

# HEBREW / JEWISH FIELD SERVICE POINTS

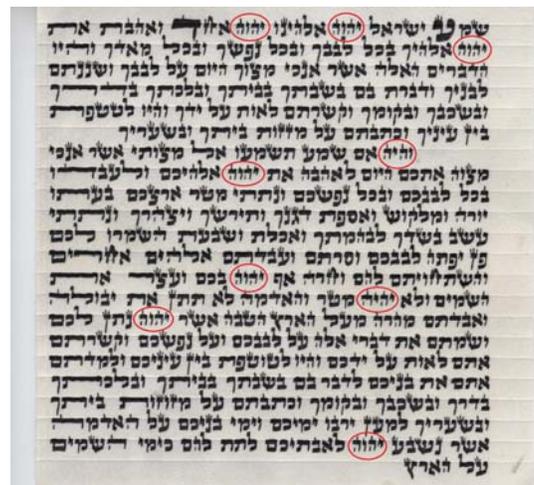
Unless something has already happened in their life, thus causing them to overcome a deep seated cultural dislike or prejudice against Christian proselytism, it has been found that, generally, Jews will not listen when we, as publishers, make our calls. It's not uncommon (nor, unreasonable to expect) that Jews will equate our public ministry with the efforts of Christendom, that is, in their attempts to induce them to forsake their culture and heritage. Keep in mind that, throughout the centuries, there have been many Jews who have given their lives and freedoms rather than betray their identity by accepting and becoming part of that which has been their enemy for nearly 2000 years, Christendom.



A **Mezuzah**<sup>1</sup> on the doorpost identifies a Jewish home.



Mezuzah affixed to a door frame  
(South Street, Philadelphia, Pennsylvania)



The parchment of a Mezuzah  
(Circles added to identify the Tetragrammaton)

<sup>1</sup> A *mezuzah* (Hebrew: מְזוּזָה “doorpost”; plural: *mezuzot*, מְזוּזוֹת) is a piece of parchment (often contained in a decorative case), inscribed with two specified Hebrew verses from the *Torah* – Deuteronomy 6:4-9 and 11:13-21. These verses comprise the Jewish prayer “Shema Yisrael,” beginning with the phrase: “Hear, O Israel, the LORD our God, the LORD is One.”

A *mezuzah* is affixed to the doorframe of Jewish homes to fulfill the *mitzvah* (Biblical commandment) to inscribe the words of the *Shema* ‘on the doorposts of your house’ (Deuteronomy 6:9). Jewish law requires a *mezuzah* on every doorway in the home, that is, apart from bathrooms, and closets too small to qualify as rooms; otherwise, many families only place one in the front doorway. The parchment is prepared by a qualified scribe (a “*sofer stam*”) who has undergone many years of meticulous training, and the verses are written in black indelible ink, with a special quill pen, containing 22 lines of 713 painstakingly written letters. The parchment is then rolled up and placed inside the case. [Source: <http://en.wikipedia.org/wiki/Mezuzah>]

- No ringing of the doorbells on the Sabbath (from sundown Friday night to sundown Saturday), knock instead.
- Introduction words: “We are making an effort to speak with our Jewish neighbors.”
- If when calling on Saturday they ask why we are making our visits on the Sabbath, you might reply: “What better day to talk about and reflect on the Scriptures?”
- We want to talk about **Jewish concerns only**, such as the developments between Israel and the Palestinians; and thus, perhaps there may be the need for our being somewhat familiar with this topic. **Use your Jewishness to establish rapport**, being a Jew to a Jew.<sup>2</sup> When speaking, if you have a Jewish background, **be sure to use your surname** (last name).<sup>3</sup>
- Scriptural points to use: Isaiah 2:2-4 & Psalm 46:9-11 (8-10 NWT). *The Judaica Press Complete Tanach with Rashi*. English & Hebrew. (Chicago, Illinois: Davka Corporation, ©1998).

### **Yeshayahu (Isaiah) - Chapter 2:2-4.**

2. And it shall be at the end of the days, that the mountain of the Lord’s house shall be firmly established at the top of the mountains, and it shall be raised above the hills, and all the nations shall stream to it.

3. And many peoples shall go, and they shall say, “Come, let us go up to the Lord’s mount, to the house of the God of Jacob, and let Him teach us of His ways, and we will go in His paths,” for out of Zion shall the Torah come forth, and the word of the Lord from Jerusalem.

4. And he shall judge between the nations and reprove many peoples, and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift the sword against nation, neither shall they learn war anymore.

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### **Tehillim (Psalms) - Psalm 47:9-11 (8-10 NWT).**

9. Go and see the works of the Lord, that He has wrought devastation in the earth.

10. He puts a stop to wars until the end of the earth; He will break the bow and cut the spear [to pieces]; wagons He will burn with fire.

