

## Making God SMILE



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I recently enjoyed some quality time with my granddaughter at an ice cream shop. She wanted a vanilla cone and when I went to pay, the lady behind the counter said, "If it's for her, it's free." After Norah had eaten most of it, we went back to the counter and she said, "Thank you for my ice cream cone." The lady was so happy to receive those sweet words that she almost started to cry.

That got me thinking about how much the Lord appreciates our "thank yous." Remember the story of the ten lepers in Luke 17? We want to be like the one (a Samaritan) who made sure to

come back and give thanks to Jesus. So what are you most thankful to the Lord for today?

Among so many other things—such as life and health and salvation in Christ—I am thankful to God for you, and every single dear Jew for Jesus friend who has stood with us, prayed for us and supported our efforts to proclaim the gospel around the world.

Thankfulness is a recurring theme throughout God's Word. Central to our heritage of faith—and certainly to my Jewish background—are the regular and genuine expressions of thanks to God for His blessings.

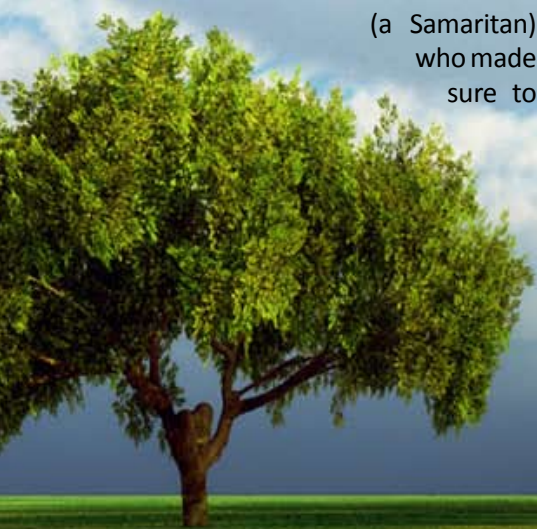
It's only human to focus on our problems, of course. But no matter what problems we may be facing, we still have so many reasons to thank God. Doing so can turn our hearts from trusting in ourselves to relying on His promises.

Thankfulness to God not only blesses Him, it blesses us. So an attitude of gratitude should be our goal every day, don't you think?

I live in the US and at the end of November, our nation celebrates the holiday of Thanksgiving. The best advice I can give to you and other brothers and sisters in Messiah is the same advice I give to myself—and I take no credit for it: "Oh, give thanks to the Lord! Call upon His name; Make known His deeds among the peoples!" (1 Chronicles 16:8).

In ancient Israel, giving thanks went far beyond mere words. Genuine thanksgiving was most sincerely expressed through special offerings to God as described in Leviticus 7:12–13. The Israelites presented thick loaves of leavened bread as well as unleavened bread made with the finest flour and olive oil.

In Deuteronomy 16 we find that freewill offerings were offered in proportion to the Lord's blessings. Those thank offerings were not necessarily given out of an overabundance of resources, but often out of need in sincere recognition of God's gracious provision, especially in troubled times.





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The psalmist is surrounded by the threat of death and the pain of all sorts of trouble and sorrow when he asks the Lord for deliverance and declares, "I will offer to You the sacrifice of thanksgiving, And will call upon the name of the Lord" (Psalm 116:17).

So it's not just when all is well that we need to thank God. It's when we recognize our need for Him and for His intervention in our lives that it's most appropriate to offer the sacrifice of praise and thanksgiving.

Think about Leah, the wife of Jacob. Jacob didn't love Leah, which caused her great pain. She tried to gain Jacob's love through giving birth and said as much when she named their first three children Reuben, Simeon and Levi.

Reuben means "Behold, a son" or according to some, "Behold, my affliction." And the reason she gave him that name? "... for she said, 'The Lord has surely looked on my affliction. Now therefore, my husband will love me'" (Genesis 29:32).

Then came Simeon, which means "heard," and Leah said, "Because the Lord has heard that I am unloved, He has therefore given me this son also" (Genesis 29:33). Next came Levi, which means "attached" because Leah thought, "Now this time my husband

will become attached to me, because I have borne him three sons" (Genesis 29:34).

Leah was hoping to triumph over rejection and gain the love of her husband through her children. But it didn't work. It was only after she had her fourth child, that she decided to put aside her disappointment and instead give thanks and praise the Lord. So she named the child Judah, meaning "praise." And that was the child God chose as He narrowed down the line through whom Messiah would be born. What an amazing gift!

