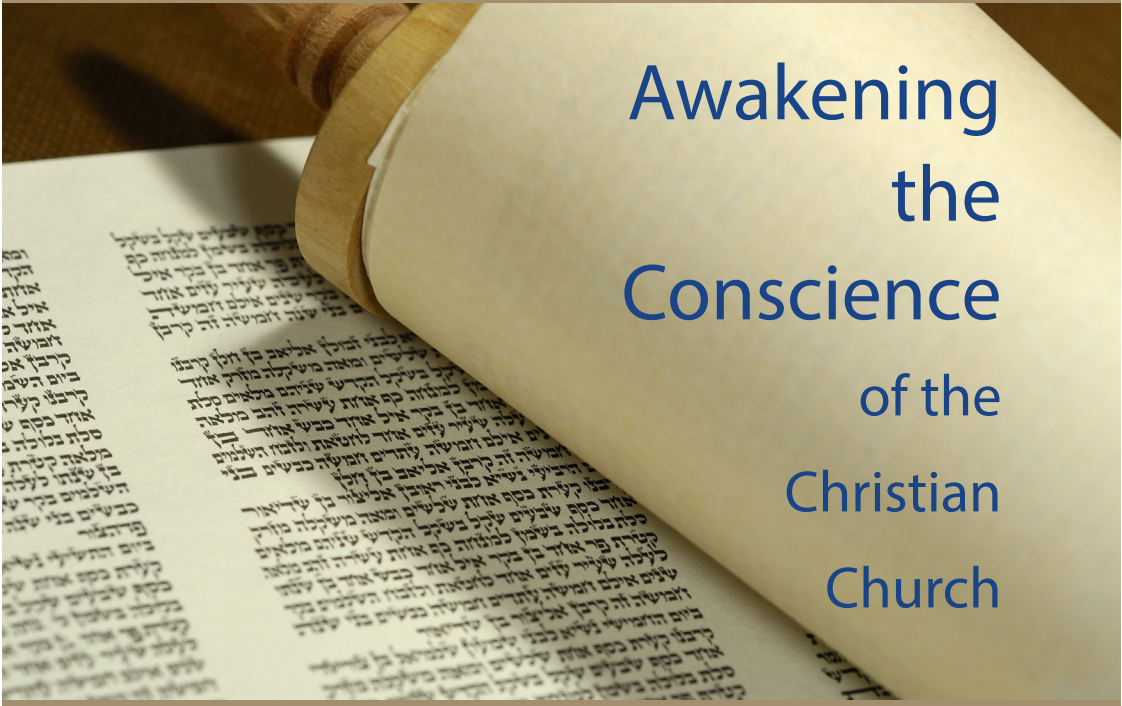


A resource of Christian Witness to Israel (N. America)
to challenge, assist and equip in local Jewish evangelism.

THE AC COURSE



Awakening
the
Conscience
of the
Christian
Church

THE HOPE OF HISTORY

THE PIRATES OF PROVIDENCE

1b Expulsion & Expansion

COMPLETE COURSE OUTLINE

The Biblical Burden for Jewish Mission The Hope throughout History for Jewish Redemption Contemporary Connections for Jewish Salvation

THE BIBLICAL BURDEN

<i>The MOTIVE</i>	<i>Psalms 67 Romans 9-11</i>	<i>The Praying patriarchs The Praying apostle</i>
<i>The METHODOLOGY</i>	<i>Isaiah 63 Luke 4</i>	<i>The Longing of the prophet The Liberation of The Prophet</i>
<i>The MISSIONOLOGY</i>	<i>2Cor 3&4 Acts 20-22</i>	<i>The Ministry that is glorious The Ministry that is blessed</i>
<i>The MANDATE</i>	<i>Psalms 150 Rev 4&5</i>	<i>The Holy hallelujahs The Cosmic chorus</i>

THE HOPE OF HISTORY

<i>PROTECTIVE PROVIDENCE</i>	- Past, Present, Future
<i>PIRATES OF PROVIDENCE</i>	- Expulsion and Expansion
<i>REPLACEMENT AND DEFACEMENT</i>	- Forgotten and Forsaken
<i>REFORMATION AND RE-EMBRACEMENT</i>	- The Puritan Hope
<i>The LIE OF THE LAND</i>	- Too much love will kill you
<i>REWRITING THE RAPTURE</i>	- Confusion and correction

