

AN EVANGELISTIC STRATEGY FOR A SMALL MISSION AND CONGREGATION

I represent a small mission and a small congregation. In 1986 Martha and I started a small mission called Shema Yisrael. In 1991 the Lord used us to start Congregation Shema Yisrael, which is a small Messianic Congregation.

Jewish mission work is part of Martha's heritage. Martha is a fifth generation Messianic Jew. Her family has been involved in Jewish mission work for almost 100 years. Al Brickner, Martha's father, and her grandfather, Fred Kendal, labored in Detroit from the 1930's through the 1970's as Israel's Remnant. As a result of their labors we knew a number of Messianic Jews in the Detroit area before we moved there.

I'm the first one in my family to come to faith in Messiah. In 1976, a year after I came to faith, I met Jews for Jesus in the Chicago area. I went to Moody Bible Institute and sat under the teaching of Dr. Louis Goldberg. Martha and I were trained by Jews for Jesus and served on their staff until 1985. We moved to the Detroit area in 1986 and started Shema Yisrael.

WE MOVED INTO A HOME IN A JEWISH AREA

We felt God calling us to the Detroit area and moved here by faith. We bought a house in Southfield, which is the center of the Metro Detroit Jewish community.

I started out with an office in my basement. We had a ministry phone and a post office box. We sent a monthly newsletter to less than 200 people. We held a weekly Bible study in our home and eventually a weekly service as well.

The congregation began in my basement. If 12 people came I was ecstatic! As the congregation grew we moved to a school, then to a church where we currently meet and where we have an office. Congregation Shema Yisrael has grown to about 80 people.

PROBLEMS WITH OPERATING FROM OUR HOME

We operated from our home for the first couple of years. I had an office in the basement. Volunteers came to work there, I had another person on staff who worked there, we held a Bible study on Tuesday nights and a worship service on Sunday mornings. There was a constant flow of traffic in and out. Cars were parked everywhere on our residential block. We had little family privacy. Our neighbors complained to the city. Our children suffered because some of the neighbors refused to let their children play with them.

TYPES OF EVANGELISM

Being a small mission or congregation doesn't mean being restricted to having a small testimony. A small mission or congregation can have a big impact.

We started off our ministry by doing a lot of "broadsideing". Within our first year we handed out 100,000 broadsides in the Detroit area. Detroit is a major metropolitan area that is spread out. Most Jewish Detroiters don't go downtown much nowadays and its difficult to broadside out in the suburbs. There isn't a lot of people traffic like there is in Manhattan. After our first year I realized that we were reaching just a small percentage of the Jewish community through broadsideing.

I thought about others ways to reach out and came up with the idea of direct mail. Since then we have concentrated on direct mail for the following reasons:

1. A small congregation or small mission can do it. Volunteers can type or address cards or stuff envelopes.
2. A direct mailing can reach a majority of the Jewish community at one time. If someone is missed they usually hear about it from others who have received it!
3. Mailings sow seed and keep the issue of Messiah Yeshua in the forefront. The saying, "Out of sight out of mind" is true. I've heard that advertisers claim a new product has to come before the public something like 17 times before they are ready to consider buying it.
4. People hear what we have to say, not what others are saying about us.
5. Mailings are relatively non-threatening. Your material can be read in the privacy of a person's home.
6. Mailings are relatively inexpensive. They average under 20 cents per home. For 6000 dollars we can reach the majority of the Detroit Jewish community of 100,000.

First Mailing: September 1987

I went through the phone book and picked out all the Jewish names. 50 volunteers hand address 26,000 envelopes and looked up all the zip codes. I composed a letter. We stuffed it, sealed it and put a bulk rate stamp on it. It took 9 months of work. We had 125 total responses: 25 Non-Messianic Jewish positive responses and 5 Messianic Jewish positive responses. The mailing was mentioned in The Detroit Jewish News and the Michigan ADL Bulletin.

Second Mailing: April 1989

We bought a personal computer. I went through the phone book for a second time, and over the next 9 months we typed 29,000 names and addresses into our database. We sent a cover letter, "The Most Famous Jew Of All" pamphlet, and a response card. There were 71 Non-Messianic Jewish positive responses, and 3 Messianic Jewish positive responses. The Good News According To Matthew by Lederer Messianic Ministries was offered.

Third Mailing: April 1990

We mailed 30,000 "Four New Questions To Ask At Passover" letters. There was a coupon that was part of the letter. We had 19 Non-Messianic Jewish positive responses. The Jewish New Testament was offered for 2 dollars. I thought this was one of the best mailings and expected to get our best response from this mailing, but it turned out to be our smallest!

Fourth Mailing: January 1991

I wanted to change the format from a letter inside an envelope. During the Gulf War we mailed 31,000 hand written postcards with a message about prophecy, the final World War in the Middle East, Messiah and the Bible. 100 volunteers hand wrote 300 postcards each! We had 44 Non-Messianic Jewish positive responses and 44 Gentile positive responses. The Late Great Planet Earth was offered.