Leah is a picture of all of us who struggle to find love and acceptance in the midst of painful circumstances. With our eyes only on our predicament, we convince ourselves there are solutions to our problems within our grasp, if only we can change our circumstances. Leah's circumstance didn't change, but her heart did. The choice to thank and praise God is one we often make in spite of, not in light of, our circumstances. But praise and thanksgiving are powerful and transformative. Giving glory to God calms our fears and opens our lives to new things.

Yes, it's clear from even the most cursory reading of Scripture that deep,

authentic appreciation is pleasing to God, central to our faith and good for the soul. I'm going to make the extra effort at this season to be thankful, to heed the admonition of Scripture and to make known God's deeds to you and to all the people. I hope you'll join me, and maybe even drop us a line to let us know how you and your loved ones are focusing on thanksgiving.

All around the world, our Jews for Jesus missionaries and volunteers are out and about. Whether we're proclaiming Christ at a Thanksgiving Day parade or witnessing among the throngs of early holiday shoppers, we have a message of hope for a lost world. Those who hope in the Lord have great reason to give thanks, regardless of their circumstances.

Please join us in giving thanks to Him in making known His deeds among the people. Like Norah, let's make a specific effort to return to Him and give thanks. I don't expect the Lord to shed tears of joy, but I believe our gratitude will certainly cause Him to smile.

*David Brickner is also an author, public speaker and avid hiker. He lives in San Francisco and has been the leader of JFJ international since 1996.*

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# JEWS FOR JESUS™







# THE DISGUSTING JUDENSAU

The city of Wittenberg, Germany contains a Judensau (Jew-Pig) made in 1305, on the facade of the Stadtkirche, the church where Martin Luther preached. It portrays a rabbi who looks under the sow's tail, and other Jews drinking from its teats. An inscription reads "Rabini Schem hamphoras," gibberish which presumably bastardises "shem ha-mefor- asch" ("The fully pronounced Name [of God]"). The sculpture at the church is one of many still remaining in Germany.

In Vom Schem Hamphoras (1543), Luther comments on the Judensau sculpture at Wittenberg, echoing the antisemitism of the image and locating the Talmud in the sow's bowels:

"Here on our church in Wittenberg a sow is sculpted in stone. Young pigs and Jews lie suckling under her. Behind the sow a rabbi is bent over the sow, lifting up her right leg, holding her tail high and looking intensely under her tail and into her Talmud, as though he were reading something acute or extraordinary, which is certainly where they get their shem hamphoras."

The sculpture continues to cause offence and defame Jewish people and their

faith. We are part of a movement which seeks to remove this idol permanently into oblivion or if necessary, to another location so it is not publicly displayed on the external wall of the church, and properly housed and explained elsewhere. Otherwise Jewish people continue to experience the antisemitic power of such an abusive image, and their worst fears about the nature of the Christian faith are confirmed.

If the Church is truly repentant over such images, it must take steps to remove them from such display.

Not only is the sculpture an insult to Jewish people, but it offends common decency by its lewd portrayal of Jews suckling a pig and putting a hand up its rump. It also is an affront to a place of Christian worship which should be decorated with dignity and decorum, not obscenity and shocking anti-semitic images.

The Wittenberg Judensau continues to offend as a powerful and vivid portrayal of hate speech and antisemitism. The church attempted to address this by placing an explanation and commemorative plaque beneath the sculpture in 1988 by sculptor Wieland Schmiedel beneath it. The explanation states:

"The true name of God, the maligned shem HaMphoras which Jews long before Christianity regarded as almost unutterably holy, this name died with six million Jews, under the sign of the Cross."

Although we appreciate the fact that the church decided to do something to explain and express regret, we do not



believe God died in the Holocaust, and this is again an improper use of the name of God.

By 31 October 2017, the 500th anniversary of Luther's launching of the Protestant Reformation, it is time to remove this statue and replace it with something more honouring to the God of Israel, respectful of the Jewish people, and bringing dignity to a Christian place of worship instead of retaining a sculpture that is unseemly, obscene, insulting, offensive, defamatory, libellous, blasphemous, anti-semitic and inflammatory.

We are urging all people of good will to

- 1) write their federal parliamentary members and to urge the members to require the German government to remove this abhorrent idol
- 2) write the German church directly and urge the parish to remove the idol
- 3) pass this information on to their pastors and friends so that they become involved in this urgent matter





# QUICK QUESTION

*Why do Jewish people spell God as G-d and why do some Jewish people have two sets of dishes in their cupboards?*

## QUICK ANSWER

### The Jews and the Hedge principle

*By Bob Mendelsohn*

Both of these and many more other questions are answered in the term “the hedge principle.” The Ethics of the Fathers records this opening, “They [the Men of the Great Assembly] would always say these three things: Be cautious in judgment. Establish many disciples. And make a hedge around the Torah.”