CONTEMPORARY CONNECTIONS

<i>The CHALLENGES TO CONNECTING</i>	<i>The separated and the assimilated The atheist and the evangelical</i>
<i>The FRAGRANCE OF FRIENDSHIP</i>	<i>The aroma of Christ</i>
<i>The WISDOM OF WORDS</i>	<i>(Un)common language</i>
<i>RABBINIC REINTERPRETATIONS</i>	<i>Jewish objections Peter and Pentecost</i>

GENERAL GUIDELINES:

1. As you begin each study, pray for the Lord's grace and wisdom.
2. Discipline yourself to set aside one hour for each paper.
3. Keep a personal 'physical' notebook.
4. Begin with the questions and in your own notebook, answer each question in one sentence, prior to engaging in the study.
5. Read through the paper in one sitting, with note-taking.
6. Answer the questions again; this time, a paragraph each.

Feel free to send your answers to me, ask further questions, or simply make appropriate comments.

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THE HOPE OF HISTORY

THE PIRATES OF PROVIDENCE

1b Expulsion & Expansion

QUESTIONS:

1. What happened in 1492 and why is it significant for world history?
2. What effect did the Reformation have on Jewish history?
3. How did different denominational Christianity in the early American colonies affect the freedoms of Jewish immigrants?
4. Why were/are so many Jewish people drawn into the musical and movie industries?
5. What is the 'one thing needful', and how do we impress the importance of that upon our Jewish friends?

THE PIRATES OF PROVIDENCE

As related in the previous paper the first Jewish community in these North American shores began its existence in 1654 when 4 couples, 2 widows and 13 children sailed into the harbor of New Amsterdam. These were Sephardic Jews who were being expelled from Portuguese owned Brazil. Ten years later New Amsterdam became New York when the British captured the colony from the Dutch. For reasons that were clearly antisemitic (which we shall shortly see) the 23 went down to 4!

But first we must turn back a few pages in our history book to understand all this peculiar providence and its stunning significance!

1. EXPULSION & EXPANSION

1492 was a year that shaped the Iberian peninsula of Spain/Portugal. But it is no overstatement to suggest that it could also have shaped the world; and certainly, it shaped the world of Jewish people. Two specifics in that year were of ultimate significance for the lives of every person living in the United States today. The two events could be summarized under two words: expulsion and expansion. First there was the expulsion of the Jewish people from Catholic Europe, and then the world enlarging expansion by the voyages and discoveries of Christopher Columbus. Indeed, by a play on words I would say that by expulsion, there was expansion. Now I need to deliver explanation and elaboration!

March 31st, 1492 marks the date of the 'Edict of Expulsion'. King Ferdinand (1452–1516) and Isabella, had succeeded in engineering the expulsion of the Jews throughout the whole Iberian Peninsula (roughly what we understand today as Spain & Portugal). They had originally been expelled from Castile and Aragon and from Portugal and Navarre. In this

era of history this kind of antisemitic ethnic cleansing was happening all over Catholic Europe and we would do well to remember that England and France had already expelled its Jewish communities. But it is the Jewish inhabitants of Iberia, later known as 'the exiles of Sepharad', that are of particular interest to us today in the USA. As we shall see, just as Iberia was expelling, God was expanding.

King Ferdinand wrote: *'The Holy Office of the Inquisition, seeing how some Christians are endangered by contact and communication with the Jews, has provided that the Jews be expelled from all our realms and territories.'* Hitler's Arian Race Theory wasn't new. Catholic Spain had imposed, at least locally, a discrimination based on *'limpieza de sangre'* (purity of blood). Thus, 150,000 Jews were forced to leave Spain forever and it led to the virtual eradication of Judaism from Spain/Portugal for nearly 500 years. But again, we must trace the story back a little, or maybe even back a lot.

The 23 Sephardic Jews who landed in New Amsterdam in 1654 have a rich heritage. Sephardic Judaism has some of the greatest thinkers and theologians of all of Jewish history. The oldest synagogue in Spain dates from the third century. Through the Anno Domini centuries, Jewish life in Spain was generally harmonious, living side by side with Christians and Muslims. In fact the 7th–12th centuries in Spain are known as days of *'convivencia'* ('living together'). Up until the 14th century there were more Jewish people living in Spain than anywhere else in Europe combined. But tolerance ended in 1492.

