

Just How Bold Should We Be When Witnessing to the Jews?

In my recent drash for our Yom Kippur service, we read from some powerful Scriptures. A drash is a Hebrew word that refers to a method of exegesis of a biblical text, which was the practice in the Temple and in synagogues for thousands of years on the Sabbath and continues to this day. In this case over the high holidays, we read from the Torah (first 5 books of Moses), the Haftarah (the Prophets) and the Brit Hakodesh (The New Covenant).

Readings from Deuteronomy 18:15 that tell Israel that God will raise up a prophet like Moses from among their brothers, and that they must be careful to listen to him. From the prophet Jeremiah 31:31-34 who proclaimed to Israel that God would give them a new covenant, which would not be like the old one, which they broke, but a covenant of intimacy and personal knowledge of the Lord. And then we read from the book of Acts, where Peter boldly proclaims the Gospel in Jerusalem after the Holy Spirit had fallen on Shavuot/Pentecost.

The Scriptures Declare Who Yeshua Is

These are some pretty powerful texts that both foretell of Messiah's coming and also proclaim His resurrection. Yeshua's mission in His first coming was to fulfill the law through His own shed blood; to rise from the dead to defeat its curse and to begin the New Covenant, in order that His gospel could now be taken out to the world. In addition the Hebrew Scriptures are full of hundreds of prophetic writings that foretold of His coming, many of which Yeshua actually used to proclaim to Israel who He was in the flesh. And while we know that Israel's leaders firmly rejected His visitation, there were many in Israel who believed that He was the Messiah. For how could He perform such great miracles and signs and wonders if

He wasn't from God?



What I love about Peter's sermon here is that in all boldness He tells Israel the truth, *"Men of Israel, listen to this!"* And then he proceeds to tell them about the cross and resurrection. However, it was not to condemn them, but rather for their hearts to be stirred unto repentance in order that they would pass from the death of the flesh to the life of the Spirit. For even as Yeshua Himself was upon the crucifixion tree, He cried out to forgive all mankind who had put Him there, because we know that He did not come into the world to condemn it, but rather to save it from the curse of sin.

However, there is also something very strategic that is taking place here as Peter presents the good news for the first time ever in mankind's history. As there is a transference of power and authority onto the apostles away from the priesthood that was given to Moses' brother Aaron. For while the priesthood was still in authority until Jesus had fulfilled the law by becoming its curse (Gal.3:13), and of which He Himself submitted to, because of the order God had set up on earth up until the appointed time (read Mat. 23:1-2). After His resurrection the Holy Spirit was given to another and the power and authority of Israel shifted over to the apostles. Then God used these men from Israel to take the Gospel to the Nations that they too would be grafted into Israel's covenants through Jesus, as the word tells us, which was now, *"Built on the foundation of the apostles and prophets, with Messiah Yeshua Himself as the chief cornerstone"* (Eph. 2:20).

Yeshua Is The Only True Extension Of Judaism

We must come to fully understand that the following of Yeshua is the only true and proper extension of Israel spiritually, fulfilled through His life, sacrifice and resurrection, and that Christianity is Jewish. As hard as this maybe for Jewish

people and even Christians to understand, if they do not accept Messiah, they like everyone else remain under the curse of sin; that current Judaism whether religious or reformed has no hope for Israel spiritually, except to keep them until their appointed time of awakening, which we know must come before Yeshua returns to us.

Let's look at this a little deeper, shall we? Jesus is close to the end of His ministry upon the earth and one day He is returning from Bethany and notices a Fig Tree that has no fruit on it, except it has leaves, portraying that it was still active, without much life. And all of sudden out of the blue, He curses it and says, *"May you never bear fruit again!"* And immediately the tree withered. (-19)

Now look what happened next, immediately His authority is questioned (see -27). And if you read the account in Mark, Yeshua goes into the Temple courts and ransacks the merchants and overturns all of the tables. *"Is it not written: My house will be called a house of prayer for all nations? But you have made it into a den of robbers."* (Mark 11:17) Isn't it interesting that immediately after the Fig tree is cursed that Jesus is addressing issues related to His authority from the powers that be?