Fifth Mailing: January 1992

We mailed 34,000 pre-printed postcards. There were 29 positive responses and 84 negative responses from Non-Messianic Jewish people. There were 13 positive and 6 negative responses from Gentiles. The Jesus For Jews testimony book was offered.

Sixth Mailing: December 1992

We supplemented our own mailing list by buying our first mailing list and extended the range from Saginaw to the Ohio border. We mailed 40,000 pre-printed postcards. Responses continue to come in. So far we have had 92 positive Jewish responses and 35 negative Jewish responses, 76 Gentile positive responses and 8 negative Gentile responses. We offered Josh McDowell's apologetic book, More Than A Carpenter.

HOW TO DO A MAILING

You can create a mailing list yourself or buy a list from a mailing company. The advantage to creating one is that you get to keep using it. The disadvantage is that it takes more time and labor.

Sources for a mailing list: mailing lists companies, phone books, Bresser's, local Jewish papers. I read the local Jewish paper cover to cover every week. Births, deaths, engagements, anniversaries, bar and bat mitzvahs, and letters to the editor are especially helpful.

The price of a mailing: approximately 17 cents per home when sent out at the non-profit bulk rate.

TELEPHONE EVANGELISM

One of the things we tried was a telephone campaign. I trained 20 people in the congregation and got them cold calling through the phone book. It was very hard to sustain this effort because of the many rejections. The phone campaign fizzled out after a month and 1000 calls. However there was a good rate of response: 5% of the Jewish people called were interested in finding out more about Messiah and Messianic Judaism.

MINISTRY TO THE CHURCH

Not only have we reached out to the Jewish community, but we have reached out to the Church as well. We present *Messiah In The Passover*, *Yeshua In The Jewish Holidays*, *Sharing Yeshua Seminar*, give a message on Romans 11 and lead Passover Seders. We have a worship team that is singing Messianic Jewish music outside the Congregation for the first time. I have trained 7 people to help me with the presentations. This Passover season we are speaking in 80 churches in southeastern Michigan. Since 1986 we have spoken in approximately 300 churches in southeastern Michigan.

MEDIA IMPACT

We have had some good media coverage. The Michigan ADL bulletin mentioned us in 1987. I was on a popular hour long local T.V. show debating an orthodox rabbi and a liberal protestant minister. I've been on Christian and secular radio. About a dozen articles in The Detroit Jewish News have mentioned us, including a fairly objective eight page article that featured us in the summer of 1991.

USE OF VOLUNTEERS

In the beginning most of my volunteer work force and supporters first came from various churches. As *Congregation Shema Yisrael* developed more of the support and the workers has been shifting from the churches to the congregation.

PROBLEMS WE HAVE FACED

The problem of versatility: A small mission or congregational leader has to be versatile. You can't afford specialists. You have to be able to write, teach, witness, evangelize, organize, administrate, keep books, etc.

The problem of lack of recognition/trust. You don't have the name recognition and therefore the level of trust that often accompanies a larger work. Its not easy to be invited to speak in many larger churches.

The problem of lack of funding: This is probably not unique to smaller missions or congregations. We have operated on a shoestring budget. While we haven't had a huge budget, the Lord has provided enough for our needs.

The problem those who take advantage: There are people who will take advantage of a small congregation or ministry, especially one with an inexperienced leader. I've made several costly mistakes by working with the wrong people. Be cautious who you work with!

HOPES FOR THE FUTURE

We are working with Jewish believers in the Ann Arbor and Lansing areas to encourage the growth of congregations there.

We continue to hand out tracts at local college campuses. The University of Michigan at Ann Arbor has the largest Jewish student body of any college in the country.

We hope to expand our mailings to Windsor Canada which is only 30 minutes away and has a Jewish community of 3000. I'd like to send our mailings to the rest of the state of Michigan.

A PLEA REGARDING MISSIONS AND CONGREGATIONS

There should be no rivalry between Jewish missions and congregations. The missions need messianic congregations and the congregations need to be more mission minded. I wish every congregation could have a missionary working with them, and that all Jewish missionaries were building up Messianic Congregations.

SUMMARY MODEL FOR A SMALL MISSION OR CONGREGATION

1. Move into a Jewish area. Get a ministry phone and a Post Office box.
2. Be bold, preach the Good News, sow seed, raise the issue of Messiah Yeshua.
3. Start a Shabbat service.
4. Get Messianic Jews and Gentiles involved as volunteers.
5. Send out a monthly newsletter.
6. Speak in churches. Get the Church involved through praying, supporting, witnessing, and referring Jewish people who are interested.

Presented at the LCJE conference in Minneapolis, March 1993

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THE JEWISH NEWS

SEVENTY-FIVE CENTS

SERVING DETROIT'S JEWISH COMMUNITY

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CLOSE-UP

No Longer On the Fringe

They have advanced academic degrees,
high paying jobs, Hebrew school and a
"good Jewish background."

Now they have Jesus.

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CLOSE-UP

No Longer On The Fringe

PHIL JACOBS

They have good Jewish
backgrounds, and Jesus.

24



They have advanced academic degrees, high paying jobs, Hebrew school and a "good Jewish background." Now they have Jesus.

