

LCJE Bulletin

Issue 101, September 2010

Networking Jewish Evangelism



Lausanne Consultation
on Jewish Evangelism



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From the Coordinator

Jewish Evangelism in Cape Town 2010

I am anxiously waiting to see how the question of Jewish evangelism will be treated – and not least what will be written in the official statement from the Lausanne Movement's third world conference, on October 16–25 in Cape Town.

Jewish evangelism will hardly be an issue that takes up much space in the plenary at the conference in Cape Town. LCJE can live with that. It is pretty certain that we will have four so-called "dialogue sessions," where we invite other participants to dialogue about themes related to Jewish evangelism. The challenge is, of course, that we get interact with others and not just ourselves.

The themes and speakers for the four dialogue sessions are as follows:

1. *Evangelism in the State of Israel*
Moderator: Tuvya Zaretsky
Speakers: David Zadok, Dan Sered,
and Rachel Goldstein-Davis
2. *Comparing Notes – Discipleship Issues Affecting Messianic Jews (MJ) and Muslim Background Believers (MBB)*
Moderator: Susan Perlman
Speakers: Richard Harvey and Grant Porter
3. *Contemporary Trends in the Worldwide Messianic Jewish Movement*
Moderator: Kai Kjær-Hansen
Speakers: Mitch Glaser and Lawrence Hirsch
4. *How to Pray for the Peace of Jerusalem*
Moderator: Bodil F. Skjøtt
Speakers: David Brickner, Wayne Hilsden,
and Salim Munayer

Prayer for these dialogue sessions will be appreciated.

If the statement from Cape Town touches on the political situation in the Middle East, Zionism included, I expect a balanced statement. At any rate, I expect from Cape Town a clear and unambiguous affirmation of Jewish evangelism. I cannot possibly imagine anything else.

Moishe Rosen died on May 19, 2010, at the age of 78. In the latest issue of the LCJE Bulletin, no. 100, he spoke to us through his "Deadly Competition." His fingerprints on the San Francisco Study Group's work in 1979 prior to the founding of LCJE in 1980 was also mentioned. In this issue we will, in various ways, commemorate him and his great importance for LCJE.

We will begin with his Farewell Letter.

Kai Kjær-Hansen

Moishe Rosen: April 12, 1932 – May 19, 2010

**Moishe Rosen's Farewell Letter
He, being dead, still speaks (Heb. 11:4).**



From the Memorial Service on June 1, 2010

Dear friends,

If you are reading this, it means that I have gone on to my reward. As I write this, I can only think of what the Scriptures say, and that is, "Eye has not seen, ear has not heard, neither have they entered into the heart of man the things that God has prepared for those who love him" (1 Cor. 2:9). Well, I have a big curiosity and by now, I know.

I don't suppose that I will be writing you any new material, but there are a few articles in the works that might still come through.

As I go, I feel that I have left a number of things undone. I think everyone must feel that way. There were words of appreciation that I looked for an occasion to express, but they didn't come. There were words of regret that I would have expressed to others. And there were words of encouragement that I had for all who were believers.

I'd like to encourage you to stay with Jews for Jesus. I was the Executive Director until 1996. Many things have changed. Some of them definitely for the better and others that I can't say were for the worse, but things that I would not have thought to do. Nevertheless the core of what Jews for Jesus stands for is still central.

As I go, one of the things that concerns me deeply is how much misunderstanding there is among believers. I never thought I would live to see the day when those who know the Lord

and are born again were supporting the efforts of rabbis who, frankly, not only don't know Christ, but don't want to know him.

To be an honest ministry, it can only come from the Holy Spirit; and the Holy Spirit can only indwell those who have the new birth and are born again. Therefore, I would urge you to think very seriously before you support any "ministry" that involves Jewish people and doesn't actually bring the gospel to the Jews.

Likewise, I am concerned over something else that I never thought that I would see or hear and that is, Jews who have become believers in Jesus and have important positions in ministry yet feel that their primary purpose is to promote Jewishness and Judaism to the Jews.

I hope I can count on you to show love and respect for the Jewish people, but Jewishness never saved anybody. Judaism never saved anybody no matter how sincere. Romans 10:9-10 make it clear that we must believe in our hearts and confess with our mouths the Lord Jesus in order to be saved. There are no shortcuts. There is no easy way. Within Judaism today, there is no salvation because Christ has no place within Judaism.

Aside from these concerns, I want to say that I feel as I have always felt that we stand on the edge of a breakthrough in Jewish evangelism. Just a little more. Just another push. Just another soul – and we will have reached critical mass where we begin generating that energy that the whole world might know the Lord.

I would also encourage you to be faithful to those Bible-teaching, Bible-preaching churches that give spiritual food. More than ever, the church needs faithful members who can be an example to the young people coming in. Maybe there are some features about your church that keep you from being enthusiastic – look around and see if there might be a better church for you. If there is, join it and enjoy it. If your church is doing a lot right, then stay where you're planted.

I don't expect that Jews for Jesus will be undergoing any turmoil because of my demise. For many years, the leadership has been in competent hands, but this is a time when there needs to be some encouragement. The executive director and the staff need to hear that you intend to continue standing with us.

Anything done for Christ will last. Anything you do to help and encourage Jews for Jesus at this time will have lasting effects on all of us. So instead of saying "good bye," I'll just say, "Until then – I'll see you in the sky."

Moishe



Moishe Rosen – An Elder Statesman of Jewish Evangelism

By Tuvia Zaretsky, President of LCJE

In the Jewish community, Moishe Rosen was regarded as a controversial figure. He earned that reputation for his unwavering commitment to

Jewish evangelism. Moishe never accepted Jewish opposition to the gospel as what he called "enmity-ship." He often said, "Choose

your friends, and pick your enemies even more carefully." His Jewish opposition was far less gracious. Some sought to deny him Jewish "status."

They scornfully said, "Did you know that their founder is just a Baptist minister?"

That was allegedly meant to imply that Baptist affiliation and Jewishness are mutually exclusive. However, no one can deny the genuine Jewish pedigrees of stalwart Baptists like Hyman Appleman, Jacob Gartenhaus, and Moishe Rosen.

I heard about Moishe in 1971, as the Jews for Jesus movement was first capturing notice in the U.S. Jewish press. He was convinced that the American Christian community in general and Jewish missions in particular had become complacent about the need for a forthright testimony to Jewish people. He insisted that Jewish people needed to know about Jesus, even if they protested, because there is "no other name" by which anyone can be saved.

Moishe was so compelled by the courageous conviction of his own faith that he charged into the forefront of the Jewish opposition in the early 1970s. A few in the Jewish mission establishment rallied with him. That happened just as the Lord raised up a new generation of young Jewish believers. They insisted on being identified as Jews who love Jesus in spite of establishment Jewish voices that tried to deny validation of their Jewishness.

He encouraged a new generation of Jewish missionaries to be bold and steadfast. He

quoted Paul's words, "But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry" (2 Tim. 4:5 NASB).

He pressed the battle to bring the gospel to his own people and stood his ground for the cause of Christ. When the opposition called him "just a Baptist," he simply responded, "Yes, and this Baptist is a Jew who loves Jesus." Moishe insisted that any focus should be on the Messiah Jesus and not on his Jewishness.

Moishe was married to Ceil for over 50 years. He came to faith as a young man. He received ordination through the Conservative Baptist Association and the Conservative Congregational Christian Conference. Over time, he was widely recognized as a sage elder statesman in the field of Jewish evangelism.

In 1974, Moishe Rosen received an invitation to participate in the Lausanne Congress on World Evangelism, an international gathering of missiologists, theologians, and churchmen. It was an honor that Moishe deserved, but couldn't afford. The demands of leading the newly chartered Jews for Jesus organization prevented him from taking time away. However, he fully understood the historic and strategic significance of the Lausanne movement.

As a result, six years later, in June 1980, he attended the Consultation on World Evangelization in Pattaya, Thailand.

There, he served as a member of the "mini-consultation on reaching Jewish people." Two significant outcomes for the field of Jewish evangelism came from that gathering. One was Lausanne Occasional Paper #7: *Christian Witness to the Jewish People*, edited by C. David Harley. The other was the establishment of a unique mission network, the Lausanne Consultation on Jewish Evangelism (LCJE).

