

# JEWES F✪R JESUS®

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## Who is the Shammash? *by David Brickner, Executive Director*

**S**hammash is a Hebrew word that means servant. In the Jewish community, shammash (also spelled “shammash”) commonly refers to the sexton—the person who manages the synagogue facilities and keeps things running smoothly. In the Middle Ages the term referenced a more prestigious position. The shammash helped to conduct prayer, lead the worship services and even carry out and enforce the judgments of the Jewish community leadership.

Shammash also refers to the ninth candle on the *hanukkiyah*; that is the candelabrum that is used to commemorate and celebrate the eight nights of Hanukkah (this year, December 8 to 16). The shammash is the first candle to be lit each of the eight nights of the festival, and it is used to light all the other candles.

So the shammash is more than just a candle; it is the servant light by which all the other candles of Hanukkah receive their light. Because of this, its meaning is transcendent, provoking reflection on the beauty of its light and the meaning of its purpose. That meaning points beyond the simple candle to a special person.

The shammash usually holds a special position on the candelabrum. On some *hanukkiot* (plural of *hanukkiyah*), it is raised slightly above the other candles. On others, it is placed below the row of eight, which is the look I prefer. After all, the position of a servant



*This month our missionaries are handing out tracts in places like Macy’s in New York, Harrod’s of London (pictured here) and at Hamashbir in downtown Jerusalem.*

ought to be subservient. And that is where things can get interesting.

Just as the shammash in the synagogue was understood at one time to occupy a more prominent role, so the shammash of Hanukkah can be seen to have greater spiritual significance, made even more profound as we consider the relationship between Hanukkah and Christmas.

Contrary to the lowly or demeaning place servants occupy in many cultures, God elevated the role of servant, and one servant in particular. Scriptures reveal the surpassing significance and prominence of the “servant of the

Lord.” The image of the shammash points directly to this biblical concept. Who is this shammash; who is this “servant of the Lord?”

First, the “servant of the Lord” is a special designation that confirms a unique relationship with God. God refers to people like Job, Abraham, Moses, Joshua and David as “My servant.” This title indicates a certain intimacy God had with these people, as well as a special calling He had placed on their lives. In today’s culture we don’t often think of the role of servant as a position to aspire to, but to be “the servant of the Lord” in Bible times was a great honor and a high calling.

(continued from page 1)

Second, God uses the term “the servant of the Lord” to refer to the nation of Israel, making numerous references to them as “Jacob my servant” or “Israel my servant.” This doesn’t mean that every Jewish person had the same intimate relationship with God that Abraham and Moses and David enjoyed. It does mean that Israel was an elect nation; God had chosen Israel as a people through whom He would accomplish His purposes, regardless of how the individual members of the nation were disposed towards the Lord.

That Israel was and is an elect people and God’s servant was no guarantee that all the people of Israel would serve Him, nor that they would all be in a personal relationship with Him. This is especially important for Christians to understand as we think about the Jewish people today, and each individual’s continuing need for God and for His salvation.

Third, the term servant is used in the Scriptures prophetically to refer to the coming Messiah. For example, the psalmist refers to “My servant David” in Psalm 89, not speaking of David himself, since the Psalm was written after his death, but of David’s greater Son whom God had promised would sit on the throne of Israel forever. This mention of David is none other than a direct reference to the Messiah who was to come. In the same way, Isaiah speaks not only of God’s servant Israel, but also of Israel’s greater Son, the Messiah.

It was through this “servant” that God promised to “raise up the tribes of Jacob, and to restore the preserved ones [some translations say ‘elect’] of Israel; I will also give You as a light to

the Gentiles that you should be My salvation to the ends of the earth” (Isaiah 49:6). That is a tall order indeed. But the shamash of our hanukkiyah reminds us of this promise concerning the Messiah. He would be a light to the nations and God’s salvation for all people.