A different sort of spirituality is in this room.

It's a hot, extremely humid Saturday morning. The kind of humidity that soaks the small of your back and makes it uncomfortable to sit, stand, or do anything.

None of the 40 worshippers seems to care, however, in the close, dimly lit chapel of the Northwestern Baptist Church in Southfield. Arms in the air, with a slight sway, they sing praises to the God they call the Jewish messiah, Yeshua or Jesus. They say this as if they own Jesus, as if the gentiles took him on loan. He is their Jewish savior. Eyes shut and palms upward they whisper, "Thank you, Jesus; thank you, Jesus." The conversation is personal. They know beyond a shadow of a doubt that Jesus hears this.

Some of the men wear *talleisim* (prayer shawls). A small child, whose father is lost in rapture, plays with a pair of *tzitzit*, blue fringed.

Loren Jacobs, the spiritual leader of Congregation Sh'ma Yisrael, one of at least two such Messianic congregations in the area, begins the recitation of the *Sh'ma*. The spiritual level climbs another notch. With tears in her eyes, a woman says, "The Lord is one." Her face changes. She's not in the room anymore, instead reaching up and grabbing for something only she and her fellow congregants see. Then her lips, as tender as if she were delivering a kiss, whisper the name "Yeshua."

Only the words of Mr. Jacobs tether the woman to the here and now. The congregation stays standing as the 34-year-old Southfield resident recites the bless-

ing said before a passage of the Torah is read. He then opens a combination Old and New Testament and preaches to the congregation.

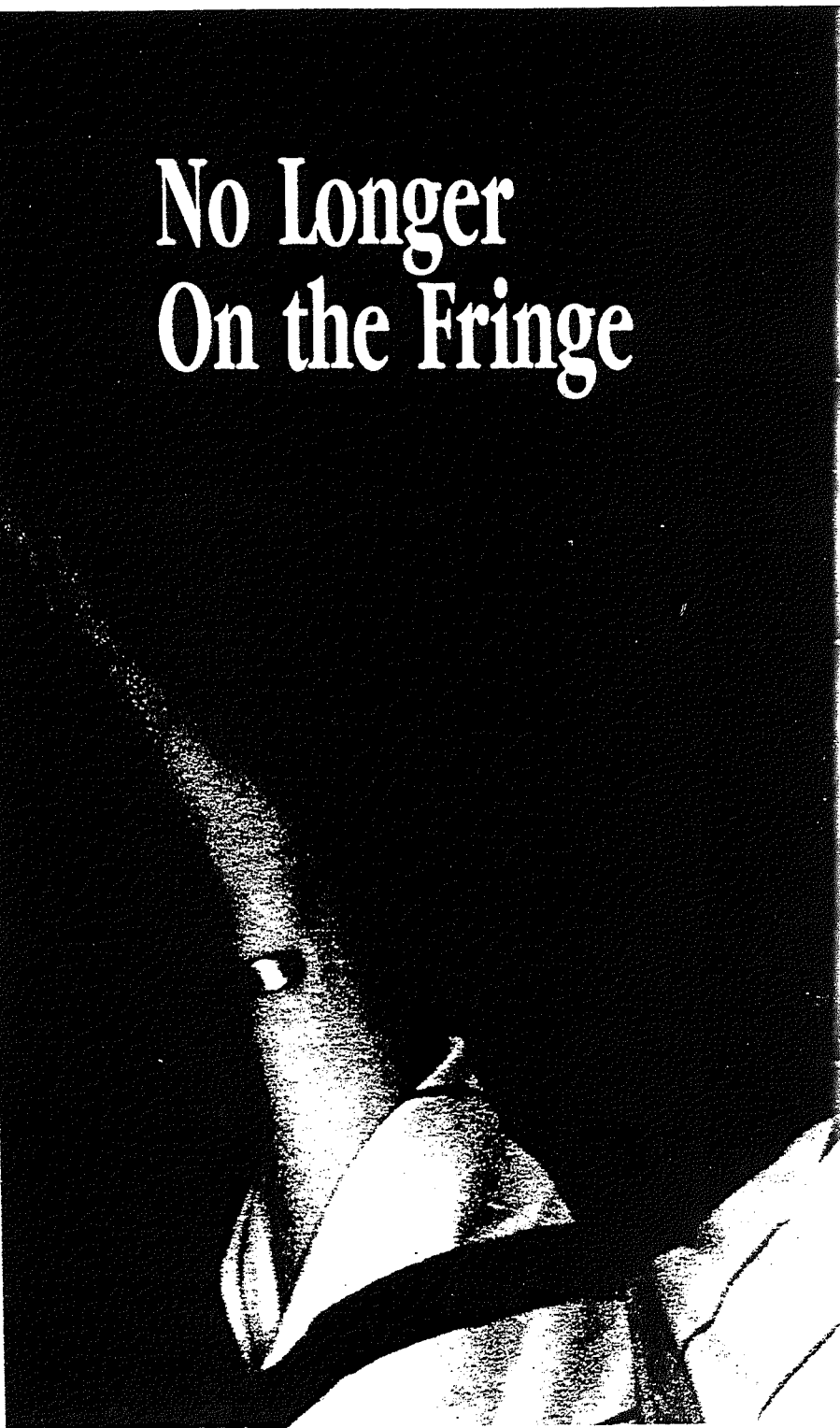
There are two choices, Mr. Jacobs tells the congregation. Jews can choose to follow the laws of the Torah through belief in Yeshua. Or they can choose not to. Yeshua, he says, is God's sin offering to the Jewish people. There is no in-between. You can come to synagogue several times a year and do a mitzvah here and there, but that is not going to get you heaven bound. He admonishes the congregation to come to synagogue more often and to live a Messianic lifestyle. Part of that lifestyle is to be victorious in love for Yeshua.

