

PRESENTING THE GOSPEL TO THE JEWISH PEOPLE: COMMUNICATIONAL
PERSPECTIVE

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Introduction

This is the second time in the last two months when I am to deliver a paper to the people most of whom are more experienced in theology and ministry than I am and all of whom have a settled opinion about my subject. And it is the second time I am going to approach the subject not from theological but primarily from communicational point of view for two reasons: (1) I think that this subject is extremely important, while not sufficiently considered in contemporary Jewish outreach, and (2) I learned to appreciate it by my life circumstances (in my comparatively short life I have immigrated five times and resided in four different countries/cultures).

Approaching this subject from communicational standpoint, I am assuming that I am addressing an audience that consists of the people who believe in the Messiah Yeshua, know how good it is to live with him, rely on the future promises concerning all believers in him, and want our Jewish people to experience peace, joy, blessing, and the new eternal life that Yeshua gives to those who believe in him.¹ All this normally produces strong desire to communicate it to others (cf. Act 2-7).²

With this assumption in mind, I want to propose and discuss in the paper the following exhortation for Jewish outreach, namely, *“Beginning with appreciation of Yeshua, by the power of the Holy Spirit genuinely reach out to the Jewish people through word and deeds with maximum life involvement possible in unity!”* Now, we will talk about this exhortation one phrase at the time.

¹ Compassion for those who do not believe in Yeshua is a high and beautiful motive for outreach.

² If it all is not about you, you can just disregard this paper but please talk to those who appreciate Yeshua about their reasons.

“Beginning with Appreciation of Yeshua ...”

It seems that some Jewish believers suffer from inferiority complex, trying to be accepted by the majority of the Jewish people on any expense and through any compromise. But what we need is healthy pride and overflowing joy of being “messianic” – people who belong to the Messiah of Israel, the King of all Kings.

Importance of Worship

It is possible to be distracted from God in trying to serve God. The most crucial issue in evangelism is the centrality of God in our life. Where passion for God is weak, zeal for outreach will be weak. Congregations or individuals that are not centered on the exaltation of the majesty and beauty of God will unlikely desire to “declare his glory among the nations” (Ps 96:3).³

God is most glorified in us when we are most satisfied in him.⁴ Our delight in him reflects his glory the most. It is also clearly God’s desire that our message and worship concentrates on Yeshua (John 5:22-27; Eph 1:20-23; Phil 2:9-11; 1 Pet 3:22). The one who does not appreciate the magnificence of the Messiah will not be able to be effective in the outreach to the Jewish people. Passion for God and his Messiah in personal and communal worship prepares the offer of God in preaching.

Importance of Emotion

Our appreciation of Yeshua, our understanding of how good it is to be with him, our joyful commitment to him, being evidently expressed in our life and our words, will provoke others to jealousy and will motivate them to consider getting what we have. And our appreciation can not be separated from our emotions.

³ Even outsiders feel the disparity between the boldness of our claim upon the nations and the blandness of our engagement with God. Cf. John Piper, *Let the Nations be Glad!: the Supremacy of God in Missions* (Grand Rapids, MI: Baker Books, 1993), 12.

⁴ *Ibid.*, 26.

Although much attention is given to the rational content of communication, in fact emotion is the largest part of all human communication.⁵ When changes are sought at the deeper levels, communication should be primarily emotive.⁶ Therefore it is important to pay attention to what our emotions represent and how they do it.

Importance of Suffering

Suffering with joy for the sake of the great cause and heavenly reward demonstrate importance of our faith. Acceptance by Yeshua is more important than acceptance by our own people, friends, and family (e.g. Matt 10:37-39; Mar 8:35; 10:29-30; Luke 8:29-30).

The supremacy of God's and the Messiah's glory shines most brightly when the satisfaction that we have in them endures in spite of suffering and pain in the ministry of love.⁷ Thus, we need to be ready to suffer in our outreach to our Jewish people, following the example of Yeshua, his apostles, and his faithful disciples of all ages (cf. Matt 5:10-12; 10:16-19; Luke 21:12-17; John 15:20-21; 1 Cor 4:12; 2 Cor 11:23-26; Gal 5:11). God, Yeshua and our people are worthy of it.

“... By the Power of the Holy Spirit ...”