In fact, Jewish people are instructed to place our hanukkiot prominently in the windows of our homes, visible to all as a sign of our continued faith in the coming of the Messiah. That is why it is so significant in the Gospel accounts that the angel of the Lord instructed Joseph to name the child Jesus or Y’shua, which means “God’s salvation” (Matthew 1:21). That is why Simeon exclaimed, when he first saw the baby Jesus, that He was indeed, “A light to *bring* revelation to the Gentiles, and the glory of Your people Israel” (Luke 2:32).

Jesus is the servant who was brought low in order that He might become lifted up for all to see. He is the one through whom God’s light would be kindled in the hearts of so many people all around the world. Jesus is God’s shamash, and because He is, so are we. Y’shua told His disciples, “You are the light of the world” (Matthew 5:14). What do you think that means for us who would follow Him?

The apostle Paul understood this great truth. He explained his calling as apostle to the Gentiles as a direct fulfillment of Isaiah’s prophecy, quoting, “For so the Lord has commanded us: ‘I have set you as a light to the Gentiles, that you should be for salvation to the ends of the earth’” (Acts 13:47).

How stunning that Paul would identify his entire ministry as part of the fulfillment of the prophecy of Isaiah 49—but that is exactly his meaning here. Paul is saying, “I am the shamash, too!” Might we be so bold?

I gain incredible inspiration from the apostle’s application of this Scripture. I see in it a direct reference to our ministry in Jews for Jesus. We too are the shamash of God.

This month our missionaries are out and about sharing the good news of the Messiah with Jews and Gentiles all around the world. We are handing out tracts in places like Macy’s in New York, Harrod’s of London and at Hamashbir in downtown Jerusalem.

We are inviting people to become reconciled to God through faith in His servant Jesus. Is there a higher calling in life? I think not. But the wonder of it all is that if you know Jesus, He invites you to become His shamash, too. I don’t know what your season of life will entail; where you will travel, with whom you will speak and how you will spend this last month of the year 2012. It seems to me that if we understand the meaning of this special season, we will without a doubt understand a special role for ourselves this holy season. We are the light of the world. We too are called to be God’s shamash. ✨



#### ONLINE EXTRAS

For more about Hanukkah, go to: [j4j.co/hanuk](http://j4j.co/hanuk). From our archives, you might also like [j4j.co/shamash](http://j4j.co/shamash) and [j4j.co/reflect](http://j4j.co/reflect)



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



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# HANUKKAH QUIZ

**1. Why are there so many ways to spell this holiday (Chanukah, Hanukkah, Hannuka, and that's just for starters)?**

**a.** When the Temple was destroyed, all the genealogical records were lost, so each tribe of Israel chose a way to spell the holiday; that way, generations later, the different tribes of Israel would be able to identify other members according to how they spelled this holiday.

**b.** There is only one correct way to spell this holiday so you can tell who's really smart by how they spell it.

**c.** There is no one correct way to write the word in English because Hanukkah is a Hebrew word. It can be transliterated (put into English letters meant to sound like the Hebrew word) in a variety of ways.



**2. Why do we eat foods fried in oil as part of our Hanukkah tradition?**

**a.** The slipperiness of the oil reminds us even when we face mighty enemies, if they try to make us worship idols, they will always slip and fall.

**b.** We honor the memory of the Maccabees (the small band of Jewish fighters that God used to win the war with the Syrian tyrant, Antiochus



Epiphanes) by eating at McDonald's. A little-known Jewish fact is that the McDonalds who started the restaurant changed their name and are actually descendants of the Maccabees.

**c.** Tradition tells us that when the war with the Syrian armies was won, there was only enough consecrated oil to burn in the Temple candelabrum for one day. God miraculously enabled the oil to burn for eight days (the amount of time it took to procure more oil), so the Temple could be consecrated without having to wait.

**3. What is Hanukkah gelt?**

**a.** It's a type of horse that the Maccabees rode, to remind us of the battle and how God used the few to overcome the many.