Today, LCJE is regarded as the most successful special interest committee in the whole international Lausanne network. Moishe Rosen's commitment to that network and the cause of Jewish evangelism has received well-deserved acknowledgement and appreciation.

Moishe often said that the best measure of our efforts at Jewish evangelism comes from our opposition. An Israeli historian said it clearly, "Rosen's achievement was not in creating a new missionary agenda, but rather in using new strategies and means that made the mission more effective in achieving its goals."¹

Thanks be to God for a Jewish "Baptist minister" like Moishe Rosen. His love for Messiah Y'shua (Jesus) gave him the courage to be a stalwart missionary and a wise elder statesman in the field of Jewish evangelism.

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1 Yaakov Ariel, *Evangelizing the Chosen People: Missions to the Jews in America 1880–2000* (Chapel Hill: University of North Carolina Press, 2000), 219.

A Tribute to Moishe Rosen

By Jim R. Sibley, LCJE Coordinator for North America

Charles Spurgeon reminds us that the occupation of the good soldier is war, and Moishe was a soldier – one who fought against anything that would keep his Jewish people from the knowledge of salvation. While love of country often motivates a soldier to give his last ounce of strength to the cause, for Moishe it was a dual love – a love for Yeshua, the Messiah, and a love for the Jewish people.

First of all, as Coordinator of the North American chapter of the Lausanne Consultation on Jewish Evangelism, I pay tribute to Moishe on behalf of his many friends and co-workers in this network of organizations, congregations, and individuals, all involved in Jewish evangelism. As a network, we would not be what we are today had we not had the support of Moishe Rosen. He was an encouragement from the beginning and a support for many others who labored beside him in other ministries. He always helped us keep our focus on evangelism as our first priority. He was greatly loved and will be greatly missed.

Secondly, having, myself, been involved in Jewish ministry through the Southern Baptist Convention for more than a quarter of a century, it has given me a great deal of satisfaction that Moishe always stood for biblical truth. You didn't need to wonder about his doctrine. He believed the Bible was God's Word and was the authority for all of life. He took some courageous stands for sound doctrine, so, as a

conservative evangelical, I speak for many when I say, "Thank you, Lord, that your servant was not only focused on evangelism, but was also faithful to your Word."

Finally, I want to conclude with a personal word. It was my privilege to know Moishe for almost three decades. I had already read his published materials, and within my first years in Israel, I met Moishe on a fact-finding mission he organized. Later, Tuvya Zaretsky channeled Moishe's teaching to me when I was at a very teachable point in my ministry. Later, of course I would hear his presentations at LCJE meetings and have personal conversations with him. Like so many of you, I have learned from him. I have been challenged by him. And I have been encouraged by him.

Douglas MacArthur famously said, "I still remember the refrain of one of the most popular barracks ballads . . . which proclaimed most proudly that old soldiers never die; they just fade away." And like the

old soldier of MacArthur's barracks ballad, Moishe has now closed his time of service, but unlike that soldier, Moishe will not simply fade away. The first missionary to the Jewish people, the apostle Peter, said this:

"Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, who are kept by the power of God through faith for salvation ready to be revealed in the last time" (1 Pet. 1:3–5).

Surely Moishe has already heard the Lord's, "Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord" (Matt. 25:21).

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*David Brickner, Moishe's successor,
at the Memorial Service*

Moishe Rosen and LCJE

Some reminiscences

By Kai Kjær-Hansen, International LCJE Coordinator

LCJE has now existed for thirty years. Who knows what an international network like LCJE would have looked like without Moishe Rosen, the founder of Jews for Jesus? But anyone with the merest insight into LCJE's history will readily acknowledge Moishe's importance for the establishment of LCJE in 1980 and his later commitment to this network. It lasted with undiminished strength all through these 30 years and right up to his death. Through proclamation, papers, and discussion he helped us all stick to LCJE's purpose: Jesus for Jews.

Up through the 1970s he saw clearly, as director of Jews for Jesus, the need for a new international network for organizations and agencies involved in Jewish mission. Therefore he became involved in the study work which preceded the Lausanne Movement's consultation in Pattaya in 1980. He left his clear fingerprints on the report that emerged from the San Francisco Study Group in 1979, which we covered in the last issue of the LCJE Bulletin, no. 100.

Encounter with Moishe in Pattaya 1980

Accompanied by members of his young staff, Susan Perlman and Jhan Moskowitz, Moishe came to Pattaya,

Thailand, in June 1980 for the Lausanne Movement's "Consultation on World Evangelization" (COWE), where he participated as a "consultant" in the Mini-Consultation on Reaching Jewish People.

The group was small, indeed the smallest of the various mini-consultations in Pattaya; in attendance were 18 persons.

Some of us, for example myself and Ole Christian Kvarme (later LCJE president), had never before met Moishe in person – or any other individuals related to the Jews for Jesus organization, for that matter. We had only heard about them, and mostly from people who were not particularly enthusiastic about them. So beforehand, we were a little skeptical. But our anxiety was put to shame. There was a rumor that some of the organizers of the conference expected/feared that

this mini-consultation with Jews and Christians would break before the ending of the conference. This did not happen. We clicked straight away, we had the same objectives. Through prayer and discussion and delegation of tasks according to talents, we managed to produce the document "Christian Witness to the Jewish People" (see www.lcje.net).

Friendships were formed that have lasted ever since. At the bar *in* the hotel swimming pool (*sic*) the discussions would continue. They were so intense that I did not discover that the key to my safe was stolen from my trousers at the pool, and with a false signature the thief emptied my safe of all – money, airline tickets, and passport. Moishe readily stepped in and lent me 100 dollars so that I could get to Bangkok after the conference and sort things out.

One thing was that in Pat



Pattaya 1980: In the picture the 18 official participants of the Mini-Consultation on Reaching Jewish People - together with two spouses.

taya we produced a booklet about Jewish evangelism. A different and more important thing was that we were setting up a new network, which was to become the Lausanne Consultation on Jewish Evangelism (LCJE). The participants in other mini-consultations may have had the same intentions, but as far as I can see, LCJE is one of the few – perhaps the only – network to emerge from Pattaya 1980 which is still functioning thirty years later.

LCJE: Close to Moishe's heart

LCJE was close to Moishe's heart; there are many examples of that. Over the years Jews for Jesus has made a considerable financial contribution to LCJE's economy. He gave his staff time off to help develop LCJE; at first especially Susan Perlman, who besides being LCJE's "associate coordinator" also produced the first LCJE Directories in the 1980s.

In 1989 Moishe participated in Lausanne II, in Manila, the Philippines. In this Bulletin there is a reprint of his contribution "Evangelising the Jews – An Overview," which was delivered as part of the Jewish evangelism track at Lausanne II. Out of this conference came the Manila Manifesto. It was not without discussion with the organizers that we had an important paragraph about Jewish evangelism included. With a few others from the Jewish evangelism group, Moishe had a big share in

this.

The paragraph reads:

"It is sometimes held that in virtue of God's covenant with Abraham, Jewish people do not need to acknowledge Jesus as their Messiah. We affirm that they need him as much as anyone else, that it would be a form of anti-Semitism, as well as being disloyal to Christ, to depart from the New Testament pattern of taking the gospel to 'the Jew first . . .' We therefore reject the thesis that Jews have their own covenant which renders faith in Jesus unnecessary."

The first time I participated in a North American LCJE conference was in 1990 in St. Louis, and Moishe put me, the international coordinator, to the test in his own rather surprising way.

When I came into the lobby, he was conversing with some participants. When he saw me, he began to criticize, in no uncertain terms, some financial dispositions made by LCJE before my time. In retrospect I know that I learned something about money and accountability, for which I am grateful. It also needs to be said that although Jews for Jesus over the years has been the biggest financial contributor to LCJE's economy, as international coordinator I have never felt that this fact made Moishe expect special treatment.

The first time I came to San Francisco as LCJE coordinator was in 1992. It had been arranged that my

wife Kirsten and I would stay overnight in Susan Perlman's home.



