

## No Martyrs

BY DAVID BRICKNER, EXECUTIVE DIRECTOR

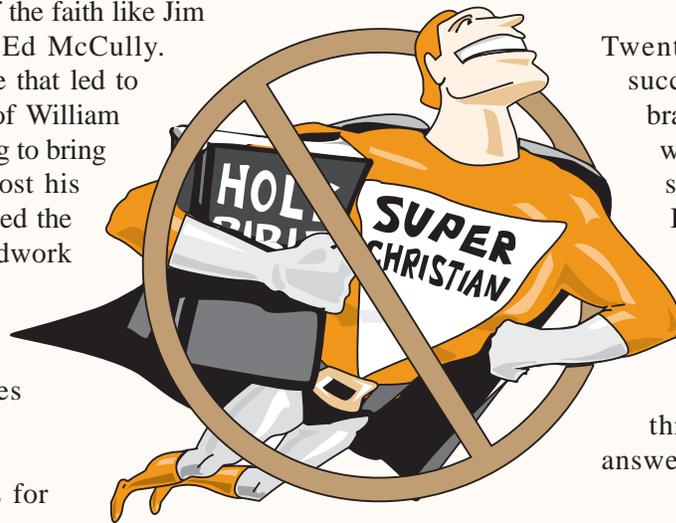
We haven't had any martyrs in Jews for Jesus—not yet, anyway. Truthfully, most of us live in relative comfort. We don't have to worry about our next meal. None of us is homeless; in fact, many of us have actually bought homes.

As I prepared to tell you about our final Core Value on the list of nine: “stepping out in courageous faith and taking risks for God,” I thought about our circumstances compared to some heroes of the faith like Jim Elliot, Pete Fleming and Ed McCully. Who can forget the courage that led to their martyrdom? I think of William Carey, who risked everything to bring the gospel to India, who lost his children to disease, but stayed the course and laid the groundwork for future generations of missionaries. These people epitomized the kind of courageous faith that takes risks for God.

No, I don't think we Jews for Jesus are the most courageous or heroic people on the mission field. Yet courage and risk-taking are vital to us—so much so that we named them as core values—because our mission would not exist without them.

Back in 1971, our founder, Moishe Rosen, had a comfortable position with the American Board of Missions to the Jews (the ABMJ, now “Chosen People Ministries”). Moishe believed God was calling him to reach out to young Jews in the counter-culture movement and he began stepping out of his comfort zone to do so. His superiors considered his efforts too “unconventional,” but Moishe knew that he had to risk being unconventional in order to effectively reach this group. Consequently, he got himself fired.

Soon, he had offers from several other Jewish missions—but he could not accept any of them. You see, before his termination from the ABMJ, Moishe and some of those young, Jewish, ex-hippies for Jesus had committed themselves to staying together, working side-by-side for 12 months. So with no certain source of income to support his wife and two daughters, Moishe took a risk—and Jews for Jesus was born.



*Courage is not the absence of fear  
but the ability to do our duty even  
when we are afraid.*

Twenty years later, Avi Snyder was successfully leading a Jews for Jesus branch in Los Angeles. His ministry was thriving—and there was that sunny southern California weather. But Avi felt God calling him to go to the Soviet Union. Gorbachev had just introduced *perestroika* and Avi felt compelled to seize the sudden opportunity to proclaim the gospel. His wife, Ruth Esther, and their three small children were ready to answer the call with him. The Snyders spoke no Russian, had no promise of safety and no experience to call upon. Yet with the help of a Russian Jewish believer named Elizabeth Terini, they journeyed to Odessa. Because of their courage and willingness to take risks, today there are 30 Russian Jews for Jesus staff members in the former Soviet Union: in Odessa, Moscow, Kiev and Dnepropetrovsk. Most of those staff members came to faith through Jews for Jesus and we have seen thousands of other Russian Jews come to Christ.

Just this past summer, a newly married Israeli couple made plans to join our Witnessing Campaign in New York City. At the last minute, the wife was unable to secure a visa but they decided that the husband, Boaz, would come alone. Well, Boaz injured his knee during our training program. The doctor said it would heal and that Boaz could stand on

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it as long as he could endure the pain. Again, Boaz decided to follow through with his plans. Often, we would see him putting ice packs on his knee when he returned from handing out tracts. Then his wife called. It seemed his parents suddenly realized that this commitment to Jesus was not a passing fad. His father had threatened to disown Boaz—cut him off from the family—unless he returned immediately to Israel.