**b.** It's a transliteration of the Hebrew word for "guilt," so that we remember the terrible guilt of Antiochus Epiphanes in setting himself up as a god to be worshiped.

**c.** It is a chocolate coin wrapped in gold, silver or blue foil; it is used in the traditional Hanukkah game known as "dreydl" (also spelled "dreidel").



Answers: If you answered "c" on all of them, you are correct.

## Did You Know?

If you would like to know more about any of the staff members you read about in our newsletter, check out our staff pages at: [j4j.co/missionaries](http://j4j.co/missionaries)

# prayer PROMPTERS

**Please pray for:**



all of us to have servant hearts as we share the light of Messiah with others (pp. 1–2)



those who are facing the first holiday season after the loss of a loved one, and particularly for the Moskowitz family (pp. 4–5)



for Melissa Moskowitz's continuing ministry with us (p. 5)



"Operation Light of the World" outreaches now taking place in our branches throughout Russia and Ukraine (p. 6)



plans for our next Behold Your God Israel campaign



Camp Gilgal Wonderful Winter Weekends to strengthen the faith of the youth who will come



wisdom for our senior staff in investing in the next generation of Jews for Jesus



salvation for Rosa (p. 8)



grace and strength for new believers Rami, Rosanna, and Yefim, and a good congregation for Rosanna and her mother Alexandra (p. 8)



God's work in the lives of our contacts within an ultra-Orthodox community in Israel; especially for two that have confessed faith; one is now declining to meet with us while the other still wants to meet and be baptized, but is a secret believer (p. 8)



# Remembering Jhan Moskowitz 1948-2012



In the early 1970s, Jews for Jesus Founder Moishe Rosen was blessed to invest in a core group of very special people. These

this stuff to the wrong address.” Our synagogue was just down the street and it seemed obvious to me that it was our lawn, not theirs, that should house the King of Israel.

men and women were fully committed to making the Messiahship of Jesus an unavoidable issue to our Jewish people—even before our ministry was officially up and running. These were the cofounders of Jews for Jesus, and Jhan Moskowitz was among them.

Jhan was one of the most colorful, excitable and exciting people you could ever hope to meet. His flair for drama was not limited to the parabolic preaching he did on the streets, or even to his leadership of the New Jerusalem Players, a mobile evangelistic drama team he helped found, then led for many years.

Pretty much any conversation with Jhan was a total experience. The intensity of his eyes, his gestures, his voice—he definitely had a way of getting and keeping people’s attention.

Of course, Jhan was not raised as a Jew for Jesus. The son of Holocaust survivors, he was taught that Jesus was definitely not for Jews. One of his favorite stories about growing up in this mindset seems especially appropriate this month:



Right: Jhan (right) performing drama in San Francisco in the early '70s



Right across the street from my father’s tailor shop was one of the largest churches I had ever seen (though in later years it turned out to be not nearly as big as I remembered it). One December, as I was walking to my father’s store, I saw a most unusual sight.

There on the lawn of the Catholic church stood three life-sized statues of turbaned men, each carrying a box. Several life-sized cow and goat statues “grazed” nearby. But the focal point was a small shed, wherein two more life-sized figures, obviously a mother and father, sat next to a wooden box filled with hay. Lying on top of the hay was a baby doll. Above this entire scene was a wooden sign that even a seven-year-old could read: “Born Is the King of Israel.”

I stopped dead in my tracks.

I might not have known much, but I did know that we (Jews) were “Israel” and they (Gentiles), who attended that church, were not. All I could think was, “The delivery people brought

I duly ran to my father’s shop as fast as my legs could carry me and yelled, “Daddy, Daddy! Somebody made a big mistake. OUR king is on THEIR lawn!” In a rush of words and emotions, I explained what I had seen. My father smiled and assured me that there had been no mistake, and that the baby in the manger did not belong in front of the synagogue. *That* king, he said, was *not our* king. From then on, I always wondered about this strange, strange baby whom Gentiles revered as the King of Israel while we Jews did not.