Moishe & Kirsten in San Francisco 1992

We were met in the airport by Moishe. I was rather surprised. Who was I? But I was appreciative that a boss of his caliber took time to do something like that, which again showed that LCJE had a special place in his heart. The car in which he picked us up had a license plate saying Y'shua. Such a name obliges, of course! Later on we had a van at our disposal; it was to be driven to Los Angeles – a gift from Jews for Jesus to a small Jewish mission society there. Apart from seeing the West Coast, we spent a couple of days being considered Jews for Jesus people, since the van bore the name of the organization. Nothing but friendly waving, no contempt and no spitting.

Moishe's unignorable presence.

Moishe was an eager participant in the North American LCJE meetings. People listened intently, but I sometimes had the feeling he was annoyed that he was



not challenged for his often provoking statements. This was the kind of “respect” he could easily forgo. Sometimes his contributions were also too long. I remember a conversation with him over breakfast sometime in the '90s. He began by telling me that he had talked too much and too long during the previous day's debate, and that the moderator should have stopped him! What self-knowledge!

One of items at the business meetings at the North American meetings was, especially through the '90s, the question of where to hold the next year's LCJE meeting. This caused a very lively debate, not least thanks to Moishe. For a European like me it was quite surreal that such matters were decided in that way, but I have to admit it was highly entertaining. I wonder if anyone but Moishe could suggest a casino hotel in Las Vegas as the venue for the following year's LCJE meeting. When he first made the suggestion, it was turned down. But he insisted. In 1995 the meeting was held at a good hotel in Las Vegas – we were spiritually enriched, and some of us a few bucks poorer.

I have to say that Moishe could also be annoying. At the Lausanne Movement's Forum 2004 in Pattaya, a

small group of seven individuals related to LCJE produced the document “Jewish Evangelism: A Call to the Church.” But what use is a document if it is not distributed and read? So at the North American meeting in San Francisco in 2005 I tried to promote an advance sale of the document. I was relatively successful and had “sold” almost 2,000 copies when Moishe got up and said that he did not believe in the use of such documents – and then on paper! I replied that the participants that very morning had visited Jews for Jesus' publications department where, over the years, tons of broadsides – a kind of document – had been produced. And that he himself had helped draw up documents about Jewish evangelism. Whatever the reason, the advance sale stopped; but perhaps the time for the session was up?

Moishe was there

This is not the place to give a detailed evaluation of Moishe's importance for Jewish evangelism in the 20th century. There is plenty of material to work with. He

was a towering figure.

Moishe turned up at the conferences. The North American LCJE conferences began in 1984; he only missed a few, and that because of illness. Perhaps this is what has made the deepest impression on me when I think of him and LCJE. Not only did members of his staff come to the LCJE conferences, he himself came – even after he stepped down as director of Jews for Jesus in 1996. He wanted LCJE to be the place where mission leaders at the highest level in their respective organizations met.

The last LCJE meeting in North America that Moishe participated in was in Phoenix, 2009. But he made his voice heard through the paper “Deadly Competition in Christian Ministries to the Jews and Its Shadow on the Future,” which was read at the LCJE CEO conference in France, June 2009, and the conference in Atlanta, March 2010 (published in LCJE Bulletin no. 100).

The person that has something at heart, which Moishe had, does not fail what he loves. So big was



Moishe at his last North America LCJE conference in Phoenix 2009.

Moishe's love for LCJE that a couple of months before the international LCJE conference in Hungary in 2007, he reprimanded me for not having invited him as a speaker. His health condition was such that we in the program committee had deemed it irresponsible to invite him.

For health reasons he was also unable to participate in the international conference in Finland, 2003. His paper

"The Fact of Failure" was read out – and is printed in this Bulletin.

It ends with the words: 'Robert Kennedy once said:

'Only those who dare to fail greatly, ever achieve greatly.'"

It does not require sophisticated exegesis to see that Moishe includes himself in this.

LCJE would have been poorer without Moishe. I for one have been enriched by him. No one is perfect. Perfection belongs to the world to come. Moishe knew that, which a first – or second – reading of his paper clearly shows.

All honor to Moishe's memory.

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This paper was delivered as part of the Jewish Evangelism track at Lausanne II in Manila, 1989

Evangelising the Jews - An Overview

By Moishe Rosen, Founder of Jews for Jesus

God's Formula for World Evangelisation

This is probably going to be the dullest of all papers! I am not going to speak about the overview of the work which is being done. I think that others are going to do that – and that is where the exciting things are happening, where people are reaching people, souls reaching souls. But I want to speak in terms of the significance of Jewish evangelism to the church.

God has a formula for world evangelisation. That formula, if followed, will have the gospel going forth in power; and there will not be a segment of any society which remains unaffected. The formula has to do not so much with the ingredients as with the sequence in which they are added.

At present, there are two

kinds of people who are most likely to be the object of our evangelistic efforts: firstly, those who are already within the framework of a Christianised society, who are near and dear to us; and secondly, those who are in remote primitive areas, who fit best the traditional image of people who need missionaries.

To the Jew First . . .

But God's formula is to bring the gospel to the Jew first. Paul tells the church at large: "I am not ashamed of the gospel for it is the power of God unto salvation to all who believe, to the Jew first and also to the Greek" (Romans 1:16).

I wish it were a Gentile bringing this message, because it will sound as though I'm speaking on behalf of my own people. But

I believe that the principle of the church bringing the gospel to the Jew first is even more important than the souls of the thirteen and a half million Jewish people in the world today. For this principle is the very soul of the church; and the church puts its own soul in jeopardy when it finds a "better" way to do something, rather than following God's appointed way.

The Power of God

Paul speaks of the gospel as the power of God. When we talk about power, we might compare it to something like gunpowder. The ingredients of gunpowder are nitrates and sulphur separated by carbon. When ignited by a spark, an explosion is caused. To employ this chemical metaphor for a moment, the church

bringing the gospel to the Jewish people results in an explosion. It is not an explosion which is destructive to either, but it is an explosion which moves mountains, a loud explosion which can be heard far and wide. But the problem is that the church doesn't like explosions. They are too loud. They unleash too much power. Power can be dangerous. But the analogy of an explosion is good when one thinks in terms that do not necessarily spell destruction. James Kennedy launched a powerful programme which has been widely used in different parts of the world called "Evangelism Explosion."

Now I don't know whether anyone would inquire of either the nitrates or the sulphur if they would consider the idea of exploding! I do know that in its encounter with the church, the Jewish community does not want that kind of catalytic interaction. But is that any reason why the church should shrink from that kind of interaction with the Jewish community?

The basic misperception which underlies today's dialogue between the two communities is that both parties have common interests. But the interests of the Jewish community bear no relation to the imperatives of the great commission. One can talk of a Judaeo-Christian heritage, but that is nothing more than a public relations ploy!



From the left: Kai Kjær-Hansen, Ole Christian Kvarme and Moishe Rosen in Manila, 1989.

No "Hidden People"

At Lausanne II you'll hear people discussing "unreached" peoples and "hidden peoples." But the Jews are neither unreached nor hidden. They are reached, but not touched. They are not hidden, because there's hardly been a people since the time of Abraham whose comings and goings have been so carefully observed by outsiders. The Jewish people are not hidden but they are hiding – hiding their hearts.

As we enter the last decade of the second millennium of the Christian era, we must face a simple and obvious fact. I wish I could say this to everybody at Lausanne. That is that the church has had all of its easy victories! The missionaries have won almost all of the easily winnable people! Most of those people groups who were going to come easily

to Christ have already easily come – and in turn they are preaching to their own "brethren after the flesh" in Africa, South America, Asia, and throughout the world.

But with hindsight, we can see that the church has made a mistake. We looked for easily reportable, highly visible victories instead of digging in and doing the toughest part of evangelism. Thus the spiritual muscles of the church have grown flabby. We grabbed all the easy victories and now wonder why we are unable to win any more.

Strategising for Victory

Those who are competent in project analysis tell us that the correct way to proceed is to use the initial energy to get the toughest accessible part of the task done at the beginning. When we start with the easy part of a job and then move on to

the difficult part, we have a tendency to quit because our progress becomes slower. Slower progress seems to indicate failure. Hence, we think that the work is sending us failure signals when it is only signalling that it needs more effort.

Now please don't misunderstand me when I talk about a pattern for world evangelisation. I'm not talking about shortcuts to easy victories. Just as there is no easy path to sanctification, so there is no easy way to world evangelisation. We must recognize that the task of evangelism consists essentially of bearing the cross. The higher we lift that cross, the more we have to exert ourselves and pay the price in energy. And who likes the shame, the reproach?