Now Boaz's physical pain was equaled by the pain he suffered as he thought about his father's ultimatum. Despite his anguish, Boaz believed that God wanted him to stay. What a courageous young man!

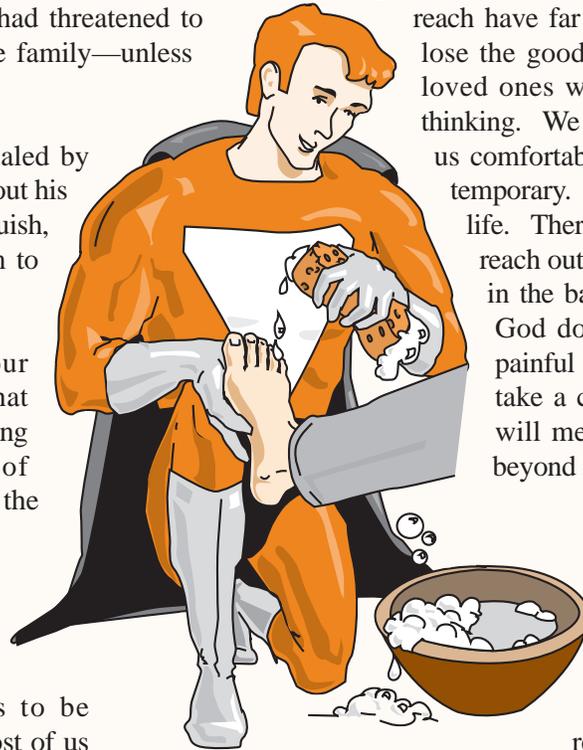
Most of our staff and many of our volunteers have faced situations that called for courage, that called for taking risks. It's a "crossroads" kind of courage that sometimes determines the direction of one's entire life.

More common, though, are the everyday little ways our staff is challenged to take risks for God. These continuous opportunities to be courageous never cease, because most of us are not especially brave. It doesn't take courage to do the things you don't fear. Courage is not the absence of fear, but the ability to do our duty even when we are afraid. It is the choice to do the right thing in God's sight regardless of the consequences or personal costs. I know that every time I go onto the streets to hand out gospel tracts, I feel a certain amount of apprehension. I need to pray for courage to stand—and I have been doing this for 22 years! Others on our staff face similar struggles.

On the other hand, have you ever known people who act as though they are courageous when they are actually foolhardy? Their risk-taking is not so much an act of faith as it is recklessness. The difference is sometimes difficult to discern, but usually, time will tell. Risk is reckless if it proceeds from improper motivations such as pride or ambition. Foolhardiness sometimes disguises itself as faithfulness or courage, but unlike those godly qualities, it

chases after power and reputation and is quite concerned about "what people think of *me*."

What motivates genuine risk-taking in evangelism? In large part, it's knowing that those whom God called us to reach have far more to lose than we do. We may lose the good opinion of the world and even of loved ones who are part of the world's way of thinking. We may stand to lose much that makes us comfortable here and now, but our losses are temporary. We have the promise of everlasting life. Therefore, we can afford to take risks to reach out to those whose eternal destiny hangs in the balance. It is the same with courage. God doesn't promise to preserve us from painful or unpleasant experiences, but if we take a courageous stand for the gospel, He will meet our needs with divine resources beyond our imagination.



*Every Christian is called to be a hero.*

Another motivator is the precedent Y'shua set for us as the perfect example of courageous faith and risk-taking for God. He left the glory of Heaven to walk on this earth, to know hunger, to know rejection, to know pain. He risked it all, limiting Himself as He did, and He endured all the suffering and shame of the cross. Why? So that we might be forgiven of sin and made right with God. Now God calls us to follow His example. Doing so does not make us heroes. It just makes us loyal servants. Or could it be that's what a real hero is? If so, then every Christian is called to be a hero.

You don't have to be a missionary to have the kind of courageous faith that takes risks for God. Few of us will ever be martyrs, but in one sense we must all be martyrs each and every day of our lives. We must be willing to say with the Apostle Paul: "I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me" (Galatians 2:20). Whenever we really live our lives this way, we will find ourselves stepping out in courageous faith and taking risks for God.