When Jhan finally came to recognize Jesus as Israel’s Messiah and King, he just had to tell everyone. His flair for drama was put to good use as he put Jesus front and center on the stage of his life.



For the last six years Jhan served as our North American director. He was “jazzed for Jesus”\* and we know that he still is, even more so as he is in the presence of his Lord.

For more about Jhan, his writings, teachings on mp3 and more, go to: [j4j.co/morejhan](http://j4j.co/morejhan)

*It is impossible to remember Jhan without acknowledging and appreciating his wife, Melissa—not only as his wonderful life and ministry partner, but also as a missionary in her own right.*

**Melissa Moskowitz** has been a part of Jews for Jesus since 1975. Like Jhan, she was born and raised in the Bronx, though they did not meet until their twenties. Throughout her 36 years of service with the ministry Melissa has used her gifting in youth work, publications, photography—and for the past 13 years in young adult ministry. Melissa has been one of the leaders of Jews for Jesus’ “Massah” program in Israel the past three years.



Melissa is really the Jews for Jesus East Coast Queen of Hospitality—much of her ministry flows from the sense of community and comfort that she has created in her home. Over the years, she and Jhan have opened their home for Friday night Shabbat dinners and often have hosted two dozen or more Jewish believers and seekers. She continues to hold Shabbat fellowships for young adult students and professionals, as well as other events that include food, fellowship and the Word.

With the holidays coming up, we thought this would be a great time to share with you some of Melissa’s thoughts on hospitality.

What is true hospitality? It is extending oneself and one’s home to welcome friends and strangers. It is extending the love of God in a practical and compassionate way. In Jewish life, hospitality is regarded as a sacred obligation.

In some corners of the Jewish community, students are still seen as the objects of hospitality. How much more should we, as Jews who know the Messiah, extend ourselves to young people?

It is easy to do well to those who can return the favor. It is another thing to invite in the struggling student who lives in a cramped dorm room; the widow [or widower] neighbor who lives on a small pension; a new family on the block; a visitor to our congregation. There is no assurance that your generosity will be returned, but that is the point: hospitality is a view outward, not inward.

Nor is hospitality always convenient. [For example,] Shabbat dinner comes at the end of the week when we are the most tired (possibly cranky), and the least likely to want to prepare a multi-course dinner and be stuck with a stained tablecloth afterwards. So, [to paraphrase] the proverb . . . better a one-course meal of vegetables, than a houseful of feasting with strife. A simple meal served with gracious hospitality is more satisfying than the most sumptuous and perfectly-presented fare.

Food plays such a significant role in Jewish life and customs that the word “food” itself is mentioned 256 times in the Hebrew Scriptures and 306 times in the New Testament! [As] believers in Jesus, we are encouraged that “. . . whether you eat or drink, or



Weekly Shabbat meal at the Moskowitz’s

whatever you do, do all to the glory of God” (1 Corinthians 10:31). Therefore, the eating of food becomes an occasion for us to recognize our Savior and share His goodness with others so they recognize Him, too, through the “altar” of our household table.

\*Jazzed for Jesus is also the title of Jhan’s and Melissa’s testimony booklet, offered on our website at [j4j.co/jazzednl](http://j4j.co/jazzednl)

# Operation Light of the World

*In Russia and Ukraine, our staff has a name for their annual Hanukkah outreach: “Operation Light of the World.” Your newsletter was mailed before this year’s outreach began, but here are a few highlights from last year to help you pray for the work that is going on there this month.*

From **Moscow**, Olga Ammosova reported: “This year, 112 people came to our Hanukkah holiday Shabbat meeting, including twenty first-time visitors, ten of them as yet unbelieving Jews. It was a wonderful service with lots of music, dancing, children’s



ministry, history, holiday traditions and, of course, the sermon. But most important, three Jewish people and two Gentiles professed faith in Jesus for the first time at the Shabbat meeting. Hallelujah!”