Painting in Parallels

In a parallel narrative of history, Christopher Columbus was sponsored by Ferdinand and Isabella out of a multitude of motivations, including economics, imperialism and religion. The complexities, perhaps even the mysteries, of the voyage were such that Columbus was endeavoring to reach the East

Indies by traveling west. Also in the mix of 'mystery' was the fact there was Jewish finance (both stolen and given) used for these voyages. Furthermore we are aware that Columbus most definitely used Jewish scientific knowledge and had Jewish sailors on board. One Jewish 'convert' on board was Luis de Torsent who was assigned to an exploration party because the sailor understood Hebrew and Aramaic. There was the expectation (perhaps even the hope?) that they might not only discover new lands but discover the lost tribes of Israel among the Native American tribes!

The Spanish Inquisition had compelled Sephardic Jews to convert, leave or die. Many 'converted', but only outwardly, while secretly retaining their Jewishness and practices in the home. They were known as '*conversos*'. It has even been suggested that Christopher Columbus himself was a converso and certainly at least five of his crew were ethnically Jewish. Curiously, the fact that we don't know the exact place or date of Columbus' birth suggests to some scholars that he had something to hide. The suggestion that he was Jewish is not without some merit!

Just in passing we might also say that there was an understanding among the '*conversos*' that practice was more important than verbal creed; and that while they may outwardly 'say' certain things, their Jewish lives (even in secret) mattered more than Jewish outward statements. Customs rather than creed was certainly the norm for Jewish life then; and would continue to be so, in the assimilation in the New World.

We might also note (in passing again!), that we actually should have several history books in hand as we consider these remarkable concurrent happenings of expulsion and expansion. Just 25 years after the Edict of Expulsion and the Voyage of Expansion, a certain monk in Germany would spark another *expulsion*: an expulsion from the

Roman Church, and another *expansion*: an expansion of biblical Christianity and Reformed religion. A Divine Hand was writing the narrative of the Gentile world as well as the Jewish world. These are all peculiar providences and stunning history indeed but should we be surprised, as the Lamb unfurls the scroll of God and all things on earth have their origin in heaven? (Revelation 4 &5)

(i) Helpful Holland

Yes, the Lord was unfurling the scroll, with reviving mercy in the form of The Reformation. Just as Roman Catholicism had replaced 'Israel' and was expelling her from Roman territories, the new awakening of God and a new consideration of Church, Scripture and Mission, led to countries that were receptive to reformed doctrine also being receptive to the ancient people. There was a growing love for and respect of, the Hebrew language and the Hebrew people. In short, where Rome replaced, reformed religion embraced. (More on that point in a subsequent paper.)

The Jewish people were welcomed with a desire that the Gentile Church might see the fulfillment of Romans 11 and the grafting in again of the natural branches. Gorsky writes ('Exiles in Sepharad') '*... the Dutch granted the Jews a level of freedom and religious tolerance beyond anything in any other state in Europe at the time.*' I also found this interesting admission from Rabbi Lee Levinger, '*Holland, after gaining her freedom from Spain and the Inquisition, was one of the few countries in the world where a Jew had a chance. This was partly because the Dutch were Protestants.*'

Portugal had come under Spanish rule in 1580 but Portugal declared independence (again) in 1640. In 1641 Portugal and Holland entered into a 10 year truce that saw good trade relations develop. Brazil was under Dutch rule at this time, but in 1645, the 'truce' was literally under fire. Rebels in Brazil took over the Dutch colony and that same year it

was surrendered to the Portuguese. The Jewish community in Recife, Brazil was small, but stable. In 1641 they had built the first synagogue in the New World. But with the change in the political landscape from 'Helpful Holland' to 'Persecuting Portugal', they faced the same choices as their ancestors did back in the days of Inquisition: convert, leave or die. So in 1654, the Jews who were enjoying life, liberty and the pursuit of Jewishness in Recife and surrounding areas, were forced to leave.