What is a hedge? It is a buffer, which works out, say in your personal life or margin in this newsletter or a book. It's the

white space that gives you peace and calm. For instance, how early do you arrive at your doctor's appointment? That's your buffer. How much space do you give in front of your car as you drive on a highway? That's the hedge.

So the rabbis of the Sanhedrin established that we should have 'extra' space or time in our compliance with biblical commands. For instance, the commandment says 'Do not take the name of the Lord in vain.' (Exodus 20.7) They determined that if we don't literally take the name of the Lord, then we wouldn't take it in vain. Sensible. So spelling God as G-d means we are not actually taking God's name at all. (Of course, God is not his name either; but that's another matter.)

In the same way, the rabbis extend the command in Leviticus 19.27. “You shall not round off the side-growth of your heads nor harm the edges of your beard.” Some Jewish men look for the edges, and determine that a goatee is acceptable to comply with this command. Others comply with side-curls [photo attached] by the peyot. Still others don't know where the corners or

edges of the beard are, and let the whole thing bush out completely. Talk about a hedge!

Similarly, the rabbis use the thrice-mentioned biblical mandate not to “Boil a kid in its mother's milk” (Exodus 23.19, 34.26, Deut. 14.21) to require a similar hedge. To prevent accidentally boiling a goat in its mother's milk, never have meat and milk together. To prevent accidentally having meat and milk together, have two sets of dishes, one for milk products and one for flesh. It's all about white space and preventing the possibility of breaking a commandment.

Of course, the down side of this extra law is that we eventually break that, and think that we have broken the commandment. Eve, our first mother, got in trouble with the additional commandment to “not touch” the tree in the Garden of Eden, and all hell broke loose. And Yeshua taught that the scribes were “blind guides, who strain out a gnat and swallow a camel!” Adding to the Word of God and making that addition mandatory, and equal with the authority of the Bible is dangerous. (Revelation 22.18)



## Some practical ways to help Jews and Jewish evangelism

**Chai**  
**CLU18**

- 1) Invite** Israeli travellers to stay in your home anywhere in our region. Two agencies are available to join. (<http://hitinternational.net> or Chibburim: <http://www.chiburim.com/english/>)
- 2) Write** your local member or Malcolm Turnbull and ask for the removal of the judensau images in Europe (see article by Dr Richard Harvey) and this video: <https://youtu.be/xae-G84plun4>
- 3) Join** the Chai Club (<http://bit.ly/ChaiClub0z>)

- 4) Bring** a Jewish friend (colleague/relative) to our shop and give them a gift certificate for purchasing goods
- 5) When** a speaker is near you representing Yeshua and the Messianic movement, **attend** and bring people who might want to learn about Jews, Jesus and Jews for Jesus. Especially try to bring Jewish mates.
- 6) Volunteer** with us in our campaigns anywhere in the world, like New York City or Berlin, Sydney or Capetown. Look up the info and sign up here ([www.jewsforjesus.org/join](http://www.jewsforjesus.org/join))



1.800.MESSIAH

We will be handing out tens of thousands of Gospel tracts

#jfjaustralia

# Campaign Update

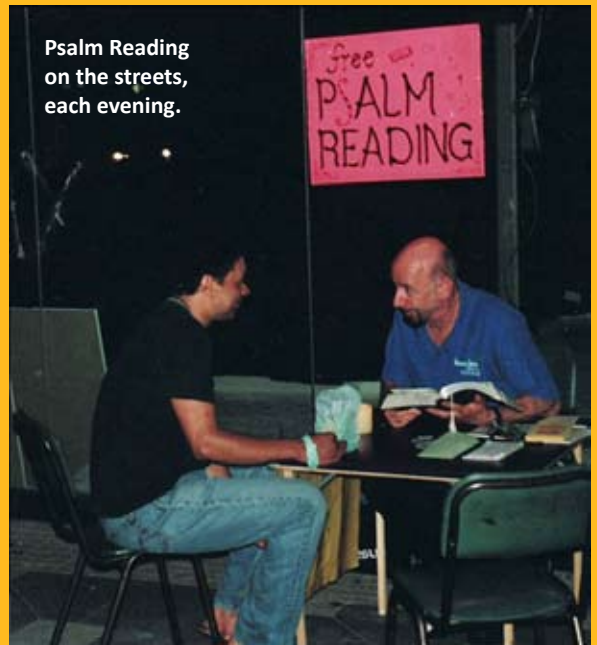
Sydney is a major city that warrants a major evangelistic campaign every now and then. So Mark Landrum and the staff in Sydney have organized the first fortnight of December to proclaim Yeshua in so many ways. Volunteers are coming to join us from the US, the UK, Israel, Ukraine and South Africa, as well as around Australia. We exist to make the Messiahship of Jesus an unavoidable issue to our Jewish people worldwide, so the summer campaign will be a great opportunity to make that happen.