From **Odessa**, Igor Barbanel reported: “On December 21, wet snow fell as Valentina and I were making drop-in visits; we prayed that God would protect us and send us to interested Jewish people. We rang the bell of the first apartment we needed and an elderly man opened the door. We introduced ourselves, and Naum invited us in.

“I shared the good news with him. He believed that Y’shua was a real historical figure. He read the Bible, but had doubts that Y’shua rose from the dead. But he said that as he has continued to read the Bible as well as historical and theological sources about Y’shua, he was beginning to believe that He rose from the dead.

“Naum’s wife, Lidia, listened with interest. I asked them both, ‘Do you consider yourself sinners?’ They said yes. I asked if they believed that Jesus is the promised Messiah of Israel who died for the sins of all people and particularly for their sins. They confirmed that. I read Romans 10:9–10 and invited them to receive Y’shua through a prayer of repentance. After the prayer, I saw gladness and hope in their faces. Valentina and I were glad also. God answered our prayers and brought salvation to a Jewish couple on the Jewish Festival of Light.”



Olga Vasserman reported: “Hanukkah is still a time of miracles. Volunteer Lina (wife of our missionary Gena) and I did drop-in visits together. For one of the addresses, we could not find the building and asked a pedestrian for directions. The woman explained how to get there. We thanked her and went on our way. When we arrived at the residence in that building, we rang the doorbell, and the same woman who had given us directions answered the door! She invited us in and was quite open; we had a good visit with Victoria, who is Jewish. Please pray for her salvation.”

From **Kharkov**, Alek reported: “While making drop-in visits I

couldn’t find the apartment I needed, because none of the doors had numbers. I wandered from one floor to another, trying to understand the numbering system. Completely confused, I prayed and decided to ring a random apartment. I hoped they would tell me where the apartment I wanted was, but it turned out that I rang the very apartment I needed! An Orthodox Jewish man named Anatoly opened the door. I explained the gospel to him. I believe the seed was sown.

“While going door-to-door, we often face problems entering the apartment complex as there are usually locked doors or gates. Our volunteer Pavel and I went door-to-door to visit Jewish people who had given us their contact info. We prayed for the Lord to open the entrance doors for us, and the Jewish hearts for Y’shua. When we came to one building, the outer door literally opened in front of us. We entered the building, found the apartment we needed, and rang the doorbell. A Jewish man named Alexander was there as if waiting for us. He was very glad to see us; it was clear that the Lord had prepared his heart. When I had called him on the phone before, he was too busy to talk and showed no interest in Y’shua. However, during this visit he listened gladly to the gospel and agreed on further visits to talk about the Messiahship of Y’shua.”

*Please pray for those mentioned above (Naum and Lidia, Victoria, Anatoly and Alexander) and please pray for our missionaries who even now are out and about in the snow trying to share the gospel with those who will receive it.*



# To Celebrate or Not to Celebrate by Ceil Rosen

This past summer, in reading Revelation 2, I came across mention of the Nicolaitans. Of course I had seen the word before, but this time I looked it up on Google. I discovered it refers to people in the early church who combined pagan practices of worship with Christian worship, something that God says He hates. This got me thinking about an issue among some Christians who view Christmas and Easter as pagan holidays.

I started on my journey toward Christian faith by listening to Christmas carols. Years later, I was further influenced about the reality of Jesus by accounts of the crucifixion and resurrection—excerpts from *The Greatest Story Ever Told*—that the *Denver Post* printed during one Easter season.

The first winter after my husband and I came to faith, we celebrated Christmas. We felt a joyful unity with others who were commemorating Jesus’ birth. For the first time, I fully understood and enjoyed WHO the Christmas carols were all about. We even put up some small decorations, though they were secondary. We figured our family and friends were upset with us anyhow for believing, so we might as well enjoy the “fun” part along with the deeper celebration. It never occurred to us to question why December 25 had been chosen, or whether it was the “correct” day.