A small group of refugees got stranded (some say pirated) in Jamaica. This was Spanish owned at the time and they seized the small ship, but with Dutch pressure (particularly in the world of international trade!) the Jewish refugees were freed and permitted to continue on their way.

'Helpful Holland' was the place of refuge for the people who were deemed refuse by the Roman Church. But it was not just Amsterdam in Europe that welcomed them; but rather New Amsterdam, in the New World. The pirated ship, the St Catherine, resumed its course, but instead of making it to Amsterdam, Holland, they limped up the American coastline and 23 Jewish souls sailed up the Hudson River in 1654 coming into port at New Amsterdam. Thus began the story of Jewish life in America.

However, it was not all plain sailing, (forgive the pun). The New World was facing its own challenges; religious, political and economic. The local Dutch Reformed Church did give them handouts, but the 'domine' (pastor) noted, *'the Jews have come weeping and bemoaning their misery.'*

Reformation was a gradual thing; and certainly that slow progress was evident if we contemplate Luther's comments calling them 'poisonous envenomed worms', and the expulsion of the Jews from Calvin's Geneva! (That too is content for another paper.)

The colony's governor, Peter Stuyvesant (a Calvinist pastor's son), spoke of them as *'a crafty and generally treacherous people in whom not much confidence must be placed'*.

However, Stuyvesant was an employee of the Dutch West India Company. The Dutch Jewish investors back in Europe wrote to the governor on April 25, 1655. *'These people may travel and trade in New Netherland and live and remain there, provided the poor among them shall not become a burden to the Company or to the community, but be supported by their own nation.'*

In deeds backing up those words, five rich Jewish families made their way across the ocean to help the small Jewish community, both in assisting trade in New Amsterdam and taking 'care of their own poor'. Furthermore in order to quieten Stuyvesant, directions to the Company encouraged the Jews to build their homes close together. (And so began the first 'Jewish neighborhood'.)

Arthur Herzberg writing in 'The Jews in America' makes this note-worthy summary statement: *'American Jewish history began with no ringing debates about religious freedom or about the rights of individuals. The 23 remained in New Amsterdam and began the first avowed Jewish community in N. America because money talked.'* (That is, Dutch money!)

(ii) Huddled Masses

1654-1840 marked the first wave of Jewish community and settlement in our shores. This was very largely the 'Sephardic Settlement'. From 1841-1880 the now United States saw the beginning of mass immigration; the 'huddled' Jewish masses, largely from Germany.

At the beginning of the 1800's there were around 2,000 Jewish people in America. By the 1880s there were 250,000, and by 1920, 2 million. Following the Sephardic wave, and the Germanic wave, came the Russian and Eastern European

wave, from 1881–1920. (Think ‘Fiddler on the Roof’!) In the 20th century the numbers grew from 2 million to 6 million today (42% of world Jewish population).

The Spanish Jewish people were largely rich and cultured but the Germans were indeed the huddled masses. Though poor they were deeply hungering to improve. They were mainly of merchant class but desired to learn and climb the economic ladder. So began a deliberate and decisive Jewish attitude in the USA (which we will look at in a moment): educate and assimilate.

2. CREATIVE CHUTZPAH

During the German expansion, the Jewish community increased 7 times as fast as the general population and during the Russian expansion, 11 times as fast. How would a diverse and yet distinct ethnic people approach life in the New World, or at least their new world? I think it can be summarized by the phrase ‘creative chutzpah’; an audacious adaptivity, coupled with a determination to grasp the opportunities their new and fast changing world would set before them.

The Sephardic, Germanic and Ashkenazi all brought character, gift, attitude and just plain Jewishness to the largely blank canvas of the new developing world of North America. For good and ill, their past shaped attitudes for their future. Would the Sephardic community remember the ‘limpieza de sangre’, even as some became wealthy slave owners pre and during the Civil War?

The Spanish and Portuguese treatment of the Jewish people also became a template for the treatment of Africans and it was justified theologically. Just as the prejudiced mind of Catholic Europe believed the Jewish people were guilty of deicide, so also the Africans carried ‘the curse of Ham’. Gorksy (‘Exiles in Sepharad’) writes, *‘By the time slavery*

was introduced in Virginia, the Spanish had over a century of experience with the administration of slavery and race relations... the Spanish and Portuguese colonists held a quarter of a million black slaves by 1617 – Virginians had no need to invent a new status.'