**WE EXIST TO MAKE THE MESSIAHSHIP OF JESUS  
AN UNAVOIDABLE ISSUE TO OUR JEWISH PEOPLE WORLDWIDE.**

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# Message from Moishé

A dear friend who had been an overseas missionary sent me a personal prayer request. He wanted prayer for boldness—to witness to the people at his new job. Of course, I’m happy to pray for him, but if you are like my friend and you want boldness, let me tell you something about how to get it.

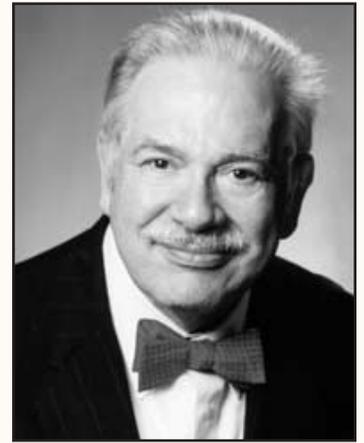
The boldness that was so evident in the early Jews for Jesus movement was born out of the sense that we had nothing to lose. We began as a volunteer movement with no reputation, no supporters and no particular friends—except each other.

Sometimes, the values of this present world creep into evangelism and we confuse evangelism with salesmanship. A salesman needs to be articulate, highly

credible and most of all, he has to be likable and engaging. A salesman has to be the kind of person who, in a casual encounter, makes you feel that you don’t want to disappoint him.

Don’t confuse salesmanship with evangelism. The prophets weren’t especially likable, nor were the apostles always articulate—they were simply witnesses. When you look at Calvary—Jesus’ Calvary and yours, where you had an eternal transaction—you need to know that you not only left behind all of your sins, but also all of your worldly aspirations and ambitions. The Apostle Paul said that he counted “. . . all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ” (Philippans 3:8).

If you think of yourself as leaving all status, all ambition at Calvary, then you have nothing in this world to lose. Boldness in witness comes from being of no reputation. It happens when even the slight possibility of winning a soul to Christ becomes the larger value than the esteem the world might give you.



## Editor's note:



Last month’s “Bits from the Branches” reported that Melanie Rose prayed with an electrician, Chris, to receive the Lord. She was thrilled because it was the first time in six years of working with Jews for Jesus that she had led someone to faith. What we forgot to mention, for those of you who do not know Melanie, is that she is not one of our front-line missionaries! She is an office worker, so she does not have the same opportunities for evangelism as others on our staff.





## SUKKOT: REGATHERING FROM EVERY TRIBE AND NATION



*Jennifer*

Bob and Mary laughed as their six-year-old, Jennifer, danced on the stage of the huge empty amphitheater at the University of Redlands. They saw vacant seats in that huge deserted arena, but Jen imagined crowds of people who had come from every country on earth. As she sang and danced, she felt she was telling the whole world of her joy. A tear of happiness rolled down Mary's cheek.

Bob and Mary both loved Jesus and wanted their children to grow up enjoying the abundant life that Christ had for them. At six, Jennifer prayed with an AWANA leader to ask Jesus into her life. She was delighted to tell people that one day she'd go to heaven to be with Jesus. Jen led a rather sheltered life—until high school. She chose to attend a school for the performing arts, where her worldview was assaulted by teachers as well as classmates. It seemed like everyone was questioning her values and boasting of “alternate lifestyles.” Jen felt inadequate and unable to defend her faith.

A subtle depression began to set in. “Who am I and what do I really believe?” she wondered. Jen began to blend in with the crowd at school. She even sought their acceptance. One of her new friends, Adam, was Jewish. Jen enjoyed long talks with him and learned much about Judaism and the Jewish people. “Jews seem to have such an ancient, yet lasting heritage. At least they know who they are,” she thought. “And if Jews don't believe in Jesus, and He was one of them, then why should I?” It seemed to make perfect sense. Jewish people didn't need Jesus. They had a rich and lasting heritage. But the question persisted, “Who is their God and what does He have to say to me if He exists?”

Even though Jen's life had drifted far from the Christian life she once knew, she still stayed in touch with her Christian friend, Julie. Julie's family had continued to pray for Bob, Mary and Jen. In the summer of 1994, they invited Jen to visit Seattle and stay with them.