Sometimes people tell me they are doing a good job because their local rabbi seems to like them. But if that rabbi knew who they were, it would be his duty to withstand them. I ask myself, is this a stupid rabbi or a stupid missionary? And I say, "Did you tell him about Jesus yet?"

How one starts a task shapes the worker as much as the work. Beginning with the difficult section of the work sets a flow and an energy pace and prepares one for the resistance one might encounter. Starting with the difficult part gives reasonable expectations of progress. Reasonable expectations of progress have been lacking in the western church

– which has been altogether too self-congratulatory about achievements long before the task was even underway. Reports of progress usually bring accolades for the messenger who brings the good news.

Back in 1954, the Baptist Church had a slogan, "A million more in '54." What happened when we didn't get the extra million? We quietly forgot the slogan. Today, some are talking about fulfilling the great commission by the year 2000. These people take new Christians and crush them under their false expectations. We know that such slogans shouldn't be taken seriously: but new believers, who are full of zeal to win the world for Christ, end up defeated because they were set impossible goals. Nothing is going to get done easily.

A Gospel-Resistant People

At the time of the early church, the Jews were probably the most gospel-resistant people. I would say that is still true today. The fierce resistance of the Moslems has been noted, but this resistance is found only among those Moslems living the Moslem community. The intermarried Moslem is a prime candidate for conversion. The Moslem student is usually more open than the Jewish student. A Moslem no longer dependent on the Moslem community tends to be open – as in the case of the Turkish immigrant workers in Germany, for example.

But even if a Jew marries a Gentile and does not live near a Jewish community, he or she is not as open as a Moslem in the same life circumstances. The Jewish people as a whole have been more exposed to Christianity than any other people but remain unimpressed with the message. To this day, the Jews continue to be a gospel-resistant people.

Just as the apostles started by taking the gospel to the Jews first, if we plan a strategy which will reach the Jewish people, then we have a strategy which can reach anyone!

The "Devilish Camel of Universalism"

Where the proper formula of world evangelisation is followed, the Body of the Messiah consolidates its strength; but when it takes supposed shortcuts, it builds weaknesses into the structure. I feel that where the church has a wrong view of its relationship with the Jews, it has made itself vulnerable even in the area of doctrine. A weak view of the role of the Jewish people leads to a weak theology. A low view of Jewish evangelism leads to a defective misology. Carried to its logical conclusion, the reluctance to evangelise Jews leads to universalism.

What I might describe as the "devilish camel of universalism" is trying to sneak into the camp of the church and it has poked its nose into the Jewish tent first. The camel that I have

in mind is a two-humped camel, each hump supposedly containing a different covenant. The two-covenant heresy is being pushed under the church's door by the rabbis, who are eager to prove that the evangelisation of the Jewish people should stop. Let the Jewish people follow the law, they say. But where is the temple? Where are the sacrifices? The law doesn't call for sincerity alone. Those who hold to the Koran kill people because they are sincere. The Ayatollah was perfectly sincere when he issued a death warrant for Salman Rushdie. Sincerity is not enough.

At Willowbank last April, fifteen theologians gathered together from all parts of the globe under the sponsorship of the World Evangelical Fellowship to rebuff the two-covenant theory and to reassert that Christ is the only way of salvation. Nevertheless, there are people at this conference who will question whether or not the Jewish people need Christ in order to be saved; and not many will accept that there is cause to give priority to bringing the gospel ". . . to the Jew first" as a continuing process.

By not following God's programme for worldwide evangelisation – that is, beginning with Jerusalem – we not only develop a bad theology because of weak foundations, but we also develop poor missiological practices.

Doing the Right Thing

Up until now, when the church has endeavoured to evangelise the hidden peoples, the unreached or the unchurched peoples, it has dealt for the most part with those whose cultures seemed inferior. All too often, instead of bearing the message of the Messiah, missionaries came bearing the benefits of a westernised society. What should have been ancillary services, such as the provision of education, medicine, agriculture, and so forth, were used as door-openers in the hopes that the gospel would get through. The results were disastrous. I am not speaking against providing medical care, or feeding the hungry; but I am speaking against putting the secondary first. I'm speaking against doing the good thing rather than the right thing.

And what happens when the church faces the Jewish community? These door-opening goodies just don't work. For the Jewish community already has a superior social structure. In any country where the Jews live as a minority (with the exception of Moslem countries), the Jews represent a much higher percentage of physicians, educators, and artists than the rest of the population. They tend to be disproportionate in their influence, prominent as opinion leaders.

By comparison to the Jewish community, evangelical Christian communities are culturally impoverished. The church can't give medical aid to the Jewish people! The church can't feed hungry Jews. There are poor Jews, but we take care of our own. So there is but one thing to be given to the Jews. That is a knowledge of the person of Christ.

Is Jesus Enough?

Then the church must confront itself with a question. Is Jesus enough?

The importance of Jewish evangelism goes far beyond the spiritual needs of the Jewish people. There was a time when the church came to a crossroads in terms of its procedures. One sign pointed to the easy way, the other to the "right" way. The easy way went downhill and was smooth. The right path offered obstacles and was a climb. But when the church reached the fork in the road, there was no decision necessary. For it had already been determined that the shortest, easiest path to evangelism was the right one.

Now we must begin backtracking – past the point at which we coasted on to the easy way. In turning around, the way back to the right way will continue to be uphill. But God helps us and strengthens us to go uphill. That is the right way.

Moishe Rosen

At the Seventh International LCJE Conference in Helsinki, Finland, 2003, Moishe Rosen had planned to give a paper "The Fact of Failure". Because of physical infirmity he had to cancel his participation. At the conference LCJE's president, Tuvya Zaretsky, read out the paper. Moishe Rosen's paper from 2003 is both challenging and self-critical and still worth considering.

The Fact of Failure

By Moishe Rosen

For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses (Mat 6:14,15).

Looking at the assigned text—"Forgive us our sin as we forgive those who sin against us," I like the translation that uses the word "trespass." Perhaps it is a flaw in my personal theology, but I think that we can really sin against God. And even if we wrong our fellow man it is still a sin against God.

Think of the world's notion of the sins of missionaries: When we consider missionary failures we are more likely to think of characters like Reverend Alfred Davidson in Somerset Maugham's play and novel called Rain.

Reverend Mr. Davidson is a stereotype of a missionary. On the island of Pago Pago he has won many "natives" to Christianity as well as winning some of the soldiers that are stationed there. He is the picture of the upright yet uptight minister. He has great influence with all who admire his uprightness and respect the good works he has done. He is the very image of missionary success in

the times when we comforted ourselves with the beliefs of manifest destiny.

Like many upright, uptight people he fears moral contamination coming from others. He is particularly in conflict with Sadie Thompson, a local prostitute. He fears that she will contaminate the military forces. Davidson, like a good missionary, confronts her to do battle with her sin.

He uses his influence with the authorities to have her confined to her room and threatens her with deportation back to San Francisco. (There are underworld figures from whom she fled that threaten her life). Davidson demands that she repent. She flaunts herself, mocks him and yet strangely listens and comes around to seeing herself as a sinner in need of God's grace.

In Sadie's repentance she is as pure as snow and as sweet as fresh rain, her newness of life makes her completely innocent again. Yet it does not work out.

Missionary Davidson is found on the beach having slit his own throat.

To someone of his moral standard he has failed. And in one version of the story he rapes her, in another version he seduces her. However whatever the version, Somerset Maugham's had in mind to paint Davidson as a missionary failure. He used his influence to do the dastardly thing he condemned with his preaching.

Now, that is the way that the world views missionary failures. And undoubtedly, sometimes we give in to gross sin. However, most of our failures are not that way, and I would like to talk about the almost invisible missionary failures.

Perhaps for the contemporary missionary it would be better to pray—forgive us our failures as we forgive those who fail in their duty toward us. I think that one of the problems in our profession of bringing the gospel to the Jewish people is that we are loathe to



In the company of Moishe at the Fourth International LCJE Conference, Zeist, Holland, 1991.

recognize and admit our failures.

Fooling Ourselves About Achievement

I read many of the missionary magazines and I hear glowing reports and witnessing encounters that thrill my soul. David Barrett in the World Christian Encyclopedia tells us there are 300,000 Messianic Jews and I want to stand up and cheer. We seem to have great reason to be encouraged.