Germanic

The Jewish person in Germany strongly felt himself a German (which in the 20th century, made Hitler's eradication such a confusing and almost unbelievable mystery to them). When the Germanic Jew came to America he became an American. The Russian and Eastern European however came with different baggage. In Russia he was down-trodden (by the 'replacementist' Russian Orthodox Church) and never considered himself 'at home' in mother Russia.

(These differences are important to note as we interact with Jewish people from differing backgrounds.)

The Germanic Jewish community appeared to have a greater sense of philanthropy and they sought the well-being of all people. In Germany at this time that kind of socialist mentality was revolutionary and dangerous! But coming to America with such chutzpah, revolutionary thought was deemed praise-worthy!

Ashkenazi

Into this revolutionary melting pot, now enter the Russian / Ashkenazi Jewish communities coming from an atmosphere of medievalism, enjoying very little freedom of expression. They find their new home a place where every wind of modernity and evolution is welcomed. They now had freedoms to become socialist, evolutionist, philanthropist, modernist! (Here we see the 19th century origins of progressive Judaism in 21st century!)

(i) Fighting for Freedom

Now let us briefly turn back again the history pages to complete the story. The freedom to be creative and bold in the semi-modern world came through hard fought victories; it was fought with some chutzpah indeed.

The original 23 in New Amsterdam in 1654 actually soon went down to only 4. But some of them 'expanded' from New Amsterdam to neighboring areas. There were Jewish families in Rhode Island in 1660. Charleston SC had a Jewish community by 1695; Savannah in 1733, and Philadelphia by 1737. Freedoms were limited though they were certainly greater than Europe. When the British controlled the colony there was some tolerance, but still the strong Anglican influence impacted Jewish life. No-one could become a citizen of Virginia unless he or she took an oath of faith to the Christian Church or to Jesus Christ. The Jewish community there could not own land or practice Judaism openly without fear of repercussions. They had no vote or voice in government.

It is worth noting that the theology and ecclesiology behind the early colonies had a great bearing on the freedom or lack thereof, granted to the Jewish communities. MA, CT and NH were Congregational. VA, NC and SC were Anglican, as were MD & NY after first being under Catholic control. NJ was first Dutch Reformed and GA initially had very little denominational control, allowing greater liberty.

Liberty was largely a Protestant principle. Protestant pastor Roger Williams founded Rhode Island in 1636 with a charter that no person should be *'any wise molested, punished, disquieted or called in question for any difference in matters of religion'*. This was radically new! This was the stuff of the new world! The Constitution adopted in 1787 granted freedom at the federal level but locally things were still a challenge for Jewish people. Maryland (a largely Catholic community at the time) only allowed Christians to hold public office until

1826! And before 1832, Jewish people in the New York colony were referred to as 'residents' not 'citizens'.

Let me digress a little to give my personal story. I came from Northern Ireland to the USA in 2012 on a Religious Worker's Visa. I graduated to a Green card 2 years later and upon good behavior was granted opportunity for citizenship in 2019, which I decisively took under oath! Therefore I can speak from experience and say I understand what it is like to only be a 'Legal Resident'.

My son who lives in Spain is now on a waiting list for Green Card by our sponsorship as new citizens. We paid the dollar, and then we asked what is the waiting time for us as citizens to bring our son and family to these shores? We then were told it is 12 years! Yes, immigration is broken. But I digress. My point is that citizenship is a glorious privilege.

Returning to our story however, in the 1600s considering the Jewish people as 'residents' and not 'citizens' was a normal part of life. It took some creative chutzpah, both to initially live with and ultimately defeat that unfair discrimination. They had to fight long and hard for their freedoms.

In 1682 the Jewish community in New Amsterdam rented a house near the present 'Broadway' as a location for their synagogue but it wasn't until 1728 that they built their first regular synagogue in North America. It was situated on Mill St, called Shearith Israel ('Remnant Israel').