“Jen, there's a Jewish group that's performing in Tacoma this Saturday. Let's go hear them,” Julie suggested.

“Cool, that sounds great!” Jen replied. “So who are they?”

“They're called The Liberated Wailing Wall and they're from a group called ‘Jews for Jesus.’”

“Jews for Jesus! Hey that's hypocritical. You can't be Jewish and be for Jesus! Jews don't believe in or need Jesus.”

Julie countered, “If Jesus is not the promised Jewish Messiah, then nobody should believe in Him, right?”

“Well, I guess.”

“But Jen, if He is the Messiah, then shouldn't the Jewish people embrace their own Messiah?”

“Well, that makes sense. But . . . how would you know if He was or wasn't?”

“Well, you'd find out in the Jewish Scriptures of course. Check this out.” Julie opened up the Bible and read Isaiah 53.

Jen's eyes were huge. She had questions.

“Why don't you just come and see The Liberated Wailing Wall tonight?” Julie insisted.

“Well, okay. This I've got to see.”

Jen was astounded by what she saw—five Jewish men and women singing Middle Eastern and European Jewish melodies in Hebrew and English. And all singing to Jesus! As she watched the drama and heard the music, she looked over and Julie was crying. Jen didn't know what to think. The music seemed to cut through the layers of hardness around her heart, reaching in to touch a place deep down she had long since forgotten.

The team leader at the time was Jonathan Bernd. He addressed the audience and asked if anyone found

themselves far away from God, though they had once asked Jesus to be their Messiah. At the invitation, Jen rededicated her life to serving and following Jesus as her Jewish Savior.

When the *Jews for Jesus Journal* came in the mail months later, she eagerly searched through the pages, looking over the stories and the smiling faces. She ran across an ad: "Volunteers wanted." "That's me! I want to be wanted." She sent an e-mail to the Los Angeles branch that read, "Here I am. Can I do anything?" I called up Jen and introduced myself. In the course of conversation I asked, "Can you sing?" "I love to sing!" And so we recruited Jen into the ranks of the Los Angeles Jews for Jesus Singers!

It was a hot October Sunday in San Bernardino County. Five Messianic congregations and a handful of mainline churches had gathered to celebrate the Feast of Tabernacles, or *Sukkot*, as it is called in Hebrew. Jim Rickhart, who had organized this convocation, was

welcoming people. "The book of Ezekiel says that one day, the nations of the earth, people from every land, every kingdom, every tongue will go up to Jerusalem on the Feast of Tabernacles and worship the God of Israel and His Messiah." As the music began, a procession descended the steps from all sides toward the platform as different people carried the flags of nearly every country imaginable. The Jews for Jesus Singers broke into the song, "Great and Wonderful."

Mary and Bob sat in the arena watching, singing and clapping. They had come to be "groupies for a day." But when the team reached the part of the song, ". . . All the nations will come to worship You, for Your glory will be revealed," a tear began to form in Mary's eye. She remembered the day that her six-year-old was there on that same stage singing of her joy to imaginary crowds. Now she was gazing at her grown daughter singing to a real audience about the love and new life she'd found in the Messiah of Israel.



*A note about pronunciation: There is more than one way to pronounce most of these words, depending on whether one is using Yiddish or Hebrew, and depending on the traditions where one grew up. The following pronunciations are the editor's choice.*

### **Rosh Hashanah begins sundown, September 10**

The name literally means "the head of the year." It is appropriate to send your Jewish friend a *Rosh Hashanah* (Jewish New Year) greeting card right up to Yom Kippur. The Bible refers to this holiday as *Yom Truah*, the day of sounding the trumpets or the day of alarm.

Words to know for Rosh Hashanah (russia **shuh-nah**):

The *shofar* (**show-far**) is the ram's horn "trumpet" that is sounded as part of the synagogue services on this holiday.

The *Akeda* (**ah-kay-da**) refers to the binding of Isaac by his father, Abraham (Genesis 22:1-18). This portion of Scripture is traditionally read on Rosh Hashanah.

*L'shana tovah* (**la-shun-ah-toe-vah**) is the traditional Rosh Hashanah greeting. It means "have a good year."

