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JEWISH YOUTH AND JESUS

By ALBERT S. BRICKNER

The news media have recently called our attention to waves of youth who have been turning to Jesus. *Time*, *Life*, *Look* and other leading magazines, as well as newspapers and television, have reported the phenomenon. For the most part, we are told, the young people are embracing Jesus outside the channels of institutional religion. Some of these young people claim deliverance from narcotics addiction, others that they have turned from involvement in the occult, free sex or violent revolutionary movements.

It doubtlessly gives Jewish people pause to note that Jewish youth seem prominent in this movement. Jewish names appear often among reports about the Jesus movement. One report tells of a young Jewish radical, editor of a leading underground newspaper, turning in faith to Jesus and giving the paper to the Jesus people. Another account informs of a Jewish young man, highly placed in one of the oriental cults which have attracted so many youth, professing Jesus and leaving the cult to spread the Gospel of Christ. A national religious monthly recently featured a news item about a group on the West Coast who identify themselves as "Jews For Jesus." The group reportedly sent a representation to a regional B'nai B'rith conference. Another religious journal recently featured an account of Jewish youth turning to Jesus from coast to coast. It even mentions that a young rabbi, formerly a military chaplain, had appeared before a university group to tell about his new-found faith in Jesus as Israel's Messiah.

APPRAISALS AND CRIES OF ANGUISH

How can this response to Jesus by Jewish youth be explained? The rabbi of a prominent temple in a large eastern city is reported to have recently delivered a Friday night sermon on the theme "Why Are Jewish Youth Turning To Jesus?" The rabbi is said to have explained that these youth are turning to Jesus because they are neurotics. Others have suggested that the phenomenon is an expression of the general rebellion of youth against the establishment. For them, this explanation contends, Judaism, the synagogue, the life-style of their parents, even Jewish identity itself, represent that against which these Jewish youth are rebelling.

Some appraisals by representative voices in the Jewish community have taken the

form of self-searching and self-criticism. In the synagogue paper, a rabbi in suburban Philadelphia places the blame on "the vacuum of identity which exists in many Jewish homes today." He asserts that the fervor of belief in Jesus on the part of these Jewish youth cannot be reasoned away. He believes that the Jewish community must share the blame and together mourn the loss of these young people.

Sidney I. Cole, board chairman of The Union of American Hebrew Congregations, suggests action instead of mourning and self-criticism. Before the group's recent biennial assembly, he proposed that a "youth to youth" movement be launched to win the disaffected youth back to Judaism. Cole declared, "If we can give the young people a sense of identity with their religion, they must come back." Others are calling for a more distinctive Jewish training in both homes and synagogues as a means of recapturing and maintaining the allegiance of Jewish youth.

CHALLENGING THE CONSENSUS

This writer would like to challenge the consensus of the Jewish community in estimating that what has happened to these Jewish youth is tragic. He would challenge the assumption that these young people have patently rejected their heritage. He would ask you to review evidence which would tend to demonstrate that they are not lost to the Jewish people. If we have the patience and humility to consider carefully the evidence of what is happening and the testimony of these youth, it is possible to see that they are challenging us to a deeper understanding of Jewish existence than the one many of us now hold.

WHAT ARE THEY SEEKING?

Moishe Rosen, a leader in the "Jews For Jesus" group in San Francisco, has expressed what he believes these youth are seeking and finding in Jesus.

"Today's young people in general are looking for experiential relationships. This had led them into drugs and intense, if casual, sex relations. The Jewish religion as it is presented today emphasizes God's relationship with the whole people. In contemporary Judaism, there seems to be little presentation of God as the eternal being who personally cares for the individual. Today's young people, desiring a personal experience of religion, have turned to Eastern religions, only to be disappointed. Those who turn to Christ, do so by entering into a personal relationship with God and achieve individual redemption and a basis of personal communication with the King of heaven. More and more Jewish young people are looking to enter into personal relationship with God, and while Jesus has not become a bandwagon rolling through Jewish territory, there is an increasing interest among sensitive Jewish young people in the claims of Christ."