Anyway, reading Revelation, I got to thinking: Are we wrong to celebrate Christmas and Easter, which occur on dates once set apart for pagan rituals? Not only that, but in our modern culture the holidays have been twisted beyond recognition by hedonism and commercialism.

As I thought about it and remembered what the holidays meant to me long before I knew what a Nicolaitan was, I knew I would continue to enjoy these holidays for their original

intent. They tell of Jesus’ birth, crucifixion and resurrection—important doctrines of my faith. While they may be celebrated at certain times when pagan festivals were once observed, the celebrations I know have not combined pagan with sacred. If anything, they have replaced pagan ritual with sacred commemoration! To commemorate a supernatural event as a reminder and a teaching tool is an important step toward bringing unbelievers to faith and believers to greater faith.

As my husband and I raised our children, faith was foremost, holiday ritual secondary. Yet the holidays were tools for reinforcing the faith we were trying to instill, so at our house we celebrated both Jewish and Christian holidays. We celebrated to teach our children that God is the God of Abraham, Isaac and Jacob, that He redeemed our Jewish people at Passover, and later sent the Messiah to redeem everyone, Jews and Gentiles, from sin. With the celebrations came a certain amount of secular or at least extra-biblical practices, such as candle lighting, gifts, special foods, etc., but we never saw any of that as an obstacle to the true meaning of the holidays. (We did, however, draw the line at Santa Claus, because he seemed to be taking the place of Jesus, the true Reason for Christmas.)

I don’t know why some in the early church combined pagan practices with Christian worship. Maybe they were unwilling to discard old traditions, or maybe they were filling in the absence of Christian tradition with familiar practices. Since I have never researched the subject, this is purely conjecture. I only know that these holidays are not pagan holidays to me. They are wonderful reminders of God’s grace in sending us the Savior.

*Ceil Rosen, wife of Moishe Rosen, edited our newsletter for many years. She continues to take an active interest in Jews for Jesus.*

*(continued from page 5)*

One Jewish custom that elevates the commonplace to something higher is that of salting our food. Traditionally, the Torah tells us to salt our offerings for two reasons: 1) to offer a completed offering and 2) to symbolize that our offerings help preserve our relationship with God. Since our table is like the altar, keeping salt on the table echoes the Torah commandment. But even more so, when we share our table with friends and also with the needy, our heart reflects the spirit of our offering and we share our food as people who are “the salt of the earth” (Matthew 5:13a).



## ONLINE EXTRAS

Melissa’s thoughts on hospitality were excerpted from two articles she wrote for our *Havurah* publication. You can read them here: [j4j.co/mmfeed](http://j4j.co/mmfeed) and here: [j4j.co/mmeat](http://j4j.co/mmeat)

You can read more about Melissa and see some of her other articles here: [j4j.co/mmabout](http://j4j.co/mmabout)

Also, if you love to cook the way Melissa loves to cook, you might want to check out her cookbook here: [j4j.co/cookbook](http://j4j.co/cookbook)

## Los Angeles

Ofer Levy reports: “Rami moved to L.A. from Israel about four years ago. I met him while at the auto mechanic and briefly shared the gospel. When we met several weeks later, I learned that Rami is a musician about my age, and since I used to play music in Israel, we were truly able to relate. I described to him the change that occurred in my life upon coming to faith in Y’shua.

“We opened the Scriptures together, beginning with the fall of Adam and the promise of a Redeemer who would come through the seed of a woman (Genesis 3:15). As we studied Isaiah 53, Rami interacted with each verse of the prophecy. He then shared his conviction that Y’shua is indeed Israel’s Messiah. He recognized that Y’shua died for him personally, rose from the dead, and is coming again in glory. It was a long and exciting meeting, and I thank God for Rami’s salvation. The next day I gave him a copy of the Scriptures and shared more with him from the Word of God. Please pray for Rami’s growth in the Lord as we continue to meet.”