The laughter of children in the Sabbath school in another room shakes the mood. A woman takes a clarinet and begins to play in a subdued tone while congregants make a personal offering to Jesus, taking a bite of matzah and a sip of grape juice. The quiet, underlying tone of spirituality continues. Words of songs are followed with the help of an overhead projector. People touch one another.

The crazies are not here. The fringe element is not to be seen. Only a group of people dressed mostly in respectable clothing, whose participants say they feel an energy of holiness that transcends responsive readings, brotherhood bingos and High Holiday tickets. For the uninitiated it's all too unsettling. It's all too different. It's the sameness though in mainline Judaism that the Messianics want. It's the sameness with a difference.

In this room, for these people on this Saturday in Southfield, is God. The congregants tell you this by their prayer, their actions, their quiet moments.

No Longer On the Fringe

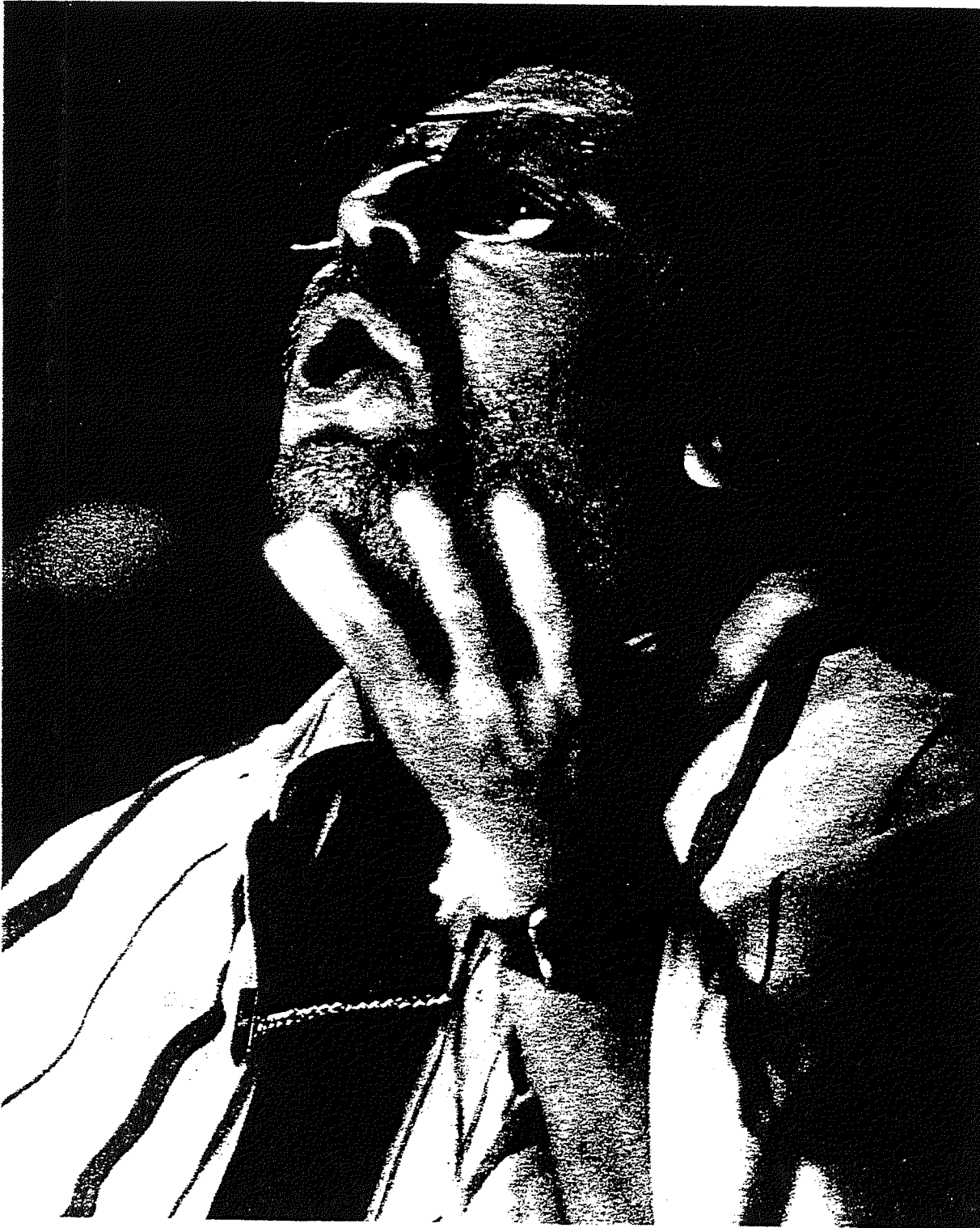


PHIL JACOBS

Managing Editor

PHOTOS BY GLENN TRIEST

A Jewish "believer" in prayer.