But when I go about seeking those Jews who have come to faith in Christ; when I look for them I don't find them and I'm sure the reason I don't find them is because they are not there. At least not in the huge numbers we are given. I feel like a party pooper or like I am making rain on the Messianic Parade. I want them to be there, I want the glowing stories to be true. I need to believe that the cause to which I have devoted my life is worthwhile.

I let myself be fooled for years believing that there were tens of thousands of Russian Jews who came to faith in Y'shua. I have no less rejoicing that it is only a couple of thousand. Nevertheless many who were reported as coming to Christ just didn't make it and are not even on the way to being saved. Most of the reports of Russian Jews being saved were exaggerated and tragically, some were entirely false. Just knowing about the exaggeration and that it is accepted as being true by my colleagues in Jewish missions makes me feel like a failure by belonging to a profession that need these exaggerations. I am ashamed of us.

Failure and Goals

Ministers and ministries find it most difficult to admit is that we failed. We will seize on the most remote possibility to avoid having to make the admission that we failed. We overstate our effective-

ness and achievements and do many other things to avoid facing our failures.

Some ministries are careful to have goals so large that nobody expects them to meet those goals and that is their way to avoid admitting failure. When one is committed to reaching all the Jews of Paris the task is so daunting that no one would expect success.

On the other hand there are those who will announce no goals and then whatever is accomplished can be considered a success. For some, the best way to avoid failure is to not attempt anything that could result in failure.

It would be improper for us as missionaries to set up a plan which has a goal of a certain number of people to be saved through an outreach ministry. God has already decided on that number and how he will use us to reach those who are to be included in the remnant.¹

Nevertheless, it is important for us to have goals of

intent and extent if we are to gauge what we are truly accomplishing. These goals must be based on what is realistically possible. Those goals tell us how to proceed and train us to use our efforts to achieve what is possible. Those goals also need tell us not only whether or not we have failed but need to show what needed to be done differently.

Because the nature of the church is to extend grace, and because so little is expected in the field of Jewish Evangelism, we don't demand or direct enough efforts from ourselves. We know that our fellow Christians want to think well of us. They overlook the fact that we exaggerate. They attribute nobility to us whether or not our attitudes and actions are all that noble. We can count on that grace and perhaps presume on it.

Another way to fail which will usually not be noticed is to attempt to do a "ministry" which is easier and less than what God has called us to or less than what our organizations are chartered to do. For example if we have led our friends and supporters to believe that we are doing Jewish Evangelism and have no schedule which brings us into encounters with Jews who need Christ, we might look like we are successful but we have actually failed.

Teaching the church about her Jewish roots and showing Christ in the Passover might be worthwhile but they are only tangentially related to Jewish Evangelism.

A radio or television program over a station or network directed to Evangelical Christians is not Evangelism. It is not the same as going face to face with unbelievers.

Leading tours to Israel is not the same as going to Israel to tell the Jews of Israel about Y'shua. If such tours are done as an adjunct to the ministry of telling Jews about the savior it is certainly valid. But it cannot be an "instead of".

Telling Jews about Jesus is tough, even the most tactful people might set off an emotionally explosive reaction. It is not just Jewish People who dislike Jewish Evangelism. Modern Commentary says that it is wrong to try to convert anyone.

To be ignored and have our message rejected might seem like a dreadful failure but on the other hand if Calvary enabled the resurrection then being rejected might be the key to success.

Jesus and Failure

Jesus was a failure as the world sees things. Thousands came to hear him and were enthralled with his message but at the end only dozens remained and that included his mother and siblings. His meteoric rise to popularity began when he was thirty and he was a "has been" three years later. The triumphal entry might be seen as his comeback trail. He was a gifted communicator and one can imagine that he was thought to lose his cool when he called the

religious leaders of his time "whited sepulchers and vipers". Some might have thought he went off the deep end when he was not received after the "triumphal entry" and he entered the temple to deal violently with the money changers and sheep sellers. As a celebrity, he was on a downward path so far as popularity was concerned.

But he was not a failure because people failed to see who he was and what was being offered. His way of dealing with rejection was not to accommodate himself to what the people could regard as being a politically wise ruler. He was true to himself and to his principles but most of all he was true to Calvary which was to be his Coronation and Victory.

Fellowship of Failure

There is something that is generally true about professional associations, which is this: we either accuse each other—that is to say we announce the wrong doing and the error of those who share our callings, or we excuse each other and reinforce the rationalizations for our failures. But we come to something like the Lausanne Consultation on Jewish Evangelism to be with others like us. If there is anywhere that we can find people who know our problems and yearnings it should be here. We need to be here to speak frankly to one another and encourage each other to good works. I will not insult you by saying the things that



Veterans from Pattaya 1980 at the Sixth International LCJE Conference, New York, 1999. From the left: Erwin J. Kolb, Ole Christian Kvarme, Susan Perlman, Jhan Moskowitz, Moishe Rosen, Haya and Menahem Benhayim, Kai Kjær-Hansen and Louis Goldberg.

I frequently say to church people when I am looking to recruit involvement. I need to be with people who understand the angst and the love-hate relationship I have with my burden and calling.

One of my earliest problems of the ministry was to find reasonable expectations. Success in Jewish Evangelism has always been an elusive and poorly defined target. How could I know when I might hit the mark when I didn't know what the mark looked like, how far away it was, and in what direction I should be pointed.

One of the hardest things for me was to develop realistic expectations in the work. Back in 1957 when I first became a missionary, one thing that was extremely difficult for me was to develop reasonable expectations for work.

I was serving with the American Board of Missions to the Jews and I asked around about some figures and the figures that they gave me were nil. I was told that some years you have this and some years you

have that. Other years you have less and some years you have more. Emmanuel Gittell was the only one who gave me a number, a single digit. He said of himself, "If I can win one solid convert a year I feel that I am on track."

Now I do not know if you think one convert a year is a lot or little, but the number is irrelevant. However, it meant a lot to me that Emanuel Gittell gave me a number. A number is something I can do or at least try to do; it is something I can aim at.

One of the things that made Jews for Jesus different was that we set up goals. We could not decide on a number for converts because that was entirely up to the Holy Spirit. Nevertheless, we knew that contacts came when we handed out tracts, and if we were teaching the gospel in love, people would attend our bible studies and welcome our teaching in their homes. From those contacts there would be converts. We could set goals regard-

ing the number of tracts we distributed, numbers of visits we made, numbers of people that came to our events and classes.

But you know what? Even at that it was possible to compromise our goals. We could hand out the best literature in a lackluster way to which people did not respond. If our visitation goals were low, we could go see people who would welcome any visitor because they were so lonely. You can't have goals for integrity or enthusiasm!

When it came to our events, well, any Ingathering, Camp, or Bible Study could be filled out with Gentile helpers in the ministry.

But, hey, we weren't the only ones doing this: At the training for Billy Graham Crusades weren't we taught that when the invitation was given, the counselors and advisors should move forward first. If you were an Advisor or Counselor, did you ever have the experience I did which is when you get down to the front almost everybody there had

on a counselor's badge or an advisor's badge like you? Yet those who saw us from the back only saw a great crowd going forward. It is not that those crusades had number goals but the goal was getting crowds going forward to receive Christ.

We knew that there were many more counselors and advisors going forward than people to make decisions but we did it with some notion of "priming the pump". Those of us who create illusions of success are the real failures in ministry and that is why we have such a good fellowship. We all know, that it isn't happening the way that it should but if you don't tell on me, I won't tell on you. We excuse one another and hope that some day, in some way, we can fulfill our calling and really bring Jews to Christ.

Much of what people think about evangelism and missions is at best inaccurate and at worst untrue. But those of us who are professionals in the field have not really attempted to explain clearly and plainly what the field is like. Maybe we should be sharing our disappointments with our supporters as well as our victories. Jay Johns said: "Failure should be our teacher not our undertaker".

I think that if we were forthright in telling that we are finding difficulty in sticking with what God called us to do that there would be people who would stand with us and help us be stronger.

But if we are willing to ad-

mit that we are failures, that our hope is not happening, that in fact not very many Jews are coming to faith do you suppose that God in his mercy might use our failure to bring forth blessing and success?