The Holy Spirit plays a crucial role for success of Jewish outreach (cf. Matt 10:19-20; John 16:4; 1 Cor 12:3). We can often get very busy with different strategies and methods, but forget about the biblical fact that without God's Spirit successful communication of the spiritual truth will never take place. Remembering it will help us to more rely on God and to use the necessary power of prayer more often.⁸

⁵ Approximately 80 percent of the information load in typical communication is carried through emotion, and 20 percent or less by reason. Both elements are present at the same time in all human communication, in varying degrees in each situation.

⁶ Donald K. Smith, *Creating Understanding: a Handbook for Christian Communication across Cultural Landscapes* (Grand Rapids, MI: Zondervan, 1992), 300-301.

⁷ Piper, *Let the Nations be Glad!*, 112.

⁸ It is important to remember that we are at the spiritual war. It requires our alertness, readiness, persistence and much prayer. It should not be only “domestic” (for the personal problems or the problems of the own community, congregation, family, etc.). Cf. *Ibid.*, 43, 45.

“... Genuinely Reach out to the Jewish People ...”

This phrase itself looks familiar and banal. But the word “genuinely,” being uncommon in this phrase, is something what I want to discuss.

Importance of Orientation on Receptor

The message that we send is not necessary the message that will be received. Significant part of the message will be filtered by the sender and then by the receiver. Communication can be psychologically characterized as “important is not what you say but what I hear/feel you say.” To love communicationally is to put yourself, following God’s example, to whatever inconvenience necessary to make sure that the receptors understand (“receptor-oriented communication”).⁹

An evangelistic question that is usually asked is “How are we going to present the Gospel to our Jewish people?” Such question has “we” in the center. In order to be oriented toward other Jewish people we should rephrase the question – “How are our Jewish people going to hear the Gospel?” It makes a big change in the perspective, helping us to get less selfish. In this case we start to better appreciate ministries of others and stop thinking in terms of only “our” programs and projects. It frees us for partnership with others.¹⁰ It is also important to keep in mind that people have to be reached not for “us” (our congregation, ministry, etc.) but for the Messiah.

⁹ God shows respect toward his receptors and toward the context in which he finds us. He is receptor-oriented, seeking to reach his receptors by entering their frame of reference and by participating in their life, in order to be maximally intelligible to them. Cf. Charles H. Kraft, *Communication Theory for Christian Witness*, Rev. ed. (Maryknoll, NY: Orbis Books, 1991), 15.

¹⁰ Congregations can be too much centered on “we,” emphasizing the programs, strategies and what works the best in/for the congregation, instead of focusing on “them,” the people who are still in the need of Yeshua.

Importance of Genuineness

Authenticity and integrity are needed especially today. Postmodern people will first test our sincerity before they listen to our message. They discover first attractive things in our life, then join our environment and afterwards come to believe in Yeshua.¹¹

Anti-missionaries often accuse those involved in the Jewish evangelism or the messianic movement that we use Jewish symbols, terminology and etc. in order to allure the Jewish people. And they seem to be right in many cases. Many training programs in Jewish evangelism are evidences of it (e.g. terminology as a nice-looking “wrapping” of the message, holidays as means of evangelism, etc.). It reminds me sales-agents’ training, though “clients” here are different and the motives are godly.

We are accused of hypocrisy and we are giving reasons for this accusation by lack of sincerity and consistency in what we are doing. It strongly damages our testimony and harms our cause. Identification with any nation is not “playing” traditions but living the life of the people. Especially it is important for the so much sensitive Jewish people.

I believe that sincerity of our lifestyle strengthens our testimony and advances our Jewish outreach. The “messianic” life-style, in my opinion, should not be practiced in order to “attract” Jewish people, but simply because the “messianics” consider it to be the right life-style for them. If somebody lives like a “Christian,” what is the reason for him to wear a “mask” and “play” Jewish?¹² We have to live according to the way we identify ourselves in the culture we minister in. E.g., if you call yourself a “Jew” you got to live like one in the given culture.

¹¹ This principle is usually called “belonging before believing.” Cf. Swen Schoenheit, *Unter Offennem Himmel Bauen* (Hamburg: CGE, 2006), 68.