### **Yom Kippur begins sundown, September 19**

The name means "the Day of Atonement." This is the most solemn of all the days on the Jewish calendar, so it is not appropriate to wish your friend a "happy Yom Kippur." The two holidays, Rosh Hashanah and Yom Kippur, are referred to collectively as the High Holy Days, or the High Holidays.

Words to know for Yom Kippur (yohm ki-**poor**):

The *Days of Awe* refer to the ten days between Rosh Hashanah and Yom Kippur. It is to be a time of reflection leading up to the Day of Atonement.

*Kol Nidre* (**kole-nid-ray**) literally means "all vows." It is the name of an ancient prayer that is traditionally chanted on Yom Kippur Eve. Thus the synagogue service that night is called the *Kul Nidre* service.

### **Sukkot begins sundown, September 24**

*Sukkot* means "booths," or "tabernacles," and this week-long holiday is also known as the Feast of Tabernacles (or Booths). It is a joyous harvest festival.

Words to know for Sukkot (sue-**coat**):

*Sukkah* (**sook-ah**, with the "oo" pronounced as in "took") is the singular of *sukkot*, so it means "tabernacle" or "booth." It is a traditional lean-to built to remind us of God's presence with us when we wandered in the desert for 40 years.

*Lulav* (**loo-lahv**) is a combination of branches from three different trees. It is waved as part of the Sukkot services.

*Etrog* (**et-rog**) is a citrus fruit which is held and waved along with the *lulav*.

# Introducing "Christ in the Feast of Tabernacles"!

Many of you have expressed appreciation for our "Christ in the Passover" presentation and maybe that's how you first heard about Jews for Jesus—through a presentation at your church. Well, right now, our missionaries are bringing a brand new presentation called "Christ in the Feast of Tabernacles."

This presentation aims to enrich the church's understanding of the gospel by going back to the Jewish roots of the Christian faith. We explain how the Feast of Tabernacles (Sukkot) is a vibrant part of Jewish life today, as well as how the holiday offers a wealth of meaning for Christians who value their Old Testament heritage.

This sermon demonstration uses a variety of visual aids to show the rich history of the feast and its attendant traditions.

The Jews for Jesus speaker sets up an actual *sukkah* or ceremonial booth and invites congregants to help adorn the booth with harvest fruits and foliage as part of the demonstration. The speaker transports you to Jerusalem in Jesus' day and sets the stage for His claims to be the Light of the World and the Living Water.



You will see ceremonies such as the ancient water pouring ritual, the waving of the *lulav* and the hanging of fruit in the temporary shelter. Because of the visual nature of this program, we hope parents will bring their children, ages seven and up.

Jesus not only celebrated the Feast of Tabernacles, He used it as the occasion to reveal His nature and His mission. Christians who want to better understand the Jewish life that Jesus lived on this earth will feel they know Him even more intimately as they learn about the rituals He and His disciples observed.

While one purpose of "Christ in the Feast of Tabernacles" is to provide a rich experience for Christians, the presentation also addresses questions that seekers may have about the Jewishness of Jesus and its implications for them. Like many of the Jewish holidays, the Feast of Tabernacles shows how consistent the God of Israel is in His desire to have a real and personal relationship with those who are looking for Him.

"Christ in the Feast of Tabernacles" includes a clear and sensitive presentation of the gospel and it is most appropriate to invite seekers to this program. This would be a great opportunity for you to invite not only Jewish friends, but unbelievers from any and all backgrounds, to come to your church.

It may be too late for us to bring this presentation to your church this fall, but if you are a pastor or think your pastor might be interested for next year, please contact Jews for Jesus now. Ask for our Department of Mobile Evangelism:

60 Haight Street, San Francisco, CA 94102  
Phone: (415) 864-2600  
Fax: (415) 552-6914

**Prayer Prompters**

**Please pray for:**

- our staff to continually trust God so that we will always have the courage to take risks for Him (pp. 1-2)
- fruitful outreach at university campuses (p. 7)
- God to reach out and touch Adam and others like him with the gospel truth, that they may be able to minister God's Word in the pulpit (p. 7)
- many unbelievers to attend our "Christ in the Feast of Tabernacles" presentations this fall (p. 6)
- salvation for Harriet in New York City, Svi in Johannesburg and Michael in Capetown (p. 8)
- grace and strength for new Jewish believers Shalvah in Israel (p. 7), Nathan and Lee in Los Angeles (p. 8) and Maya in Kharkov (p. 8)

# Clouds Without Rain



I was handing out gospel tracts near Northwestern University in Evanston, Illinois. The sultry, still weather of the first weeks of school were behind us. It was a brisk fall day and the leaves were flying past me, their warm hues reminding me that the days of warm weather had also flown by.