Another noteworthy distinction of Jewish settlement was the order in which they developed their community life. They generally first founded a cemetery and then a synagogue. Why this order, you might ask? Answer: a cemetery meant, *'We're here to stay'*, and for the tossed and exiled masses this spoke of permanence. Following a synagogue, next in importance was a school and then a Jewish charity. This pattern was developed in abundance in the ensuing years.

Freedom was fought for, cherished and abundantly utilized... creatively.

(ii) Educate Assimilate Accumulate

It may seem strange that a people who came from such rural and agricultural beginnings in Eastern Europe, or even Western Europe, would become largely city dwellers (as today), but it has ever been their desire to climb the economic ladder to be engaged in work less 'messy'. Jewish comedian Jackie Mason helpfully and comically explains the differences between Jews and Gentiles. *'A farmer is a Gentile. A Jew would never be a farmer. A Jew might buy a farm, sell a farm, but never 'woik' a farm!'* The statistics confirm Jackie Mason's point. Less than 1% of Jewish workers in America are physical laborers. 70% of all Jewish people in the USA live in the 11 largest US cities. To continue the statistics and prove the point, almost 70% of all Jewish people in the USA live in the north east, and 90% live in metropolitan areas. Furthermore, in the words of another Jewish author, *'One area where Jews are noticeably absent is in the world of sports'*. Hmm... so then, what were the Jewish goals and aspirations?

In the early days of Jewish immigration, the Jewish work ethic made them work hard at whatever their hand found they were able (or permitted) to do. Money lending was permitted and they were good at it! Clothing manufacturing was another such Jewish skill-set. In 1888 there were 241 New York clothing firms with 234 of them being Jewish! In the light of its past expulsions the new world Jewish community needed to concentrate on 'portable wealth', i.e. knowledge. In 1906 when 250,000 Jewish immigrants came to the USA only 50 were listed as professionals. But by the 1930s, 50% of college students in NYC were Jewish. Those figures are astoundingly significant!

Of course, that portable wealth of knowledge often leads to a competency in physical wealth. Says Steven Silbiger ('The

Jewish Phenomenon'), *'The Christian world has at best an ambivalent attitude towards money and wealth. For Jews on the other hand wealth is a good thing, a worthy and respectable goal to strive for.'* Of course, wealth is also a tool for survival but it is clear that asceticism and self-denial were not considered Jewish ideals; though philanthropy certainly was.

When we consider the humble huddled beginnings, it is stunning to think that today while 2% of Americans are Jewish, 20% of professors at leading universities are Jewish, 30% of American Nobel Prize Winners are Jewish, and 40% of partners in leading Law firms in NY & DC are Jewish! (In fact, 15% of all US lawyers are Jewish!)

In the light of past prejudice, persecution and discrimination, it is again note-worthy that the Jewish response was not to plead for handouts and help but a dogged pursuit, (hard fought and won), to succeed in the business of education and accumulation! The creativity and pursuit with a vengeance, of life in the new world, and into the massive changes of 20th and now 21st century life can be seen on a number of levels and walks of life (if not farming!). Here, we'll just take a glance at music and movies.

(iii) Broadway & (Irving!) Berlin: Movies & Meyer

The Broadway Musical is largely a Jewish American invention. Think of the following names: Kern, Gershwin, Hart, Rodgers, Hammerstein, Loerner, Sondheim, Bernstein, Hamlisch... the list could go on. There is one notable exception however; that of Cole Porter, who was Anglo Saxon! But he did comment that 'the secret of my success is that I write Jewish tunes'!

Irving Berlin was the son of a Russian synagogue cantor. He was born Israel Baline and came from Russia in 1893, aged 5. He got a job as a singing waiter. He had no musical training and never learned to read music! By age 18 he wrote 'Alexander's Ragtime Band'. He later married a Gentile and

wrote two very 'Gentile' songs, namely, 'White Christmas' and 'Easter Parade'! Was this assimilation? You bet!

Assimilation was a necessary move to advancement, particularly 'name assimilation'. Who would know the name Allan Konigsberg? Well, he is better known as Woody Allen. Borg Rosenbaum became Victor Borge. Melvyn Kaminsky changed to Mel Brooks. Asa Yolsen, to Al Jolsen. David Kominsky to Danny Kaye. Joseph Levitch to Jerry Lewis. Yacov Maza to Jackie Mason. Emmanuel Goldberg to Edward G Robinson. Betty Persky to Lauren Bacal. And this list of assimilated name changing is certainly not exhaustive.