¹² I think it is not less glorious to be “Christian” than to be “messianic.” What was wrong with the term “Hebrew-Christian” that indicated a Christian with Jewish background? In most of the cases the mission to the Jews has been designed so that the Jewish people would abandon the essential elements of the Jewish life. Indeed the new Jewish believers will be told that Shabbat is not necessary and kosher makes life more difficult. And if you do so, it would be right to tell to the Jews, “Yes, we want you to live like Christians” and honestly explain them why you think it is better for them. I have a friend who is 100% ethnically Jewish but considers himself to be a Christian. We enjoy arguing with each other whether it is right for him to act this way or not. But regardless of our disagreement I highly respect him for his consistency in life. And, believe it or not, Jewish people respect him and listen to him.

Acceptance depends first of all on honesty and mutuality of an evangelist.¹³ Trust is the fundament of a good relationship. It is based on the deep conviction in truthfulness, integrity and reliability of another person. Trustworthiness is the foundation of credibility of any relationship and words.¹⁴ To be a person of integrity who humbly tries to understand, love and accept others is a worthy goal.

Importance of Respect

Very common Jewish stereotype is that most Christians are anti-Jewish. The Jews can be suspicious even to those Christians who do good things to them (“they simply want to convert us”). There is an assumption that Christians want to destroy Jewish people if not by force then by assimilation.

Any effective outreach requires respect for the culture of the people ministered to. It is also very true for Jewish evangelism. It is also important to consider that the Jewish culture is primarily linked to the Law that was given by God to the people. Even in case of a liberal Jew, the Torah is always important for the Jewish identity. Any offence against the Torah can be easily understood as anti-Semitic or anti-Jewish, leading to rejection of the entire message.¹⁵ Therefore, even if somebody considers himself “free” from keeping the Law and does not see advantages of keeping it, he is still under obligation to respect the Law and those who keep it (this idea is biblically relevant; cf. Rom 2:9-16; 9:1-5).

It assumes adequate reaction to the Law in speech, absence of sarcasm and jokes regarding the Law and its keepers. It concerns not only Gentiles, whose comments about the Law can be easily interpreted by the Jews as anti-Semitic, but also Jewish believers in Yeshua, who are often considered by the Jews not to be part of the Jewish nation any more.

¹³ Cf. Lianne Roembke, *Multikulturelle Teams* (Giessen: Campus fuer Christus, 2000), 96.

¹⁴ *Ibid.*, 37.

¹⁵ Torah is considered to be one of the core Jewish beliefs. Challenging core beliefs directly brings rejection of the message and often of the messenger as well.

Importance of Identification

In Rom 9:1-5 Paul fully identifies himself with his Jewish people. He calls all Jews (even those who do not believe in Yeshua and even his opponents) “my brothers.” Unfortunately, in evangelistic zeal, many Jewish believers often divide the Jews in “us” and “them,” setting a border between “us,” the ones who believe in Yeshua, and the rest of the Jews. But for Paul all the Jews were his “brothers.” In the whole book of Acts we can see Paul as an evidently Jewish leader, who was considered Jewish by all Jews and Gentiles around him. He was not only not ashamed to be Jewish in his lifestyle but also was always ready to demonstrate it (e.g. Acts 21:20-26; 23:1-6; 25:8). It is remarkable that even ministering among the Gentiles Paul was evidently identified as a Jew (cf. Acts 16:19-21). And at the end Paul still calls even Jews who do not believe in Yeshua his “brothers” and insists that he has always lived according to the Law and traditions of the fathers (cf. Acts 28:17). From Paul’s example we cannot drive a commandment to do the same but I think that Paul is a good example to follow, especially due to the recognized fact that identification always greatly helps in communication.

“... Through Word and Deeds ...”

The gospel became uncomfortable in the post-modern society. It is especially true in regard to the Jewish people, while the natural human tendency is to avoid any opposition and to be in peace with others, being accepted and recognized.¹⁶ It naturally pushes us to retreat from open evangelistic work toward “humanitarian efforts” and “social work” that are well-accepted by others. However, it does not bring desirable results.¹⁷

Although social actions are biblically encouraged and important, they are in no way a substitute for proclaiming the King Yeshua. Evangelism and disciple making is not a social

¹⁶ It becomes more frequent to see messianic believers rejoice by the fact that Jewish, primarily Israeli, leaders show favor to them due to the social or similar programs. I can also feel joy in such cases. But the problem is that in many such cases the favor is shown on expense of compromising our public testimony of the King Yeshua.