Ronnie Schreiber questions the spirituality in the room. But he knows Jews are in there, and what is even more bothersome for the director of the Detroit office of Jews for Judaism, a national counter-missionary organization, is that something attracted and keeps them there.

For some Messianic Jews, it might have been a lack of Jewish education within the home. It could have been a negative experience in a synagogue or it could have been little exposure or deep explanation of the laws of the Torah.

Whatever the reason, Jews for Judaism is taking the national numbers seriously. That more than 150,000 American Jews affiliate with a Messianic congregation or a Christian church has turned the problem into something that could one day surpass intermarriage, according to Jews for Judaism leaders. Locally, Messianics number around 300.

But what worries the anti-missionaries even more is the quality of person becoming a Messianic Jew. Ten years ago, when their numbers were around 85,000, many of these people were considered on the fringe. They were men and women with personal problems, looking for someone to love. They were looking for a crutch.

Today, more and more people come into Messianic Judaism bringing academic degrees and higher socio-economic status.

The group Jews for Jesus is an evangelistic, self-described propaganda organization with the sole mission of bringing Jews into mainline Christianity. Messianic Jews, or Hebrew Christians as they are sometimes called, aren't necessarily interested in a church. They, instead, want *heimish* congrega-

No Longer On the Fringe

Words to songs are projected by an overhead projector while congregants sway back and forth, arms in the air.

tions much like they are used to, where they can identify their love of Christ with other Jews. Some Messianic congregations have their own Torahs, synagogues and classrooms. But many, like Shema Yisrael, congregate in church halls.

What one finds in a Messianic congregation is music playing and sometimes people dancing. There are plenty of "I love you's" that anti-missionaries describe as "love bombing." It's not the same synagogue experience that most mainline Jews are used to.

"We're often asked, 'Are these people normal?'" Mr. Schreiber said. "Yes, there are members of the fringe in the group. However, the vast majority are normal people. But, almost to a person, these individuals, no matter how normal, have gotten involved because of a personal crisis. They are looking for something to reassure them. And until they met another Hebrew Christian, they've probably never met a Jew who is passionate about Judaism."

Rabbi Motty Berger, the founder of Jews for Judaism, has said that Messianic Jews would make great traditional Jews because they possess more spirituality than most unaffiliated Jews. Unaffiliated Jews number almost 65 percent in the United States. Some 85 percent of Messianic Jews who leave that fold become Orthodox Jews, according to Jews for Judaism.

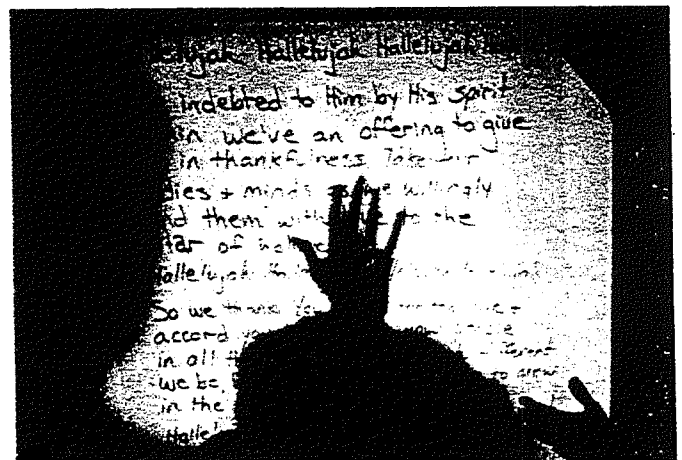
Rabbi Alon Tolwin, director of the Detroit office of Yeshiva Aish Hatorah has, like Mr. Schreiber, counseled Messianic Jews and their families. Rabbi Tolwin talks with frustration about the issue. His disgust isn't geared to the Messianics. It is, instead, focused on mainline Judaism.