The new industry of 'the movies' had little regulation preventing gifted Jewish people from going into it. Louis B Meyer left Russia as a very young child in 1880. By 1924 he had formed Metro-Goldwyn-Meyer. Add to the mix, the fact that Universal, 20th Century Fox, Paramount, Warner Bros and Columbia were all essentially Jewish creations and you have an industry full of creative chutzpah indeed! But if the movie industry displays that creativity and dogged pursuit, it also displays a sin-drenched emptiness. Only eternity will reveal the real scandals of Hollywood which the newspapers are currently trotting out with a 'holier than thou' attitude.

Just in passing we may note that the movie industry seems to display a longing for a superhero. Marvel and DC Comics are pouring out heroes and characters galore; all seeking to save the world and bring in the brotherhood of man. What is this (from Jewish Hollywood) if not desiring a Messiah?

3. SEARCHING FOR A SECRET

Jewish scientist Albert Einstein developed his 'Special Theory of Relativity' in 1905 and his 'General Theory' in 1915. He ultimately pursued a desired goal that every aspect of the physical world could be reduced to 'One' in a few pages of equations. He never achieved this 'one-thing' goal and

instead of simplicity he discovered ever greater complexity. Jewish scientists (and non-scientists!) today are similarly searching for 'one thing'; a scientific torah, a *truth-law* that would bring a single unified meaning to human existence.

On the philosophical level, Sigmund Freud (born Sigismund Schlomo Freud) similarly sought to answer life's deepest questions. If Einstein changed the way we look at the universe, Freud changed the way we look at ourselves. Paul Johnson writes a cogent summary of the two, '*Einstein did not dismiss belief in God as an illusion. He was prepared to admit the existence of non-verifiable truth... Freud denied mystic truth while remaining essentially a mystic himself; Einstein remained a rationalist while admitting a mystic sphere.*' Isn't it fascinating that hyper-intelligent people cannot solve the mystery of 'I think therefore I am, or at least I think I am'?

It cannot be solved by carnal means. As we have seen in this paper, though expelled, they are a people preserved and providentially expanded; a people unusually blessed; a people audaciously adaptive in pursuing life and liberty, but it is all ultimately empty.

So Christian Witness to Israel is engaged in preaching, praying, evangelizing, resourcing, assisting, challenging. All this is so that by your personal witness and by our full-time missionaries, Jewish people will find what they're looking for.

Searching for the hero inside themselves will disappoint. Searching for the superhero of the movies will act only as a temporary distraction. Pursuing life, liberty and Jewishness, will also literally meet a dead end. But the 'secret'? It is found in a Jewish Messiah dying on a Roman cross 2,000 years ago.

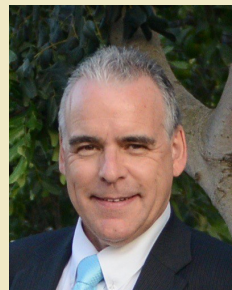
Please God, in this land of the free and home of the brave, may this peculiar people, preserved by the 'pirates of providence', soon find what they're really looking for:

His name is Jesus.

WHO ARE WE? WHAT DO WE DO?

DIRECTOR: STEPHEN ATKINSON

As **Director of Ministry** and 35 years of preaching experience, Stephen has been engaging with churches on behalf of CWI since 2004. With a Biblical mandate, historical reasoning, and present day missionary urgency, Stephen makes the case that every Church must have Jewish mission on its agenda!



MISSIONARY: MITCH TEPPER

As a **Jewish believer** Mitch has the apostle's burden for his own 'kindred after the flesh'. A graduate of Reformed Presbyterian Theological Seminary, his Scriptural knowledge and personal passion drive him in his street evangelism, one on one relationships, and household bible studies, with the singular purpose of 'Telling Jewish people about Jesus'.



CWI International

Christian Witness to Israel has been sharing Jesus with Jewish people for almost 180 years. Today we have missionaries in the USA, UK, Israel, France, Holland, Hungary, Australia, all faithfully witnessing to Jewish communities across the world.



CHRISTIAN WITNESS TO ISRAEL (N America)

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