Facing Failure

If one is not ready to face failure they are not ready to see success. In the early forties, Europe was a conflagration. Nazis seeking to establish themselves as the super race were determined to enslave or exterminate those regarded as the lesser races. They found the Jews to be a particularly odious group and they strived for the annihilation of all Jews from the face of the earth. They almost succeeded. With German efficiency the genocide was almost complete. The Jewish communities of Europe as well as the northern Mediterranean countries were left in ashes. But from those ashes came the beauty of Israel. Unless the horrendous holocaust motivated Jews only a few idealists from the diaspora would have chosen to return to our ancestral home. Beauty from ashes is God's formula for success. We need to see that the endeavor of Jewish Evangelism by Institutions like ours has been a disaster and a waste. Reality causes repentance, repentance is a return to righteousness which enables a reconnection with God. Our connection with God thus becomes the channel of power to accomplish our true tasks for Him.

Is there any commentary on the Great Commission which tells us we ought to go into all the world and promote our ministries and raise funds so that we can preach the gospel to the lost? I don't think so. Why not just go and preach and disciple and just count on God providing? I am trying to make the point that we often confuse doing the task with gaining the enablement. The horse draws a cart better than the cart can push the horse.

Has anyone here ever felt the extreme frustration that comes on me and makes me want to shout: "Let's stop talking all around Jewish Evangelism and just get out and do it!" I am not accusing you of wrongdoing I am not excusing you because whatever I might accuse you of, I find myself more guilty because I feel I have had a better opportunity.

Failure as a Facilitator

If we let God use our failures, He will use them to help us along to successes. In a sense sometime God uses evident inadequacy to gain the greatest victories. A good example of that is found in the case of Gideon's band. We are not told how many Midianites were arrayed against Gideon but God told Gideon that his army was too large.

Now if Gideon thought that getting a lot of people with him was a success, God had another idea. God wanted to show that He (God) was mighty, that He could deliver

Israel and He was going to do it in such a way that no battle before or since has been fought. The Midianites, with their allies the Amalekites, were as numerous as the locusts. ³ One might presume that by Gideon and his small band arming themselves with pitchers and torches they were set up for failure. But God's way of victory is to get a lot done with a few.

Here are some principles of mission operation that were facilitated by my past failures. I don't offer these to demonstrate any great wisdom. I don't know if they are wisdom but they are the conclusions of the meaning of my mission building experience. Experience is what we call the accumulation of our mistakes. These are what my mistakes taught me, perhaps they will be helpful to you:

1) Find out what you need to know before you attempt to do something.

a. What has been done in the past?

b. Who is doing evangelism now, and if it is being done and reasonably well at that, move on.

c. What is possible in this field?

d. What do we need to be able to do it?

2) Start out small, do a pilot project. Don't make big announcements.

a. If you make your mistakes at the small stage they² are less costly.

b. Avoid the arena mental-

ity. Keep it intimate in the beginning. Work on a low level and learn well. Learn to do whatever you will need to require of others.

c. Starting small helps you develop leadership and experienced personnel.

d. Avoid promotion of your ministry or project until you have a solid demonstrable sphere of achievement and make your promotion to be a big push to do more of what you have already done well.

3) Keep the message straight.

a. The Message is not about you; it's about Jesus. Don't accept the elevated status that people are willing to give you.

b. Understand what is being said and how the people understand it. For example the words "mission, missionary, Christian and Church" have a negative emotional valence in the Jewish Community. You have a choice of how to proceed when you know how people think. In this instance you can either avoid the use of those words by using more acceptable synonyms. Or you can undertake to help them appreciate what the words really mean.

c. Avoid the use of special language and use most common terms. Distinguish between the way you talk to the church and the way you talk to Jewish people. One of the biggest frustrations of my life was to gather together a group of Jewish people who needed the gospel and then have a speaker

come to talk to them like he was recruiting supporters.

The Importance of Godly Sorrow

Godly sorrow is something that needs to be appreciated. Repentance acts like a dredge to dig the sludge out of a canal. Repentance always leaves a person deeper, more sensitive, and more energized than they were before.

I can say this according to personal experience. While I was yet a young man in 1966 I was given a big position. I had been in the outlying area of Los Angeles and my work was seen as being a success. So the mission board with which I was serving brought me to New York for the biggest failure you could imagine.

I ended up in tension with those who had been good friends on staff. My bright ideas were dismissed before they were tried. I heard that they were impractical. The outreaches I planned and worked on seemed to fall apart for lack of enthusiasm. The kind of training that I was giving the staff was misunderstood. I was still highly regarded as a speaker and effective as an evangelist. Then I began having self doubts.

Through a series of events I came to realize that I was inadequate, and that if I were really going to follow the Lord and do the work His way, I would have to make myself more visible than was comfortable for me. Not only that, I had to become more

available, but most of all more vulnerable.

Why I had failed so badly was because I was told by many that I was successful. Sadly, I believed it. I had become filled with myself instead of being filled with the Spirit. And I doubt if many found my arrogance inviting.

But God used others to confront me and circumstances to convict me. I knew that though my burden was to reach the Jews of New York and Jews of the United States, that I could not do it until I had personally changed and that is what brought me to San Francisco. Subsequently this became the place where the Jews for Jesus movement which then became the Jews for Jesus organization began.

Can I honestly say that I am glad that I failed? No, because the failure hurt too much. And it still hurts when I think about it. However, I am glad to have had the fruit of that failure—the repentance. Yet I look out and I see my fellow missionaries and evangelists to the Jews and I see a people who are oppressed by the ordinary.

Some of our problem is an attempt to avoid the pain of confrontation. We seek acceptance and sometime our sense of tact clouds the truth.

We shrink when Jewish people express displeasure at us when we tell the message of the Messiah, but its alternative is to be ignored and we handle that even worse. At a down time in her

life, I prayed with a missionary sister whose prayer was “Lord let me do anything well, but I need to know that I can do something well.” She had been desperate to win people and it led to anguish for her to do anything well.

The Failure of Trench Warfare Mentality

When we face failure we know that while it is our nature to fail, failure is not inevitable. Every knock can be a boost if we know where and how to take it. When failure is hurled at us as a missile, maybe we can't duck but maybe we can decide where it will hit us. The impact will surely cause pain but we might use the force of impact to move us out of the rut that we thought was a trench.

Sometime we jumped into the trench so that we would not get impacted by the slings and arrows of life. The trouble with the trench is that by its very nature it is a grave with both ends knocked out. It is a tunnel that lost its top. In our battle that trench we jumped into is a rut because it goes no place and thus while it protects us it also keeps us from advancing. No battle was ever won by soldiers who stayed in the trenches.

We need the courage to charge ahead at the command of our captain and we need to risk being injured in order to advance.

The Success of the Cross

The way of our success and

the way forward out of the trench of failure is for us what it was to Y'shua—the Cross. We are each called to our own Calvary in our walk with God and our work for Him.⁴

If accepting rejection is the key to success, we need to remember that while many were crucified, only one of those crucified rose from the dead. We should not follow the many who were merely punished and be crucified for the honor of it.⁵ We need to follow the crucified one who rose from the dead and thus nullified the crucifixion. It is how we accept that rejection by the world and the newness of life given by the savior.

Calvary was redemptive and if we can respond to rejection the way that Jesus did, our Calvary's will also be redemptive. There is a holy dissatisfaction that we must allow ourselves to feel. We need to recognize that we could be more, and do more for God if we were only willing to accept the fact of failure as a beginning point.

Some of us need to get desperate in order to do the right thing. Some of us will never care enough to become desperate to become effective missionaries. Some of us will never find the courage to carry our crosses and accept the crucified life. Sometime we need to see ourselves as failures so that we can repent and receive the holy energy that comes from being filled with the Spirit. No one can be filled with the Spirit when he or

she is filled with themselves. We need to become empty of self and filled with the Spirit. For that we need a personal Calvary of dying to sin, self, the world and rising

in resurrection power to gain the victories God has for us.

In short we succeed by failing, we win by losing, and our apparent defeat becomes our victory.

Robert Kennedy once said:
"Only those who dare to fail greatly, ever achieve greatly."