¹⁷ The experience of “social gospel” tendencies world-wide indicates that such attempts bring desirable result neither evangelistically nor socially. It also usually does not grant the expected acceptance and recognition. Cf. K. P. Yohannan, *Come, Let's Reach the World: Partnership in Church Planting among the Most Unreached* (Carrollton, TX: GFA Books, 2004), 60-61.

action, although charity may be well involved.¹⁸ In “social work” situations, nothing ever happens for God until somebody presents the gospel.¹⁹ The apostles did not turn the world upside-down by social work, but they did it by proclaiming the King Yeshua and the Word of God (Act 6:3-4; 20:20-21; 1 Cor 1:17-21; 9:16). Thus, while social work is important, it is not a substitute for the proclaiming of the King Yeshua. However, there is nothing quite so crippling to both evangelism and social action as to confuse them in definition or to separate them in practice.²⁰ It is recognized today by most those involved in outreach that balance is needed.²¹ But we need more than balance – we need a partnership between the two, while the leading partner is evangelism.²² This is not to exalt the proclamation at the expense of our actions. They belong together. But it does insist that, while without the accompanying deeds the good news is scarcely credible, without the word the news is not even comprehensible! Besides, the real good news is not what we in our benevolence do for others, but what God has done for us all in the Messiah.²³

“... With Maximum Life Involvement Possible ...”

After discussing Jewish outreach through word and deeds, we will discuss some communicational considerations.

¹⁸ Although evangelism is not to be confused with social service and protest against the world’s injustices, in the context of the kingdom, however, the evangelistic proclamation was never so narrow that it became isolated from the immediate pressing needs of the poor, the imprisoned, the blind and the oppressed. But if there is anything worse than taking the text out of the context, it is taking the context without the text. In Yeshua’s and the apostolic ministry it was always combined. Cf. Samuel Hugh Moffett, “Culture, Worldview and Contextualization,” in *Perspectives on the world Christian movement: a Reader*, ed. Ralph D. Winter and Steven C. Hawthorne (Pasadena, CA: William Carey Library, 1999), 575.

¹⁹ In every type of outreach a believer must have freedom and time to present the Word of God clearly and openly. Cf. Yohannan, *Come, Let’s Reach the World*, 68.

²⁰ Moffett, “Culture, Worldview and Contextualization,” 576.

²¹ Evangelism is the best motivated by zeal for the glory of God together with a servant spirit and a heart of mercy of those involved. Otherwise it is either humanism or hypocrisy. Piper, *Let the Nations be Glad!*, 30.

²² Here the leading partner has definitely to be our “vertical” relationship to God and the Messiah because it makes our ministry different from all others. Our “horizontal” relationship to our neighbor is indispensable, but is still the second.

²³ Moffett, “Culture, Worldview and Contextualization,” 576.

Some “Myths”

We will start with some “myths” concerning communication of the gospel.²⁴

Myth 1: Hearing the gospel with one’s ears is equivalent to “being reached” with the gospel.

But hearing and intelligent understanding are quite distinct kinds of activity. And unless the hearers are already positive toward the message, deep-level understanding requires persuasion, a kind of communication not easily accomplished via superficial outreaches like preaching, “street-evangelism,” superficial uses of mass media, etc. They can be effective when the receptors already feel a great need for the message that is presented. Otherwise, there is the need for person-to-person, long-term communication of the gospel message.

Myth 2: The words of the Bible are powerful in themselves.

But though God sometimes works through his Word alone, his primary vehicle is still people who in word and deed interpret that Word (cf. Act 8:26-39).

Myth 3: Preaching is God’s ordained means of communicating the gospel and initiating life-change.

But it is helpful to remember that today, similar to the apostolic times, the message of the gospel itself remains “foolishness” to the majority of people (cf. 1 Cor 1:18-25). Biblical and contemporary Jewish way of teaching is not a monologue. Yeshua himself much preferred personal, interrational communication that encourages immediate feedback and, if necessary, adjustment of the message to assure greater relevance. A monologue approach is appropriate in case of presenting a body of cognitive information in a fairly short period of time for the purpose of increasing knowledge in a giving area. But this approach is very poorly suited to either changing people’s opinion or leading to significant life-changes.

²⁴ The first seven “Myths” presented in this paper are adopted from the bigger list in Kraft, *Communication Theory for Christian Witness*, 24-37.

Myth 4: There is one best way to communicate the gospel.

But it is commonly recognized that people and situations are so different that no single style is going to be appropriate for all people in all situations. Adaptability is what is needed.

Myth 5: The precise formulation of the message is the key to effective communication.