Plans include bannerizing with the 1.800.Messiah (our new phone number) and the #jfjaustralia (our Twitter name) banners. We will be handing out tens of thousands of Gospel tracts. We will be making phone calls at dinner time to query people's interest in discussion of Messiah and hopefully to generate more contacts. Each evening we anticipate taking our Psalm Reading table out to the streets to read the Bible to people and try to get people to double-take what they think they see. [photo]

Each day we will have prayers and worship, we will eat hearty meals together prepared by our volunteer chef, and we are all staying in the same area in very nice apartments. We will work

hard and we will rest well, also.

Please pray for open hearts among the Jewish people of Sydney. Pray for the visitors to town who will encounter us and who will be startled to meet us. Pray for the police to leave us alone as we are not breaking any laws, but some rangers and others might prefer our moving along. Pray for our stamina and diligence. And for our spirits to be right, ever displaying the love of the Lord. Thanks!



Psalm Reading  
on the streets,  
each evening.

Free  
PSALM  
READING



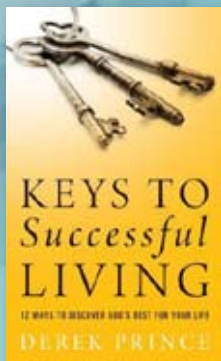
## Keys to Successful Living

by Derek Prince

Important secrets to living a successful life are found in the 12 keys of the books Hebrews.

Life rarely goes the way you hope. But you can take action! Important secrets to living a successful life are found in the 12 keys of the book of Hebrews. Derek Prince uncovers these keys and reveals how they will unlock God's provision and blessing for you.

**Cost is \$9 include postage**

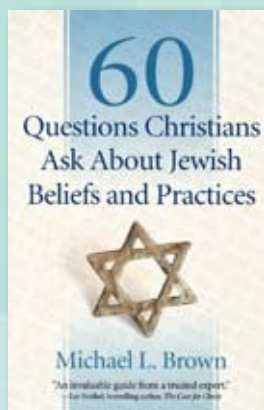


## 60 Questions Christians ask about Jewish beliefs and practices

Michael L. Brown

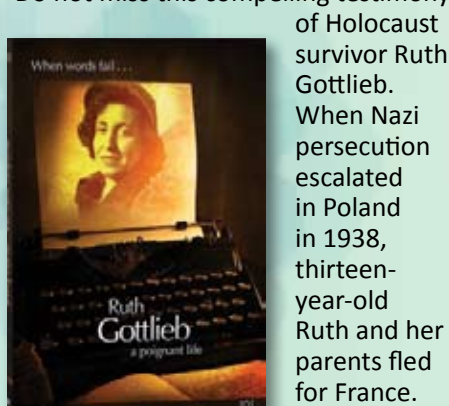
The book answers sixty common questions about Jewish people and Jewish culture. Drawn from the steady stream of questions Michael L. Brown's ministry receives every month, the book's questions reflect the perennial Christian fascination with Jewish customs and beliefs.

**Cost is \$29 including postage**



## Holocaust Story: The Ruth Gottlieb Story DVD

Do not miss this compelling testimony



of Holocaust survivor Ruth Gottlieb. When Nazi persecution escalated in Poland in 1938, thirteen-year-old Ruth and her parents fled for France.

Watch her incredible story of survival and the peace she ultimately found in her Jewish Messiah.

**Cost is \$22 including postage**

## A Messianic Look at Christmas and Hanukkah

A wonderful collection of testimony, prose and poetry to add a little touch of love to the blessed season--from Jews who believe that Jesus is the reason for the season. A good booklet to give to an unbelieving Jewish friend.

**Cost is \$9 includes postage**



## Behold Your God!

The music from the Liberated Wailing Wall, including Hava Nagila and Solomon's Prayer. All around easy to listen. Some acoustic, some traditional Hebraic sounds, some almost rock. Great variety and wonderful harmonies make this a 'must' for lovers of Messianic music.

**Cost is \$20 includes postage**



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