## Germany

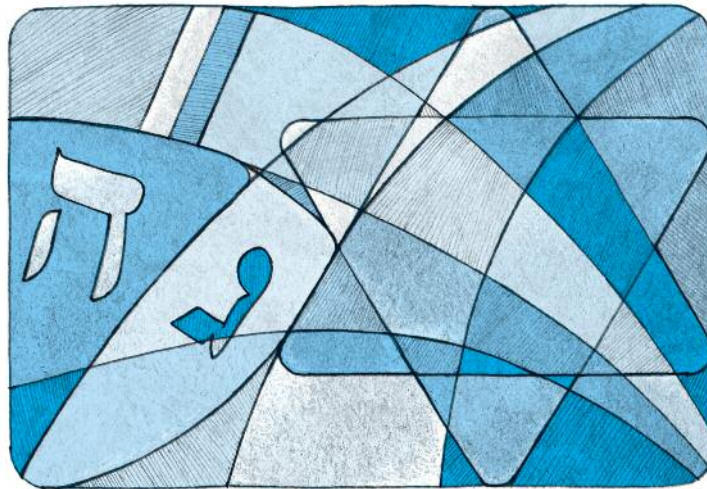
Dina Markova reports: “I met Alexandra back in Odessa, when she attended our Jews for Jesus services. There, she confessed Y’shua as her Lord and Messiah. However, she moved to Germany a long time ago. We recently met once again and I was able to talk with her daughter, Rosanna, who is now an adult. Rosanna has heard that Y’shua is Messiah since she was a girl, but had not yet taken the opportunity to reconcile with the Lord personally.

She and I talked in detail and she willingly took that step of faith to receive Y’shua as her Lord and Savior. Then it became clear that Alexandra had not yet joined a congregation of believers. I encouraged her to do so; please pray for God to bring Alexandra and Rosanna to a good congregation where they will be able to grow in faith.”

Please remember Dan in your prayers and ask the Lord to relentlessly pursue him, like He relentlessly pursued me about fourteen years ago.

“I am so thankful that Eli’s\* faith is still intact, even though he remains a secret believer in his ultra-Orthodox community. We still hope to arrange for him to be baptized some time this year.”

# Bits from the



# BRANCHES

## Dnepropetrovsk

Volunteer Larissa K. reports: “As I did visits with Jews for Jesus, I became zealous about preaching the gospel to my Jewish school teacher, Rosa. But I could not find out her address—neither from the information bureau, nor from classmates. I began to pray and ask God for an encounter with her. God didn’t delay with His answer! As we were doing drop-in visits, we sat to rest in a street cafe. Then my teacher Rosa sat down at our table; isn’t it a miracle? She listened to the gospel from us and agreed to

receive free literature; also, she invited us to visit her. Please pray for Rosa also to open her heart to God and receive salvation of her soul.

“While I was handing out broadsides, a man stopped near me and scrutinized our tract closely. His name was Yefim. He was Jewish and he said that he’d heard about Y’shua, but thought He was the god of Gentiles. I shared the gospel with him and Yefim agreed to receive our literature. He gave me his contact, but still stood looking at our tract. Finally, I offered him to receive Jesus and be reconciled with God, and he agreed to that right away. After the prayer, Yefim’s face became glad, he thanked me, and left. Praise the Lord!”

## Israel

Oded Cohen reports: “We recently requested prayer for Dan,\* who grew up in an ultra-Orthodox home. He was seeking to know and experience God’s love. About a week after we requested prayer for him, he prayed with me to receive Jesus as his Lord and Savior. However, throughout the next couple of weeks, I wasn’t able to reach him. He didn’t respond to my phone calls.

“Eventually, I spoke with him and he said, ‘I just want to read by myself and communicate with God, mostly through the Psalms.’ He doesn’t want to get together again for now, and I was careful not to pressure him. I believe that he knows the truth, but perhaps he is now counting the cost.

\*Not their real names