But it is the receptor who has the final say concerning what is communicated.²⁵ It is important to use ordinary, highly communicative language to convey spiritual truth. In message construction personal factors are more important than impersonal, structural, and linguistic factors. It is also important to remember that a given word can have different meanings for different people and that the nature of the medium modifies the total impact.²⁶

Myth 6: What people really need to believe in Yeshua is more information.

We can tend to think that, e.g., if we will explain the messianic prophesy or qualitatively answer all “Jewish objections,” people will immediately believe in Yeshua. But the reality is that many “informed” people do not believe or even abandon their faith. The crucial problem mostly is motivation, not lack of knowledge. We are to stimulate people to respond to the God they probably already have enough information about.

Myth 7: The Holy Spirit will make up for all mistakes if we are sincere, spiritual, and prayerful enough.

He definitely can. But it does not give us a mandate for mistakes or passivity.

Myth 8: Contemporary Mass Medias are “magic” opportunity to reach all people.

Indeed, the mass media can multiply an effective message or messenger in interpersonal communication. However, it is able to use fewer of the signal systems than do “face to face” interpersonal relationship. It leads to the loss of information. Also it appears impersonal and reduces desire of involvement, while reaching only those who have commonality

²⁵ We need to be constantly conscious of and oriented toward the impression our messages make on their receptors. We should study the Bible from a communicational point of view because sometimes we tend to be overformal in our communication of the gospel.

²⁶ Message received = Content + Medium. Cf. Smith, *Creating Understanding*, 103.

with the sender.²⁷ It works better in strengthening existing belief than leading somebody to Yeshua. There is definitely no magic in media.²⁸ We need to watch for the media outreaches not to become a substitute for personal participation, because adequate gospel communication strategy must use both interpersonal and media methods, supplementing each other.

Importance of “Life Involvement”

It is recognized that a monologue approach is appropriate for public communication to sizable groups. With small groups a dialogue or discussion approach is usually the most satisfactory. As a means of influencing the total behavior of receptors, however, there is no substitute for life involvement. This method takes much more time to cover a given amount of information, but it is covered at a deeper level of understanding and application. Although Yeshua had to turn to monologue having something to say to larger groups (cf. Matt 5-7; 23), life involvement was his preferred method and the monologue was a last resort.²⁹

Communication is a relationship. The closer is the relationship, the better is the communication. Indeed, without constantly increasing commonality in interests and experience, there cannot be an increase in understanding. When we know the recipients’ needs, we can find ways to communicate to them that Yeshua is the answer to their particular needs. And vice versa, no matter how valuable the message is, no matter how much it is needed, it will not even be “heard” if the message does not seem to meet any felt needs.³⁰ Close relationship happens through life involvement. To separate an act of “communication” from a continuing involvement between equal participants is to reduce communication to babble of symbols with uncertain meaning. Effective communication that leads to deep comprehension and response occurs only

²⁷ The larger is the audience, the greater is the diversity of interest and cultural patterns existing within that audience. Communication effectiveness normally decreases with increasing size of the audience. Therefore, mass communication (e.g. far-reaching media), while speaking to many people, in reality reaches only those who have commonality with the sender. In many cases “localized” media, being directed to a particular group, can be far more effective, reaching many more people.

²⁸ Smith, *Creating Understanding*, 179.

²⁹ For further discussion see Kraft, *Communication Theory for Christian Witness*, 60-66.

³⁰ Smith, *Creating Understanding*, 276.

through involvement in each other's life and interests. Thus, without involvement, the most skilled use of media and techniques may be only an imitation of communication.³¹

Communication is a process. A particular conversation, sermon, song, or drama never stands by itself. There is no solitary act of communication. It is a process without clear beginning or ending. Effective communication requires awareness of the past, present, and future dimensions for all involved in communicating.³² That is possible through involvement.

Usually, the communicator chooses both content and communicative style based on his or her ideas about the audience. Thus, a step in improving communication is to gain a more accurate understanding of the audience. Good communication requires the ability to hear as well as the ability to speak. That is the best possible through life involvement.

Humans are social beings. Change in an individual produces reaction in his social group. It opens for us an opportunity to reach the whole group by reaching just one individual. And vice versa, the group can be the channel for changing the individual. In order to use these opportunities, talking to an individual, we need to keep in mind his group, sending the appropriate message to it. In any case, the group must be involved if an effective communication strategy is to be developed. Jewish people are traditionally the people of community and tend to live in "networks." Entering these networks, with the possibilities of give-and-take that shape the form of the message, enables us to be effective participating "evangelists." That works the best through life involvement.