I offered a student one of our gospel tracts as he walked by.

He stopped and replied, “No thank you, I don’t need that. I’m a seminary student.” I was puzzled that a future minister would decline to receive a gospel tract, but I thought maybe we could “talk shop” a little. He told me his name was Adam and I told him, “We’ve found that a good conversation opener for street ministry is the question, ‘Who do you think Jesus is?’” Adam’s reply shocked me: “I don’t know who Jesus is and I don’t see that it matters much.”

I asked Adam why he was in seminary and he replied that he wanted to become a minister. “And what will your message be?” I asked, to which he responded, “I haven’t determined that yet.” The street light changed to green and Adam continued on his way. There weren’t many clouds in the sky on that windy fall day but as I pondered this encounter I felt my own demeanor begin to cloud.

I find it confusing and upsetting to think about someone giving his life for the Church when he doesn’t know her head, the Messiah Jesus. Certainly no church service is more exciting than the One we come to worship, and if we pay no attention to Him, what is the point?

Apparently, Adam was the kind of person referred to in Jude 1:12. people who are “religious” for their own purposes and desires, people who are like clouds without rain. Yes, on a beautiful, windy, fall day there

were no clouds in the sky, yet I had seen a cloud without rain. He was walking down the street, preparing to enter the pulpit. What a desert the church that calls him will be.

As sobering as it is to meet future ministers who are not Christians, it is a reminder to those of us who do know Christ. We, too, can become like clouds without rain if we are not careful. Certainly we know who Jesus is, we know what we believe. But what are we, if we stop telling people about Jesus, both in word and deed? A Christian who does not communicate the love of Christ is an empty cloud, a promising appearance that holds no true refreshment for those who are spiritually thirsty. May God help us never to become like clouds without rain!

—Lyn Bond, missionary  
Chicago

## Happenings in Israel

It was our first evangelistic effort at Tel Aviv University (TAU). Moshe, Kate and a new Jewish believer named Amit were doing a “survey sortie” at TAU. (Instead of handing out tracts, they approached people with an organized set of questions.)

Moshe stopped one young man to ask if he would participate in the survey and the conversation quickly revealed that this young man, Shalvah, was very open to the gospel. Shalvah is a Russian Jew, an immigrant who speaks Hebrew fluently.

After a few minutes of witness, Moshe prayed with Shalvah to receive salvation in Jesus. Moshe says,

“He was the first fruit since I moved back to Israel, hallelujah!”

During their first follow-up visit, Moshe discovered that Shalvah had known about Y’shua (Jesus) from the Jehovah’s Witnesses. Although that accounted for some of his openness, it also meant that he was struggling with the issue of Y’shua’s deity. As Moshe explained the importance of realizing that Jesus is not only the Son of God, but actually God incarnate, he felt that Shalvah was able to accept this truth. Moshe also spoke to Shalvah’s mother about Jesus.

Please pray for Moshe as he disciples Shalvah, and also for Shalvah’s mother to be saved.

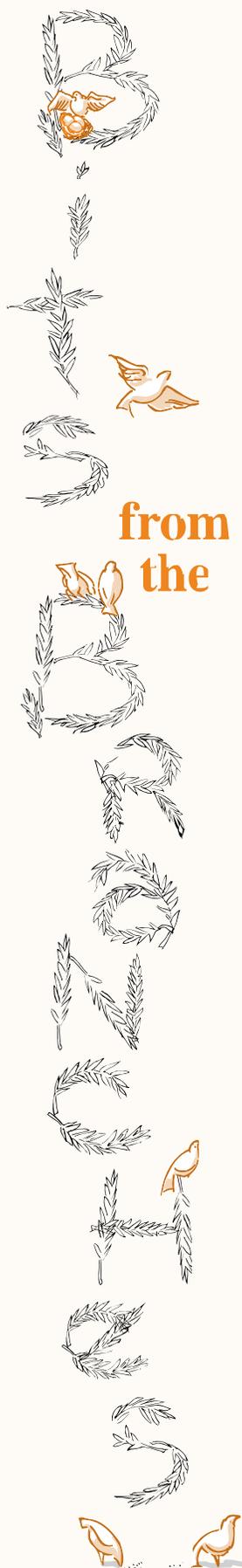
*It is exciting for us to have the wherewithal to do campus evangelism in Israel! Please be praying for all of our branches, particularly this month, as September is traditionally a time for us to focus on reaching out to students.*