Moishe Rosen

1 Romans 9: 27, 28

2 Judges 7:2.

3 Judges 7:12

4 Matt 10:38

5 Pardon my sardonic humor. I think of the story told by Abraham Lincoln of a man despised by his neighbors. They decided to ride him out of town on a rail. They tarred and feathered him, sat him upright on a horizontal pole and carried him around as a spectacle to humiliate in the town where he was hooted and jeered by those he lived among. They dumped him outside the town limits and one of his tormentors mockingly said: "How do you like that, huh?" to which the man answered; "To tell the truth, I wouldn't have liked it at all except for the honor of it."

Second Borough Park Symposium

"The Deity of Yeshua and the Mystery of God"

By David Sedaca, LCJE Coordinator for Latin America

Three years ago, a small group of Messianic Jewish leaders met to consider the need to have a forum where issues relevant to Messianic Judaism could be discussed. This need was felt because the growth of Messianic Judaism had brought up theological and doctrinal issues that needed to be openly discussed from a Messianic Jewish perspective. Thus a steering committee was formed and it was agreed that the first topic that needed discussion was "Salvation and the Jewish People." This first Borough Park Symposium, named after the Jewish neighborhood that has become the center of world Jewish Orthodoxy and, coincidentally, where this organizing committee met, was a tremendous success. Afterwards, the almost 100 participants agreed that another symposium was needed.

Understanding and Communication

Responding to this request, the members of the organiz-



David Sedaca

ing committee – Mitch Glaser, Russ Resnick, David Sedaca, Jason Sobel, Barry Rubin, David Rosenberg, Akiva Cohen, Darrell Bock, and Michael Wolf – convened a Second Borough Park Symposium. The topic chosen was "The Deity of Yeshua and the Mystery of God." Messianic Jewish theologians and leaders representing different perspectives were invited to New York City April 12–14 for this event. The symposium was by invitation only, and those who attended represented different currents within Messianic Judaism in the U.S., Canada, Europe, and

Israel. The question put forward wasn't whether Yeshua is the Messiah, or questions of his deity, but how we understand it from a Messianic Jewish perspective, and, most importantly, how do we communicate Yeshua's messiahship and deity to the larger Jewish community.

This topic revealed a great deal of general agreement among the participants, at least concerning the core doctrine. The objective was not dialogue over the theology of this mystery itself, as much as about how we discuss, understand, and communicate this mystery as Jews. The format was highly dialogical, that is, it was the intent to honor diversity of expression to get to unity of theology. A goal here was not to move too quickly to resolution but first to understand (1) if we really differ; and (2) if so, why. The key here was not only what we believe but why and what motivates that belief, as well as having a sense of corporate responsibility to each other

and to others who embrace faith in Yeshua. It was the hope that the surfacing of these concerns would help Messianic Jews to understand each other and/or craft a deeper understanding of the teaching and each other. Participants gave room to differ because the Bible gives some room to differ in understanding this mystery and in how to articulate this teaching, and it is through respectfully exploring these differences that it is possible to arrive at a deeper understanding of truth. This does not mean that the organizers were not interested in biblical limits, but it was recognized that some variety of expression may well be within biblical limits.

The Significance of the Deity of Yeshua

The deliberations were in the form of papers presented, followed by responses and then discussion from the floor. Due to the nature of this report it would be impossible to give a full description of every paper presented, but a few quotes from some of them will suffice to describe the depth and nature of the symposium. The question is not new, as Richard Harvey reminded us in his paper; 50 years ago Jacob Jocz, leader in the Hebrew-Christian movement, forerunner of the present day Messianic Jewish movement, said, "At the centre of the controversy between Church and Synagogue stands the Christological question. This is not a question whether Jesus is the Messiah, but whether the Christian understanding of the Messiah is admissible in view of the Jewish concept of God. Here lies the dividing



Session at the Second Borough Park Symposium

line between Judaism and the Church. On this point neither can afford to compromise."

Mark Kinzer opened the first section, dealing with subject of "The Significance of the Deity of Yeshua," and he said that ". . . for most who identify themselves as Christians the results of the early church councils define the substance of their faith, on the other hand, the denial of such affirmation has been the central point of all forms of Judaism." Mitch Glaser added in his paper on the same subject that ". . . the issues that we face are multilayered and deeply personal, as the way we understand and express our understanding of the deity of Yeshua and the mystery of God is critical to our own relationship with Yeshua." Jen Rosener and Jason Sobel, representing a younger generation of Messianic Jewish theologians, closed this first session with two brilliant papers.

Jewish History and the Deity of Yeshua

The next session dealt with the subject "Jewish History and the Deity of Yeshua." Elliot Klayman raised the following questions as a way to respond: What was the

monotheistic understanding of God among first century Jews? How were the early disciples able to respond to this issue? How do the historical interpretations of the deity of Yeshua that divide Christians and Jews be resolved today as we try to present Yeshua to a modern generation of Judaism?

Rich Robinson and Barry Leventhal responded to these questions, and in Robinson's paper he says ". . . let me speak about a few trends in Judaism past and present that make the ideas of deity/Triunity/incarnation less foreign than they may appear to be at first sight. They may even find a place in our apologetic in days to come."

Darrell Bock, Jeff Feinberg, and Seth Postell treated the issue of "The Canon of Scripture and the Deity of Yeshua," and Dr. Bock discussed the question "Is it 'Kosher' to Substitute Jesus into God's Place?" by analyzing various biblical passages. Jeff Feinberg and Seth Postell added their response papers on the subject of the deity of Yeshua in Scripture in a highly academic yet comprehensible manner.

Jewish Tradition and the Deity of Yeshua

Perhaps one of the most controversial and thought provoking sessions was introduced by Joseph Shulam, from Jerusalem, followed by Stuart Dauermann and Mike Brown: "Jewish Tradition and the Deity of Yeshua." While Shulam advocates for a totally Messianic Jewish interpretation of the deity of Yeshua, divorced from Christian tradition, both Dauermann and Brown advocate for a more moderate platform that, although highly nurtured in Jewish traditions, does not necessitate a total separation from church doctrine.

One evening session was totally dedicated to worship and praise. This event was opened by David Sedaca, the organizing committee coordinator, who gave a history of the genesis of the symposium and who introduced the main event of the night, a concert by renowned Messianic Jewish singer and songwriter Marty Goetz. At the end of the concert, Michael Wolf brought an inspiring devotional, followed by additional songs by Goetz. Closing the evening was a time of prayer and worship, which highlighted the unity in spirit experienced at this symposium.

Communicating the Deity of Yeshua to the Jewish People

On the last day, the first subject for discussion was "Communicating the Deity of Yeshua to the Jewish People."

The first paper was presented by Richard Harvey from the United Kingdom, who said that ". . . if we worship Yeshua as only God deserves to be wor-

shipped, how do we witness to our people that we have not abandoned the central tenet of Judaism, the oneness, uniqueness and indivisibility of God?"

Daniel Nessim, also from the UK, asked, "Are we bound to the creeds [of the church]? Kinzer correctly pointed to the deity of Yeshua as an issue that defines a boundary of the Christian church . . . I think that this is correct, but I also think we must develop a way of living with understanding with Jewish people who confess Yeshua as the Messiah but have controversial or even negative views concerning his deity. The boundary is certainly one that demarcates correct doctrine, but should not prevent us from remaining in dialogue or even fellowship with 'heretical' Jewish believers. To disallow this would keep us from the very task we are about – communicating the deity of Yeshua among the Jewish people."

Communicating the Deity of Yeshua to the Postmodern Jewish Community

The final session addressed the issue of "Communicating the Deity of Yeshua to the Postmodern Jewish Community."

Akiva Cohen introduced some writings from postmodern Jewish theologians, quoting from Daniel Breslauer, Martin Buber, Mordechai Kaplan, and Stephen Kepnes. These postmodern Jewish theologians advocate for Judaism to move beyond religion. After giving some practical guidelines, Cohen finished by saying, "I truly do not think that there are any formulae that we can employ in com-

municating the deity of Yeshua to our postmodern Jewish community. God can and does use, as he sees fit, any and every means at his disposal to reveal Yeshua to the sincere and seeking heart."

Jhan Moskowitz ended his complementary paper on this subject saying, "In the last analysis, communicating the deity of Messiah to postmodern Jewish people is going to be imbedded in the communication of the whole of our story and redeemed lives. The truth of the gospel and the person of Jesus has passed through many periods of time and impacted our people in each age. His Spirit will not fail to make inroads into this current age."