"I think the mere fact that Jews join these groups

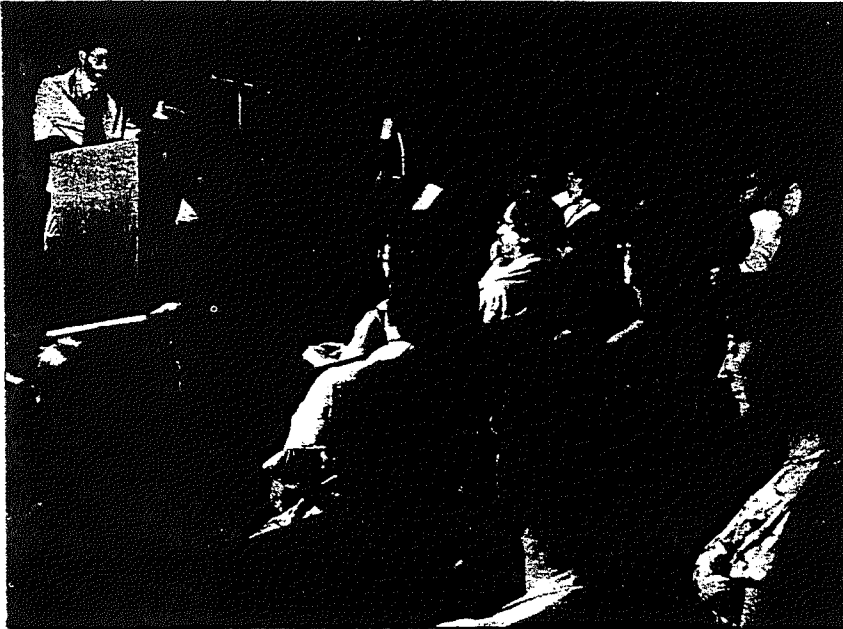


is pointing a finger at the failure of the Jewish community to convey what Judaism is all about," he said. "These people are looking for a sense of spirituality, a sense of meaning in their lives, and they haven't found it in the mainstream. The sad fact is that mainline Judaism is what country club you belong to and where your seats at the Palace are located. These Jews who join these groups are not looneys. Their eyes are not glazed over. They are regular people."

Michelle Vining probably would not want to be called



Loren Jacobs delivers his Sabbath sermon.



regular. At age 35 and intermarried, she is a new believer in Jesus. She is a court reporter and her husband is an attorney. They own a comfortable home on Grosse Ile. She grew up in an unobservant household in Oak Park, and she added that her mother, who was in her house during this interview, preferred to stay in the kitchen because of embarrassment. Indeed, many Messianic Jews say that it would have been easier to tell their families they were gay than they had accepted Jesus into their lives.

"I'm a new creation in the world," she said, bubbling over. "I'm from Oak Park, I attended B'nai Moshe, but God was never fed to me in my home. Now I'm starving for religion. My parents never really gave it to me. I don't think I went to shul all that much. My religious life growing up was a zero, a big fat zero, and I could cry over that. But now I'm excited about God, and I want to proselytize to everyone."

Ms. Vining described herself as a "yente, a social butterfly" who gained her Jewish self-identification in the West Bloomfield stores where she shopped. But when she and her husband, a fundamentalist Christian, almost divorced, she "gave" herself over to Jesus.

"This was not a crutch," she said. "This was a last-ditch effort to become a total human being. And now that I know what I know, my big question is why don't other Jews believe like I do?"

Iris Burman wonders why also. Only Ms. Burman, along with her husband Steve, are more outspoken in their criticism of mainline Judaism and its refusal to recognize Jesus as the messiah.

The Burmans' Oak Park living room is decorated with scenes from Jerusalem. Bearded men in kippot stare down from their drawings. Their sad eyes cast an imaginary shrug and a "Who knew?" Across the room is a bookcase with a brass menorah and books, including a *Jewish New Testament*, lining the shelves.

Ms. Burman said it is sometimes hard to be a Jew who believes in Jesus. It's hard because she said Jesus has been "gentilized." He has been made into a gentile messiah, not a Jewish one.

The Burmans became "believers" for different reasons. Mrs. Burman, who grew up at Temple Emanu-El, was exposed to Jesus through a sister. Mr. Burman dated a born-again Christian and had many born-again friends. Originally from London, Ontario, he said he "knew too much to turn away from Jesus."

"When I started learning about the prophecies and how they describe Jesus, my Jewishness came out of

my skin," he said. "It was as if his spirit talked to me. I saw an honesty I've never seen before. I was a Jew who wasn't raised with much Judaism. It took Jesus to make me really Jewish."

For Mrs. Burman, the difference between her old life as a Reform Jew and her new life as a "believer" is astounding. She said that at her synagogue, Temple Emanu-El, so much of the word of God was dead.

"It's like walking from the light into the dark."

Neither of the Burmans considered looking into traditional sources that might have disputed the role of Jesus, especially not Orthodox sources. Typically, the complaint of Messianic Jews who have received exit counseling is that when they went to a pulpit rabbi, the Burmans knew more about the distinctions between the New and Old Testaments than the rabbi.

Mr. Burman said Orthodox people are so caught up in "rules that they've missed God along the way. People can be so heavenly minded," he said, "they are no earthly good. They don't share the light of God."

"Many Jews have a country club mentality," Mrs. Burman continued. "They think that just being born Jewish is enough. But it's not enough. Steve and I are people who love the lord, Jesus. It just so happens that we're Jewish."

As director of the New Jersey office of Jews for Judaism, Rabbi Tovia Singer has been exit counseling Messianic Jews for about 12 years. Exit counseling is a chance to offer the Messianic Jew a chance to "think and examine" what he's been exposed to and what Judaism has to say about it. Rabbi Singer said it is not surprising that so many Messianics are well-educated



Shema Yisrael®

Tishray 5748
September 1987

Shalom and Happy New Year!

