



6. *Most Jewish people are not used to reading the Bible.* Scriptures that are bursting with meaning to you will most likely not be understood by them on their initial reading. *Make sure that they understand the passage! How?* By asking questions about the passage and have them paraphrase the verse after reading it with them. Many Christians are unaware of just how little most Jewish people know about their own Bible. Many of them do not know that Isaiah or Jeremiah are books in the Hebrew Bible! Therefore, when presenting a passage like Isaiah 52:13 through chapter 53, Tell them that this is a passage from the Hebrew Bible, written by the Jewish prophet, Isaiah, in 700 B.C.E. (*Before the Common Era, the Jewish way of saying B.C.*) However, do not tell them where the passage is from until after they have read it and have answered the question: *Who do you think this is talking about?* It is most effective in this manner!

Always remember to pray for the Holy Spirit's words. Paul says: *"I was with you in weakness, in fear, and in much trembling. And my speech and my preaching were not with persuasive words of human wisdom, but in the demonstration of the spirit and of power in order that your faith should not stand in the wisdom of men but in the power of God. 1Corinthians 2:3-5.*



How to Share Jesus In A Jewish Way

6 Important Things To Know

1. When sharing your faith with a Jewish friend, especially in the beginning, use the term: **The God of Abraham, Isaac and Jacob** when referring to God. Why? Because they need to know which God we believe in. Jewish people frequently say: *"You believe in your Christian God and I believe in my Jewish God"*. Therefore, it is vital for them to know that we believe in the God of Abraham, Isaac and Jacob, the God of Israel, in order to make our faith *relevant* to them. (In **John 8:54-55**. Jesus indicates that the *same* God the Jewish people believed in was *His* Father, but *they did not know Him!*)

2. Follow the example of the Apostle Paul in **1Corinthians 9:20**: *"When I am with the Jews I seem as one of them so that they will listen to the gospel and I win them to Messiah!"* (Living Bible) Thus, it is crucial to: **Emphasize the Jewishness of your faith.** You can present facts such as; Jesus was Jewish, Jesus' disciples were Jewish, Jesus spoke to a Jewish audience, the first believers in Jesus for the first 13 years were Jewish, and the writers of the New Testament were Jewish, (with the possible exception of Luke.) A gentile believer can say: Everything in my faith is Jewish but me! or, two thousand years ago, my gentile forefathers worshipped idols, but today, I worship the God of Abraham, Isaac and Jacob. They are often amazed at these two true statements. Most Jewish people are unaware that we believe in the God of Israel!

3. CHIEF TERMS TO USE AND AVOID

TERMS NOT TO USE:	INSTEAD USE:
Christian	Believer
Christ	Messiah
Convert	Spiritual birth
Converted Jew	Messianic (he or she is messianic)
Cross	Jesus' atoning death for us
Jew	Jewish (He or she is Jewish; the Jewish people)
Missionary	Do not ever use this word in relation to them!
Old Testament	Hebrew Bible, Jewish Scriptures or Jewish Bible

✧ Some Jewish people are offended at the term *Old Testament*. However, when they themselves use the term, feel free to use it yourself.

Tragically in 1099 when the first Crusaders finally took Jerusalem, they assembled all of the Jewish people they could find into the Great Synagogue in Jerusalem and burned them alive while marching around the burning structure singing O Christ We Adore Thee. From the book, The Jew and The Cross, page 59. Because of the many persecutions against the Jewish people in the *name* of Christianity (the Crusades, Pogroms in Russia, etc.), certain terms are misunderstood by them and have become stumbling blocks to their listening to the gospel! Hence, some terms should be avoided and others used in their place.

4. SCRIPTURES TO USE

Isaiah 52:13-through Isaiah 53. *Messiah's suffering to atone for our sins.*

Note: the "Servant" could not be Israel spoken of here as some contend, because in verse 8, you have "*My people*" (which could only be Israel!) and "He" in the same phrase! Also, overall, the nation of Israel does not fit the description of the Servant spoken of as one reads the chapter through. (**Note:** The Spirit of God has used this chapter to bring more Jewish people to Jesus than any other passage in the Hebrew Scriptures!)

Isaiah 9:6,7; Psalm 2:7,8; Proverbs 30:4. *Messiah to be the Son of God.* In Psalm 2:7 we know that the Messiah is truly spoken of because verse 8 states that all the nations of the world will be given to the Son as an inheritance and the "ends of the earth" as His possession!