We conclude that the majority of youth who are caught up in what seems to the older generation as "rebellion against the establishment," are in fact earnestly seeking the personal in the midst of a society which has de-emphasized and almost lost the personal. To them, contemporary religiosity, Judaism included, while seeking social relevance, has left the individual destitute of the sense of a personal relationship with God.

Some have scoffed when youth cry out for love. They have attributed the cry to naivete, to youthful idealism which would evaporate with the passing of years, or as an excuse to escape the harsh requirements of day-to-day responsibility. But the young people are serious. For some, the groping and wandering

Jewishness and Hebrew Christianity

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expressed by drug trips, investigations into the occult, free sex, pilgrimages to such places as California or Greenwich Village, are sincere, if misguided, efforts to find meaning, love and truth.

As these young people groped, what answers did their traditional religion have to offer? There may have been admonitions like "These things aren't nice," or "What would your grandparents think?" There were, of course, occasional sermons from the rabbi, certainly in many cases parental tears. Panel discussions and trips to the psychiatrist's office were also part of the approach to the problem.

Why did these efforts fail and, in the case of an increasing number of Jewish youth, faith in Jesus succeed? Many of these young people testify that they have discovered in Jesus what they were really seeking: they have found in Him the love of God. They experience through Jesus the presence of the God of Abraham, Isaac and Jacob in their lives. They profess that they are thereby empowered to love people whom they did not before know how to love.

TRAGEDY OR BLESSING?

Can we really count it tragic when Jewish youth who are destroying their health with drugs, degrading their bodies with illicit sex, lured to non-historical, self-centered, even Satanic religions, eaten up with anger against God, against society, against parents, even against themselves, discover healing that overcomes bitterness, releases from destructive habits, implants new love and gives them a desire to please the God of their Fathers?

Yes, these Jewish youth who now profess themselves disciples of Jesus contend that they have not thereby forsaken their Jewish heritage, but have in fact found it in a new and more fulfilling way. They challenge the long-accepted dogma that Jewishness and belief in Jesus are mutually exclusive categories. They declare that the notion that no sincere Jew would seriously consider the claims of Jesus is as baseless as the myth that there is a Jewish plot to overthrow the governments of the world and bring the Zionists to power.

They insist that they have not been attracted to "Gentile culture" but to the Person of Jesus, in whom they have discovered a personal relationship with the God of Israel. They declare that knowing God personally through Jesus, Israel's Messiah, has led them to discover what it truly means to be Jewish. The word Jew (*Yehudi* in Hebrew) means "a praise to God." For them, these young people say, the name had no real meaning until they came to know God personally through faith in Jesus. Now they believe that they can experience what it means to be "a praise to God."

LOST OR FOUND?

The writer has met Jewish youth who once, when asked if they were Jewish, stated, "my parents are," and now are happy to proclaim that they are true and completed Jews through faith in Jesus. One young man who had walked out of a synagogue school, and had since been no closer to Judaism than a humanistic group, is proud to claim his Jewish identity and even donned tephillin (phylacteries) when approached by Chasidic Jews who are attempting to have every Jewish male they can reach *leigen-tephillin*. He professed he did it because he felt Jesus wanted him, in this way, to identify with his people.

How can young people who once would not own up to their Jewish identity, but now gladly profess their Jewishness and their allegiance to the God of Israel, be considered lost to the Jewish community? How can they be accused of forsaking their heritage when they love to read Moses and the Prophets and believe more than many of their fellow-Jews that the God who spoke through them is alive and active today? These young people are challenging the Jewish community to take a fresh look at the foundations of Jewish life and faith. They affirm the basis of Jewish existence in the call of God, revealed in His supernatural revelation. They profess faith in a God who cares and acts to intercede on man's behalf. They refuse to accept the opinions and traditions of men under the blanket justification which introduces them as "Judaism teaches." They call upon us once again to hear and believe "thus saith the Lord."

A CALL TO SINCERE SEEKERS

While the councils of Jewish learned debate and discuss to define who is a Jew, these youth proclaim that they have discovered the true meaning of Jewishness in the person of the Messiah. They see in Messiah Jesus the one who fulfills in His perfect obedience to the Father's will the very meaning of Jewish existence and the mission of the Jewish people.