Although you didn't ask that this letter be sent to you, we feel that what we have to say is so vitally important that we had to send it anyway. Even though the contents may offend or upset you, please read it through to the end and give us as fair a hearing as possible.

We're a group of Jewish people in the Metropolitan Detroit area who believe that Jesus is the Messiah. All over the United States, Europe and Israel there are growing numbers of Jews who follow Yeshua (Yeshua is Jesus' original Hebrew name).

It may seem strange, but what we're asking you to do is consider the question: "Could Yeshua possibly be the Messiah?" Even though terrible persecution has been done to us in His name, and the vast majority of Jewish people have not accepted Him, we're asking you to give Yeshua a chance anyway. Most of our people have taken for granted that Jesus isn't the Messiah. But how many have ever read the New Testament (a Jewish book written by Jews) or researched the prophecies in the Holy Scriptures about the Messiah? Many would be very surprised if they did.

Why not be willing to consider Yeshua? He was born in Israel to pious Jewish parents from King David's royal family, circumcised on the eighth day, a rabbi who observed and taught Torah. He did miracles that brought healing and good to our people. Yeshua has been the model of love, kindness, selflessness and true humanity to the world for 2000 years. Through Yeshua, the Jewish Bible and its teachings have become the religious and spiritual heritage of the whole world. Few men have ever made an impact on the world like the Rabbi from Galilee.

We believe that the things written about Yeshua in the New Testament are true. According to this Jewish book, Yeshua fulfilled the necessary qualifications to be the Messiah. Our Hebrew prophets told us that Messiah would be born in Bethlehem (Micah 5:1-2), be a descendant of King David (Isaiah 9:5-6), work miracles, ride into Jerusalem on a donkey (Zechariah 9:9), be rejected, suffer and die to atone for our guilt and sins (Isaiah 53, Daniel 9:24-27), and establish a new covenant (Jeremiah 31:31-34). Yeshua fulfilled all these things and more! According to Jewish eyewitnesses, Yeshua did not remain dead. After His crucifixion over 500 Israelis claimed that they saw Yeshua

alive; that God had raised Him back to life. His resurrection tells us that God approved of everything Yeshua did and taught. These 500 disciples were completely transformed by Yeshua's resurrection, and they in turn transformed the course of human history.

We're asking you to consider Yeshua not because it's popular or convenient, but simply because it's true. He is the One sent by the God of Israel to open doors to His eternal world, and the One who empowers us to live a life pleasing to God in this world. We need to welcome Yeshua, believe Him, trust Him, follow Him. We have discovered that following Yeshua has been and should be a fulfilling Jewish experience. He has given us a new appreciation for God, Torah, Israel and our heritage. In times past believing in Jesus often meant disaffiliation with the Jewish people and assimilation into a non-Jewish culture and tradition. But it doesn't have to be that way, nor is that what we're advocating. Many of us are establishing our own congregations where our Jewishness is maintained and transmitted to our children. In fact, during the first several centuries of the common era there were many of these congregations throughout Israel. Today there are 70 or 80 of these "Messianic Congregations" in the United States, and 15 or 20 in Israel.

We challenge you to investigate the facts for yourself. Read the predictions about the Messiah in your own Bible (some of the references we already listed). Read the New Testament to learn about the life of Yeshua. Pray and ask God to show you whether or not it's true.

Remember that when considering Yeshua, it is important not to place too much weight on traditions that can be well meaning but wrong, or religious authorities that are not infallible. Ultimately, what the God of Abraham, Isaac and Jacob thinks about Yeshua and your relationship to Him far outweighs what our traditions, leaders, friends, family and community think. Be courageous, get the facts, think through this crucial issue, pray and decide for yourself. If you'd like more information, or to talk with someone who has struggled through this issue, please call us.

LaShana Tova Tikatayvoo. May God truly inscribe you this year in His Book of Life.

Loren Jacobs

Loren Jacobs

P.S. If you are interested in attending Messianic High Holiday services, give us a call.



Shema Yisrael®

April, 1989

Shalom to you!

Some prominent Jewish people have started reassessing their attitudes towards the most famous Jew of all time — Jesus of Nazareth.

As members of the Messianic Jewish community of greater Detroit, we have discovered that Jesus is not only “A Jew among Jews” (to quote Rabbi Leo Baeck), but he is also much more.

Enclosed is a pamphlet quoting some of these fascinating but little known statements that reflect this growing Jewish reassessment of Jesus. We think that you will find them both surprising and illuminating.

Many of our people have accepted the opinions of others about Jesus without investigating him for themselves. We would like to offer you an opportunity to find out more about Yeshua (Jesus’ Hebrew name) and *form your own opinion*.

If you fill out and return the enclosed card, we will send you a free copy of the *Good News According to Matthew*. Authored by a Jewish man who was one of Yeshua’s followers, Matthew gives us an eyewitness account of Yeshua’s life and teachings.