Stan Meyer reports from **Los Angeles**, “Nathan S. contacted us looking for a ‘religion’ that would help him make sense of life. We met and I told him the gospel, but Nathan didn’t think he was a sinner. ‘I don’t feel guilty,’ he insisted. When he returned to his car, Nathan had a parking ticket. His response? ‘I didn’t do anything wrong—I didn’t see that “Residential Permit Only” sign.’ Later, Nathan told me that he called to request that his ticket be dismissed. But the city official gave him the classic line: ‘Ignorance is no excuse for breaking the law!’ Nathan had to pay the penalty, and his experience gave me an excellent opportunity to explain that there is a penalty for sin—whether or not we feel guilty. ‘That makes sense,’ Nathan agreed, and he prayed to receive Jesus as his Savior! The price of that parking ticket was well spent, praise the Lord!”

Also from **Los Angeles**, Josh Sofaer reports, “A Christian named Virginia called our office asking for help witnessing to Lee, a Jewish woman in a nursing home. Since I was preparing to leave for our Camp Gilgal the following morning, I visited Lee that same day. She was extremely open; Virginia had done a good job and basically sent me to pick the ripe fruit. Lee prayed to receive Jesus as her Messiah! Ironically, I had just finished a sortie (tract passing expedition) at the local farmers’ market—what a fruitful day!”

From **Israel**, Kate A. reports, “We met a couple at a weekly street fair and began to witness to them. The man told us that they didn’t speak Hebrew, so we spoke to them in English. Turned out, they were from New York. When we told them that we believe in Y’shua as the Messiah the man exclaimed, ‘You guys are from Jews for Jesus aren’t you?!’ Way to go New York!”

Galia Bogomolova reports from **Dnepropetrovsk**, “One of our volunteers, Larissa R., was beaten by the opposition during a recent sortie. Though perplexed, she was not afraid. In fact, she went back to hand out broadsides the next day—500 in all. One Jewish person even came to faith! God turned Larissa’s suffering to joy!”



From **Kharkov**, Misha Vaishengolz reports, “It was 9 o’clock at night and my drop-in visits weren’t going well. Tired and discouraged after having a door literally slammed in my face, I decided to try one more. I visited Maya B. who welcomed me into her home. She had been receiving our literature and had already read the New Testament! She asked how she could receive forgiveness from the Lord and prayed with me to receive Him!”

From **New York**, Kina Forman reports, “I left many messages for Harriet S., but she never returned my calls—until recently. Unknown to us, she had been wondering whether or not Jesus was the Messiah. So when she found a note with our branch’s phone number at the bottom of her paper piles, she decided that God was giving her a ‘sign’ to call us. When we met, Harriet told me, ‘I really do believe that Jesus died for my sins.’ She still has a few more questions, but seems close to accepting the Lord.”

Elijah Gould in **Johannesburg** reports, “I began meeting with Svi, an Israeli who has lived and worked in South Africa, for many years. He longs to have a relationship with God but is concerned that Jesus may be a false prophet. I know that as Svi studies the Bible, he will find that Jesus is exactly who He claimed to be. Please pray for Svi as he reads the Hebrew New Testament.”

Also from **Johannesburg**, Lev Leigh reports, “Occasionally I minister in Cape Town, which enables me to meet with people like Michael, a Jewish seeker. As we spoke, Michael seemed to grasp the biblical concept of sin. However, he suggested that humanity must redeem itself, through good deeds, repentance, etc. I told him, ‘Only Jesus lived a perfectly righteous life; that’s why we can only be redeemed through His sacrificial death which takes away the punishment we deserve.’ He was very attentive. I gave him a copy of our *Y’shua* book (which explains some basic messianic prophecies) and telephoned him when I returned to Johannesburg. To my delight, he was reading his Bible and was quite willing to have me call again. Please pray that the Lord will reveal Himself to Michael soon.”