11. Desist, and know that I am God; I will be exalted among the nations, I will be exalted upon the earth.

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<sup>2</sup> Otherwise, as we are told by the apostle Paul, at 1 Corinthians 9:19-20, “For, though I am free from all persons, I have made myself the slave to all, that I may gain the most persons. And so to the Jews I became as a Jew, that I might gain Jews; to those under law I became as under law, though I myself am not under law, that I might gain those under law.”

<sup>3</sup> If you have a Jewish background or surname (last name), make sure to use your surname when introducing yourself. By so doing, the householder may feel more comfortable that they are speaking to someone whom they think is also Jewish.

- Refer to the Bible only as either the **Tanakh** or **Hebrew Scriptures**. When speaking about Jehovah, instead of using His Divine Name, use **Hashem**<sup>4</sup> or **God**.
- Especially on our initial call, we offer the *Will There Ever Be a World Without War?* brochure<sup>5</sup> – not the *Watchtower* or *Awake!* magazines, nor *What Does the Bible Really Teach?* book – for this is the suggested piece of literature to start Bible studies.
- Upon becoming aware that we are Jehovah’s Witnesses, we want to be sure to distance ourselves from Christendom in the eyes of the householder. Assure them that, when compared to ‘the 13 principles of Judaism’ (see below), we are closer to Judaism than to Christendom. Be sure to let them know that we agree with them that what Christendom has done throughout the centuries is quite reprehensible, and that we have nothing to do with Christendom.
- Don’t bring up Jesus or that the Messiah has already come. But, if *they* bring up Jesus, assure them that you do not believe that Jesus is God or that he his part of a Trinity; but rather instead, like them, we too are waiting for the King Messiah to come and restore peace and happiness to the earth.
- Share the common bond and similar experiences that exist between JW’s and Jews, whether it be from the Holocaust, persecution in general, or certain points of belief, such as:
  1. There is only one God.
  2. We pray only to the God of Abraham, Isaac and Jacob.
  3. Jesus is not God Almighty.
  4. The King Messiah will be coming soon to bring unending peace and happiness.




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<sup>4</sup> “Hashem” (Hebrew, **השם**) is a word used to refer to God by many people of the Jewish faith. Literally translated, this means simply, “the Name”; and, because it is common Jewish practice to restrict to only prayer use of the Hebrew word “Adonai” when referring to God (Hebrew: **אֲדֹנָי**, meaning, “Lord” or “Master”), Hashem is therefore used as a substitution. (See: Leviticus 24:11\*)

The name of God is a serious topic in Judaism, and there are many rules and traditions surrounding its use. Among them is the fact that it is also forbidden to speak the personal name of God, YHWH (Hebrew, **יהוה**), also known as the Tetragrammaton (Greek: τετραγράμματον, meaning “[a word/name] having four letters”). In Jewish tradition, only the High Priest was speak this name, and then only in the Temple – making it prohibited for any to speak the name anywhere at anytime. Furthermore, as we well know, because of centuries of non-use, the actual, correct pronunciation of that Name has long been forgotten.

\* In Leviticus 24:11, at mention of “the Name” within the *New World Translation* (1984 Reference Edition), there is this footnote: “‘The Name.’ Heb[rew], *hash·Shem* ; that is, the name ‘Jehovah’ as indicated by vss 15, 16. Post-Biblical use of this expression is found in the Mishnah, as in Yoma 3, 8; 4, 1, 2; 6, 2. It is believed that the expression ‘the Name’ was substituted for ‘Jehovah’ by the Sopherim to avoid what seemed to them to be flagrant blasphemy in saying, ‘began to abuse Jehovah.’”

<sup>5</sup> It is important to be sure to read this booklet before offering it. Becoming familiar with its contents as well as developing useful talking points will allow you to feel more comfortable when attempting to share the “Good News” with the people of this unique territory.



## The 13 Principles of Judaism

- 1 - God exists
- 2 - God is one and unique
- 3 - God is incorporeal (or *uncarnate*, meaning, 'without the nature of a body or substance.')
- 4 - God is eternal
- 5 - Prayer is to be directed to God alone and to no other
- 6 - The words of the prophets are true
- 7 - Moses's prophecies are true, and Moses was the greatest of the prophets
- 8 - The Written Torah (first 5 books of the Bible) and Oral Torah (teachings now contained in the Talmud and other writings) were given to Moses
- 9 - There will be no other Torah
- 10 - God knows the thoughts and deeds of men
- 11 - God will reward the good and punish the wicked
- 12 - The Messiah will come
- 13 - The dead will be resurrected