If you have never read the *Good News According to Matthew* with an open mind, you are in for a pleasant surprise. This book radiates beauty, love, warmth, Jewishness, and a closeness to God that is unique in Jewish literature.

Find out why someone like Albert Einstein would say, “I am a Jew, but I am enthralled by the luminous figure of the Nazarene.” Discover why thousands of Jewish people, as well as millions of Gentiles, were willing to stake their eternal destinies on Yeshua. Learn why this one Jewish life has affected the world more than any other.

To receive your free copy of the *Good News According to Matthew*, simply fill out and mail the enclosed response card. After all, what do you have to lose?

If you would like to talk to someone about spiritual issues, please feel free to give us a call. We enjoy discussing our discovery — that it’s not only possible to be Jewish and believe in Jesus, but it’s a very Jewish thing to do! We hope to hear from you soon.

Sincerely,

Loren Jacobs

Loren Jacobs
Executive Director

P.S. You can order the *Good News According to Matthew* in English or Yiddish.



Shema Yisrael

Passover 5750/1990

Shalom and Happy Passover!

Soon it will be time to gather around the Seder table with our family and friends and once again we will hear the traditional four questions asked. As Messianic Jews, we believe it is necessary to consider these four additional vitally important questions:

- 1. What happened to the Passover sacrifice required by the Torah?

According to the Torah, offering a sacrifice to God is an essential obligation of Passover. Since the destruction of the Temple in Jerusalem, there have been no sacrifices. Unless we offer a sacrifice, our Passover observance is incomplete.

- 2. Why is Yeshua (Jesus' Hebrew name) called "Messiah our Passover Lamb" in the New Testament?

The Messiah is God's ultimate Passover sacrifice. Yeshua died on Passover after His Last Supper, a Seder meal. Just as God spared the lives of our ancestors who put the blood of the Passover lambs on their doors in Egypt, so God will *pass over* our sins and spare us from eternal death if we accept Yeshua as our sacrifice.

- 3. Why do we place three matzos together, take the middle one out, break it in half, wrap it up and hide it in order to bring it back later and reward the one who finds it?

We believe that this ceremony originated among the early Messianic Jews as a symbolic reminder of Yeshua's death, burial and resurrection. Over time this practice was adopted by the entire Jewish community and its origins were forgotten.

- 4. What is the meaning of Psalm 118 (a Passover Psalm) which states: "The stone which the builders rejected is become the chief corner-stone. This is the LORD's doing; it is marvelous in our eyes"?

The Messiah is the chief corner-stone and the builders are the leaders of Israel. As the Messiah, Yeshua is the chief corner-stone that was rejected by the leaders. Yeshua's death was the LORD's doing to bring redemption to all mankind. Acknowledging Messiah Yeshua is essential for building a right relationship with God.

Passover has become even more meaningful for us as Messianic Jews. We see that God designed the first Passover to point us to a greater Passover for Israel and all the nations through the Messiah. Why don't you join us and become part of God's Messianic Passover that will last forever?

If these questions and answers spark your curiosity, we would encourage you to read the New Testament. It was written by Jews, about Jews, and for Jews (as well as Gentiles). Yeshua, its central figure, was and is a Jew. The New Testament is built upon and completes the message of the Hebrew Scriptures.

We would like to recommend *The Jewish New Testament* translation. Why is this New Testament different from all other New Testaments? Because *The Jewish New Testament* expresses its original and essential Jewishness. Reading *The Jewish New Testament* with an open mind can be the most exciting Jewish spiritual experience of your life. *The Jewish New Testament* sells for 15 dollars in bookstores, however we will send you a copy for 2 dollars to cover the postage and handling.

To growing numbers of Messianic Synagogues all over the U.S. and Israel, believing in Yeshua means the fulfillment of true Judaism. We would like to invite you to visit Congregation Beth Messiah, Metro Detroit's Messianic Synagogue. Services are held Saturday mornings at 10:30 AM in Southfield. There is no charge for membership. Please call our office for more information.

May the LORD God of Israel grant you an especially blessed Passover.

Sincerely,

Loren Jacobs

Loren Jacobs
Executive Director of Shema Yisrael

☐ **Yes**, I want to read *The Jewish New Testament*. Enclosed is 2 dollars:

Name _____

Address _____

City, State, Zip _____

Phone _____

I am Jewish _____ Gentile _____

I believe in Yeshua too: ☐ Yes ☐ No

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Josh was a skeptic who was convinced that anyone who believed in the Bible was out of their mind. After intensive research he realized that the Bible is 100% reliable and faith in it is intellectually feasible.

His million copy bestseller, More Than A Carpenter, is the result of his research. It examines the Bible's claims about itself, God, the Messiah, and Resurrection. Chapters include: Are The Biblical Records Reliable? What About Science? Will The Real Messiah Please Stand Up? What Makes Jesus So Different? Isn't There Some Other Way? This fascinating 128 page book is being offered to you without charge by Shema Yisrael, a Messianic Jewish organization. For your free copy of More Than A Carpenter write us at P.O. Box 804, Southfield MI 48037. or call 313-358-3850.

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