I humbly submit to you that Yeshua was issuing a judgment on the levitical priesthood; the Sanhedrin with all of its leaders and authority had just been dealt a final blow from God and ever since that moment, the old office of Judaism was rendered powerless spiritually, never to bear fruit again. Actually being evidenced by Israel's isolation in the diaspora. Whereas Israel had been called to be a light to the nations, which was then fulfilled by the Jewish apostles and their followers, which is still happening to this day, mainly through His Gentile family from the nations.

Yeshua Himself brought it to an end and transferred His authority to the apostles, which happened on

Shavuot/Pentecost, the very feast that celebrates the giving of the law and now the new covenant, to be released into our hearts through the Holy Spirit.

However, as we know from the many Scriptures and prophetic writings, God is not finished with Israel who must come into an awakening and that along with the church, Israel's priesthood will be re-established when Yeshua returns (see Isaiah 61; Rev.2:26; 5:9-10), as by then they will be spiritually restored (see -6; ;22-28; 37:9-11).

We Must Become Bolder

However, from a Messianic viewpoint being re-established into the vine (Rom. 11) as Jewish believers in Yeshua over these past 40-50 years, we have somewhat struggled with our true identity. Being totally rejected by our own Jewish family, who attempt to nullify any hold we rightfully have to the roots of our faith, but not being fully understood from our Gentile believing family either, in light of our love and association in wanting to act out from our rich heritage.

In my mind this has fostered insecurity in our Messianic family, which we need to be in search of healing for, so we are as free as the Jewish apostles were to proclaim our faith back to our own Jewish brethren with great boldness as well as with signs and wonders. To come into the fullness of our calling as Jewish believers to be a light back to Israel.

If Yeshua is who He said He is and did what He did, then belief in Him is the only true path for Israel and we should proclaim it with the utmost authority and love. If we are going to be successful for God in these days of transition in God's family between Jew and Gentile, all of us must learn how to represent the gospel back to the Jewish people as if it is there very own, so that they may properly contemplate it (See -34). After all, while we now have total equality in the Spirit in God's spiritual family between Jew and Gentile, are

not the nations of believers grafted into Israel's promises and Covenants? And are not Jewish people to be grafted back into their own vine? (please read).

This can make a huge difference in the way in which Jewish people understand the good news. Indeed, in my own return to faith, which you can read about in my first book *The New Covenant Prophecy*, I was drawn to jealousy by a Christian who had learned from the Holy Spirit to understand this concept and then built me a platform of belief that helped me to understand that Christianity was Jewish.

When I began to think about Yeshua, it was much more from a Jewish perspective and foundation, which helped me dramatically to consider who He actually was. Please try and understand that every Jew has inherent built in bloodline factors, NEVER to consider Jesus, because of how Christianity was used to persecute and kill them. We must learn to be more sensitive to the barriers by using the correct terminology, so the old buttons do not get pushed so easily.

Getting back to Peter's boldness, may current Jewish believers of this day be as immersed in the presence of God as all of the apostles were in the first century; that all of us would be like living fountains of the eternal God with healed souls, boldly proclaiming and demonstrating the kingdom of God upon the earth. This is my prayer, as it was written: *"To preach good news to the poor. To bind up the broken hearted; to proclaim freedom for the captives and release from darkness for the prisoners and recovery of sight for the blind, to release the oppressed and to proclaim the year of the Lord's favor"* (Isaiah 61 and Luke 4).

For as the Jeremiah text in the Drash proclaims that the New Covenant would not be like the old, but one that is full of intimacy and knowledge and depth of God that the Holy Spirit brings us when He circumcises our hearts with the law of God. Please try to understand that until the veil is lifted from

Israel they like anyone else who has not received the Lord is still blinded by the curse of sin and we should have compassion, love and patience for all those who are still lost.

You might want to read the chapter in my second book *The Ezekiel Generation on The Veils*, which more fully explains the veil over Israel and the veil of sin.

Let us pray to God for more boldness; that Jewish believers would be a great light back to their own people and also for Gentile believers to bring the gospel to Jewish people with great wisdom and insight to aid them in their own re-grafting.

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