They do not claim they have all the answers. They do not feel proud or superior to their elders. They do not announce that the struggles of faith are at an end. But they call their fellow Jews who would care to know the truth to consider the message of the Jewish Scriptures. They ask them to think, as they attend synagogue, about the true meaning of the words in the prayer book. They ask them to think through the true meaning of Judaism. They ask them to look at the claims of Jesus, not in the light of historical prejudice, but in the light of His own claims to fulfill the Scripture (John 5:39 and Luke 24:27). They testify that they believe those who seek with an open heart will find, and their reward will be the peace and joy of a new relationship with the God of Abraham, Isaac and Jacob.

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“**କାହାରେ ପାଇଲା ତାଙ୍କର ମହିଳା** ?”
ଏହାରେ କାହାରେ ପାଇଲା ତାଙ୍କର ମହିଳା ?

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မြတ်လုပ်မှု "လျောင် နဲ့ ကွဲပွဲ"

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פונ אַלְבָעֶרֶט ס. בריקנער

נאנצובן און אויסגעפינען, און א מיל שלאן
ויז „על חטא“ זאנדריך און שוולדיך אייז „די
ליידקיטים וואס עם עקייסטירט און דער יודישער
היום און די היינטיקע ציומן“. דערדאזוקער
ראבבי זאנט און מען קען דעם גלויבן אין ישוען
ニシַׁם אָוּעַךְ נָעֲמָן, אָוּן אָוּן די יְדִישָׁע גְּזֻעָלָשָׁאָפֶט
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שטעלן אין פראגע די איניקיט

אלע די דאזוקע אויפקלערונגגען זאגן אונס און דאסטלבע או א טראגייע זאך אויז געשען מיט דער דאזוקער יוננט. מען טענחת איז מיט דעם האבן זויי געבעטן דאס רעדנעל און האבן פאָרלַיְקַנְט זויער ירושה, באָטַש זויי זענען אויפֿ-דִּיקְטִיך איז זיעער איבערצִינְגַּן. א טײַל דענְקָען או אָס זענען טאָטַן פּוֹן גַּעֲרוּעוּעַ אָפְּלָוּ פּוֹן גַּיּוֹסְטִיך קְרָאנְקָעַ מַעֲנְטִישׁן אָטְּיַל הַלְּטָן או זויי זענען אַיְנָגָאנְצָן פֶּאָרְלוֹוִוָּן פֶּאָרְ וַיְדִישְׁקָוִיט, אָטְּיַל הַלְּטָן אוּס אַיְזָאָךְ דָּאַהְפְּנָגָן זויי צְרוּיךְ צָוּ בְּרַעֲנָגָעַן צָוּ וַיְדִישְׁקָוִיט.

דער מחבר פון דעם דאזעיקן ארטיקל שטעלט
אין פרענקן די דאזעיק אינזיגיט. עס איז ניט א
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אוייד ניט קיין אפליעקניש פון דער יודישער
ירושה. לאמיר נאכפערשן די באזוייזן וואס איזיגן