Thus, no techniques, no standard methods can substitute real life involvement with the Jewish people. It is the most difficult and slow, but the most genuine, godly, biblical, human, and effective way of outreach. By the way, home and small groups can also help here.³³

³¹ Ibid., 39-40.

³² Ibid., 49.

³³ Home and small groups are good in providing life-involvement atmosphere. They are also effective and time-proofed outreach opportunities. They can provide us with all possible ways of outreach and the community that are working today. It is better though for the groups not to stay alone but to be joined in a network of an existing congregation. For further discussion see Schoenheit, *Unter Offennem Himmel Bauen*, 70-77.

Importance of the Christian Friends

Some messianic leaders underestimate the importance of Christians in Jewish outreach. But, interestingly, I know more orthodox and liberal Jews who came to Yeshua through the testimony of their Christian friends and in the Christian churches than through the Jewish missions and the messianic congregations. Christians indeed can play a crucial role in reaching Jewish people for Yeshua if they will properly use their life involvement with their Jewish friends, colleagues, neighbors, etc. They can do it with great effectiveness of friends – an opportunity that we could never have otherwise. And we need to motivate and train them to do that.³⁴ It means that we should go to churches and Christians not primarily to raise support of any kind, but with the primer goal to raise proper life involvement “evangelists.”³⁵

“... In Unity!”

The last but not least: according to Yeshua, unity of the believers is a necessary condition for the successful outreach (cf. John 17:21-23). Therefore it is essential for all of us to cross the boundaries of our personal convictions and put aside all possible disagreements in order to make our outreach to the Jewish people more effective. It is important internally for organizations and congregations and for the external relationship between them. Regardless of our attitude to the Law, Jewish life-style, preferred types of outreach, etc., we should remember that the commandments about love and unity have always been the most important (cf. Rom 12:5; 1 Cor 1:10; 12:12, 25-27; 13:1-3; 1 Pet 4:8; Phil 1:27; 2:1-4).³⁶ Are you not tired of conflicts? I believe God is. We got to stop harming our testimony by public conflicts and offensive disagreements.

³⁴ It surely includes the necessity to teach “messianics” to do the same, giving the proper teaching of outreach.

³⁵ Unfortunately, in my view, although we are usually glad to come to speak to the Christians, the message that is spoken is primarily to edify the believers through the recognition of their Jewish roots. It is very suitable for making Christians exited and to raise necessary ministry support, but it is not what should be our first priority if we care about our Jewish people.

³⁶ Meanwhile, some Jewish believers still consider Torah-observant believers as misguided and talk lightly about them, while the same is often also true vice versa.

Additionally, Jewish audience does not notice the variety of messianic movement and Jewish missions. They consider us all to be one and the same. Therefore, in outreach, we are responsible for each other. If one of us commits a mistake, we all will be blamed. Thus, we have to think in terms of “each other.”

Conclusion

You can disagree with some my ideas in this paper or consider them as banal but please do not stop learning and changing.³⁷ Especially if you are involved in the outreach for many years, you are in danger to be caught in the traditional ways that used to work for you and others in the past, but are not effective or improper for the present. Do not be afraid to change you ministry strategy or paradigm. Usually, the longer a ministry or a congregation remains unchanged, the more difficult it is to accept any change and the higher is probability of “dying.”

Somebody can ask why I have not mentioned messianic congregations. The reason is simple: while believing in necessity of messianic congregations and being involved in five congregational plantings in the last 14 years, I do not see them as a “way” of Jewish outreach but as the biblical and functional form and expression of messianic communal life. Biblical congregations are not an “outreach” themselves but they do outreach as communities of people who highly appreciate Yeshua, whose life is a good genuine testimony and who can clearly testify their faith in their words.

At the very end of this paper I want to repeat my key exhortation for Jewish outreach that I stated at the beginning and that was discussed one phrase at the time, namely, *“Beginning with appreciation of Yeshua, by the power of the Holy Spirit genuinely reach out to the Jewish people through word and deeds with maximum life involvement possible in unity!”*

³⁷ I would recommend learning more about intercultural communication and methods of communication, attending some classes or courses in communication, using the information you are learning to examine and critique all methods and ways you have tried to communicate the gospel before.

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