Micah 5:2,4. *Messiah's birthplace foretold* and that He was to be "*from everlasting.*" (Referring to this verse, the ancient rabbinic commentary, the *Jerusalem Talmud*, states: "... King Messiah is born ... he is from the royal palace of Bethlehem Judah.")

Zechariah 12:9,10. "*They will look on Me whom they have pierced.*" This takes place in the last days. *Both* of Messiah's comings are seen in this one verse! ("They will look upon Me whom they have pierced"). The ancient Jewish rabbinic writing, the Babylonian Talmud, states: "*the cause of the mourning is the slaying of Messiah*". It calls him Messiah the son of Joseph (11th son of Jacob.)

Isaiah 42:6; 11:10; 49:6. *Messiah to be a light to the gentiles.* (In Isaiah 49, verse 3 is the servant Israel while verses 5 and 6 are the Servant Messiah. We know that Messiah is referred to in verses 5 and 6; otherwise we could not have "Israel" and the "servant" in the same phrase as we see in verse 5!)

Daniel 9:26. *Messiah to be cut off before the destruction of the 2nd Temple in 70 A.D..*

Leviticus 17:11. *The necessity for the atonement.*

Zechariah 9:9-10. *Messiah to come to Jerusalem having salvation, yet humble and mounted on a donkey.*

Psalm 16:10. *The resurrection of Messiah.* In the classic rabbinic work, Midrash Rabbah Esther, written about 400 A.D., the ancient rabbis commented on Hosea 6:2, saying, "And Jonah was in the belly of the fish three days and three nights ... The dead also will come to life after three days, 'On the third day He will raise us up, that we may live in His presence'." Thus we have in Jewish rabbinic thought the idea of a third day resurrection!

Jeremiah 31:31-35. *God to make a New Covenant with the house of Israel.* (This covenant involves the forgiveness of sins, as seen in verse 34.)

5. Overcome Three Of The Most Often Heard Jewish Objections

Objection #1: Our Jewish messiah will bring world peace; there will be no more war, etc. Jesus did not do this, therefore, he could not be the Messiah.

Answer: Jesus was Jewish. He well knew this description of Messiah, yet He still claimed to be the messiah. *How could He do this?* There must be something then in the above description that is left out. Jesus tells us what it is in Luke 17:22-25, when talking to His 12 Jewish disciples about Messiah's coming: before the promised peace He will bring, *He must first suffer.* **You cannot be true to the picture of Messiah that the Hebrew Scriptures give and leave out Messiah's suffering.** Then, have them read Isaiah 52:13 through chapter 53 or Zechariah 12:9,10, etc. In the 13 articles of Jewish faith by Maimonides, (famous rabbi of the 12th Century) it states: "*I believe with a perfect faith that all the words of the prophets are true.*" The prophecies in the Hebrew Scriptures (Old Testament), about the suffering of Messiah cannot be left out!

Objection #2: How could Jesus be the Messiah? Look at what his followers did! The Christians have persecuted and killed the Jewish people down through the centuries in the name of Christianity!

Answer: You must show them the *difference* between a gentile and a Christian. *Many people had an historical religion, but didn't know God.* Then proceed to show them this, by quoting Jesus' words in Matthew 7:22, 23: "*Many who say to Me in that day, [the day of judgment], Lord, Lord, did we not prophesy in Your name, cast out demons in Your name and did many wonderful works in Your name? And then I will declare to them I NEVER knew you; depart from Me, you who practice lawlessness!*" Show the striking parallel between what Jesus said and Jeremiah 23:14,15 and 39 in which God says that Jewish prophets from Jerusalem, speaking lies in the name of the God of Israel, will also be cut off from God's presence. Say to them, *in order to be a Christian* (explaining that the word Christian means follower of Messiah, (see Strong's Concordance), *one must have a spiritual birth from the God of Abraham, Isaac and Jacob!* Also, the very job description of Messiah is that he will be *for* Israel!

Objection #3: If I become a Christian, I will no longer be Jewish.

Answer: This is a misconception. The word "Christ" means "Messiah" and the God of Abraham, Isaac and Jacob promised a Messiah who would come and redeem Israel and the world. A Jewish person who accepts Jesus is accepting his or her own Jewish Messiah!