יידישקייט אונ דער יהודיעס משיחים

איך מײַן אָז אוֹר וּעֲנֵט בְּאַקָּאנֶט מִיט דַּי דְּרִיּוּ וּוּכְטִיקָעּ דָּעלְגִּינְיְּזָעּ בָּאוּוּגְנוּגְנוּן
צְוֹוִישָׁן דַּי יְהִדָּן: אַרטַּאַדָּקָם, קָאנַסְעָרְוּוֹאַטְיוֹ אָונְ רַעַפָּאָרָם. מַעֲגַלְעַךְ אִיר וּעֲנֵט אַחֲרָ
אַיִּינְגָּר פָּוּן יְעֻנְעַ קְהִילָּות. סְאִיזָּו פָּאַרְצָן אַ פָּעַרְטָעּ בָּאוּגְנוּגָה, וּזְאָם הַאַלְתָּ
בְּכִיבָּס וּוּרְעָן דָּעַר הַוּפְטָט פָּאַקְטָאָר צְוֹוִישָׁן אָונְדוֹזְעָרָעּ מַעֲנְשָׁשָׁן. לִיְעַנְתָּ אַלְין וּוּגָן
דָּעַר אָוַיסְעַרְגָּעוּיְינְלַעֲכָר בָּאוּוּגְנוּגָה אַיִּין דָּעַם בַּיְלָל פָּוּן 24 זְוִיָּתָן, אָונְטָעָר דָּעַם טִימְלָ
וּיְדִישְׁקִיטָּה אָונְ דַּי יְהָוִידִים מִשְׁיחִים", פָּוּן אַרְגָּאַלְדָּ פֿרוֹכְטָנְכּוּבִּים. סְאִיזָּו פָּוּל מִיטָּ
פְּאַקְטָן אָונְ בָּאוּוּיָּון, וּוּלְעָכָבָן מִידָּ לְיִינְגָּן אַיִּיךְ פָּאַרְ כְּדַי אִיר זָלָטָן זַיְן אַנְעַרְקָעְנָעָן.
דָּאָם בַּיְלָל וּוּטָמָעָן צְוּ אַיִּיךְ שִׁיקָּן אַוְמִיסְטָן וּוּזָן אִיר וּוּטָם עַם פָּאַרְלָאַגְּנָעָן.

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וינגען מיטן נאמען, ערנארדא מארטארא און מען
האט אים געוואלט אומציען און דער קאטוויי
ליישער רעליגען, וויל די קטווליישע קראנקן-
שושועסטער האט אים געטוויפט ווען ער איז נאך
געוען אַ קינדער. טראָז פִּיל פראָטעסטען פֿון
דער יידישער און קְרִיסְטָלְלָעֵדָר גַּעֲזָלְשָׁאָפָט, האט
דאָך דער פּוֹיְסָט אַים נִיתְּנָאָלָט אַפְּגָעָבָן צָו
וַיַּעֲלֵמֶת.

שפער אינעם זולבן וארהונדרט, האט דער צער ניקלאז דער צויזטער געמאכט א בעזען אן יידישע יונגעער, צוועלה יאָר אלט, מומן דינען 25 יאָר אינעם רוסישן מיליטער. פיל מאָל האט מען די יונגע לוייט בעט, געד צוואונגען זיך צו טויפן. זוכער איזו די יודישע אנטשלקוט נויט צופרידן מיט דעם ווּסְטַמֶּן מען וכוכט צו באָפּן די נשומות פון די יודישע יונגע לוייט.

יידן און יישועם מענטשן

מیر האבן געליענט איזן דער פרעסען וועגן
דען איז יידישע יונגען לוייט נייען איבער צו
שוע המשיחן. פארשידענע צייטשריפטן האבן
עם באנדריבן ווי טיטס, לייך אונן לוך. מיסטנס
עמען די דאזוקע יונגען לוייט אויף ישוע המשיחן
ויט דורך די אפיציעלע אינסטיטוטזיעם. אַ טיל
פונן ווי זאגן איז זענען געראטטעוועט געווארן
פונן די סטימ (דראגט). אנדערע זאגן איז זוי זעד
גען געראטטעוועט געווארן פון פארשידענע זינד
אונן זנות, און פון די רוצחישע רעוואלויזיאנערע
באועונגונגען.

מען זעם עם קלאר או עם זענען יידישע
וונגנע ליום וואס שטיען אין דער שפיז פון דער
שוש באזונונגנ. מיר לייענען אין איין אַר-
טיקול וועגן אַיידישן ראדייטעל טעה, וואס איין
געוווען אַ רעדאקטאָר פון אין אומלענאלע צײַטֶר
שריפט, וואס האט אוופגענומען ישוע המשיחן,
און האט אַוועקעגענבען זיין ציטשראָפֶט צו די
שוש מענטשן. ווֹדרער לייענען מיר וועגן אַ
יידישן יונגן מאָן וואס איין געוווען אין איינעם
פֿון די געהיים קוֹלְטוּסָן, ער האט אַנגעהוּבִּן