskowitz was able to turn the conversation around, and David actually gave his name, address and phone number to receive further information. New York missionary Mitch Forman began meeting with him to study the Bible—by their second visit, David was ready to acknowledge Jesus as his Messiah and Lord!

From **Moscow**, Ira Rivkina reports, "I called one of our Campaign contacts, only to discover that she is sixteen years old. So, I arranged a visit with her mother, Svetlana, and she prayed with me to receive the Lord! Svetlana then introduced me to a friend of hers who is open to the gospel. Please pray for Svetlana, her daughter and her friend."