Mark Surrey, Scott Nassau, and Ruth Fleischer responded eloquently to the challenges presented in this last topic. This last session ended with four panelists, Joel Liberman, Matt Rosenberg, and Gregg Zhelezny, leading a discussion on "The Future of the Messianic Movement and the Deity of Yeshua."

The depth of the discussion and the passion with which different opinions were expressed demonstrated the level of maturity that the modern Messianic Jewish movement has achieved. Again, as people filled out a questionnaire evaluating this symposium, there was unanimous consensus on the value of this event, which, as a side effect, is bringing together Messianic Jewish leaders from around the world in bonds of theological discussion, service, and renewed fellowship.

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What Is the Missing Component in World Evangelization? The "First" Mission Field (Rom. 1:16)

By Amy Karen Downey, Director of Tzedakah Ministries,
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As a trembling non-algebraic thinker, this presenter was terrified at even the thought of the words "College Algebra." However, the professor stated he would give credit, up to the point of an error, to students who followed all the problem-solving steps. A valuable lesson was imparted by Mr. Teltschik – never skip a step in solving the problem for it may make a difference between an A and a C. However, many missionary endeavors and agencies are "skipping" the decisive component, the X factor in the world evangelization equation, found in Romans 1:16 – "to the Jew first."

This statement can be affirmed when one considers that the Jewish people, the ethnic descendants of Jesus, are listed as an unreached people group by various missiological studies. This presentation, therefore, seeks to accomplish two goals: first, to remind the mission world of "to the Jew first"; and second, to illustrate that world evangelization is not possible if the gospel message is not focused upon the people to whom it was first intended.

"To the Jew First"

The struggle to voice the preeminent component of "to the Jew first" has existed since

this presenter first elucidated the case at a meeting of the Evangelical Theological Society in 2001. For even in a bastion of evangelical scholarship such as an ETS meeting or in evangelical churches/seminaries across America, the reality of the "firstness" of Jewish evangelism is often overwhelmed by the cacophony of voices that either decry or suppress the need for Jewish evangelism. In *The God of Israel and Christian Theology*, R. Kendall Soulen effectively negated the error of supersessionism but fell prey to the ambivalence of dual covenantalism. The pastor of Crescent Hills Baptist in Louisville, Kentucky (once home to 20th century Jewish evangelist Jacob Gartenhaus), remarked to a 1999 forum on Baptist/Jewish relations, "I certainly don't believe that any one tradition has an exclusive corner on God. I would never limit God's salvation to those who share my own perspective or my own understanding." Controversial but influential televangelist John Hagee preaches to a worldwide audience that Jewish people are not in need of Jesus because he never claimed to be their Messiah. Hagee did attempt to rectify or pacify, depending upon your view of Hagee's theology, the controversy stirred up by the 2007

edition of *In Defense of Israel* with a revised edition in 2009; however, he only resorted to an "underground" tactic which advocated the original position he took in 2007.

These representative examples of a trend against Jewish evangelism for the mission-minded "church" are contrary to the scriptural evidence of "to the Jew first." James Leo Garrett Jr. noted the primary role of Jewish evangelism for Paul, the missionary to the Gentiles, who went first to his own people and only upon or after rejection extended the gospel to the non-Jewish population. In fact, Garrett's observation is validated by the textual clues found in Acts 9:20–22; 13:13–52; 14:1–5; 18:7–11; and 19:8–10. Barry Horner in *Future Israel* takes Garrett's and others' arguments further when he observes that Paul's "first" love for Israel continued until and beyond Paul's arrival in Rome (Acts 28:17–22, esp. v. 20). So why is the component of "to the Jew first" missing from the mission equation of so many dedicated and faithful mission-minded individuals, churches, and mission agencies?

Arthur Glasser considers this question in his brief biography of Jacob Jocz, where he wrote, "It is the acid test

of the church's submission to Christ's lordship that it continues in efforts to call the Jewish people to Jesus Christ." Therefore, the answer for this confusion, ambivalence or disobedience lies in the two-fold answer of an inadequate theological understanding of Romans 1:16 and in the growing mindset of "Christian Utilitarianism."

Inadequate Theological Understanding of Romans 1:16

Franklin Segler in a 1966 book review for the Southwestern Journal of Theology perhaps stated best the argument for a Romans 1:16 component to world evangelization when he wrote, "Orthodox Christianity does not believe a Jew is lost because he is a Jew but because he rejects God's fuller revelation in Jesus Christ." The X factor component for world evangelization clearly states "to the Jew first"; however, the concept of "first" has been lost in a myriad of inaccurate interpretations and theological inconsistencies as it pertains to the Jewish world.

F. F. Bruce wrote that Romans 1:16–17 is the focal point of the gospel because in these verses we find "the righteousness of God revealed"; however, Bruce himself is guilty, at least in this commentary, of covering the first part of verse 16 but omitting the X component of "to the Jew first." While omission is the *modus operandi* of Bruce in this commentary series, the concept of excluding the priority of the Jewish people from the world evangelization equation is something that can be traced back to the earliest of church fathers. This nega-

tion of their priority continues with a Lutheran commentary arguing in 1905 that the time of Jewish priority has passed because of the original rejection of Messiah Jesus during his earthly ministry. Variants of this 1905 position continue across the Christian spectrum from Karl Barth to Donald Grey Barnhouse, with little attention paid to what Roy Harrisville sees as understanding the phrase as "not a matter of 'being' nice to Jews, but of acknowledging the 'firstness' of this enigmatic and empirically undefinable community as [a] sign of the Godhead of God."

Missiologists have also been guilty of this "overlook" of the Jewish people. Thomas Schirrmacher, albeit a speaker for the World Evangelical Alliance, was able in 1993 to write an entire article entitled "Romans as a Charter for World Missions" and never once mention 1:16 and/or the Jewish people. Schirrmacher even agreed with Stendahl's argument that the theme of Romans is how Paul's outreach to the Gentile nations fits into God's world evangelization plan. Conservative missiologist Enoch Wan falls prey to this confusion in the Winter 2010 edition of Occasional Bulletin when he uses the innocuous but damaging preposition of "then" even while acknowledging the missionary sequence of Romans 1:16.

Therefore, the question needs to be asked, "How exactly should the 'first' of Romans 1:16 be understood?" John Piper preached to his congregation at Bethlehem Baptist that the priority of "first" should be understood six ways: (1) priority as God's chosen ones; (2) priority as

they were the original recipients of the Word of God; (3) priority due to the fact that Jesus "came first as a Jew to the Jews"; (4) priority given the fact "that salvation is from the Jews"; (5) priority illustrated through the fact that Paul preached the gospel first in the synagogues; (6) priority "in final judgment and final blessing."

Ultimately, the word "first" itself answers the argument. "First" (πρωτον) in the accusative case has been viewed from a sense of manner, reference/respect, or time with the view of this presenter being that, even though rare, it should be considered as an adverb of respect or reference due to the fact that the usage helps one to understand "with reference to what the verbal action is represented as true." The accusative of measure, though being the most common and recognized understanding of case in regards to the "first" in Romans 1:16, does not negate the eternal truth that "how long" is for all time. Regardless, and whatever one's personal interpretation, this accusative adverb should always be defined as "in the first place, above all, especially." Therefore, "first" means "first" regardless of the comfort level for Christians, churches, and mission agencies. So why is Jewish evangelism so low or even non-existent on the priority chain of most mission organizations?

Growing Mindset of "Christian Utilitarianism"

Following a particularly frustrating day of seeking to bring awareness to the urgency of Jewish missions, this presenter put a name to an attitude

she often finds within American Christianity: "Christian Utilitarianism." The term was defined as "establishing the basis for missions/outreach based upon the return of investment involved and not the biblical commands of priority" with "Jewish evangelism/missions often" coming "dead last in the priority spectrum of missions/evangelism." Jacob Jocz provided the end result of such a Christian Utilitarianistic approach that excludes or suppresses the Jewish component of world missions: "We must, however, remember that if it [the church] has no Gospel for the Jews, it has no Gospel for the world." Jocz wrote those words over forty years ago, but they are still a component in the world evangelization equation that is at best skipped and at worst omitted.

Two Southern Baptist missionary examples – Solomon Ginsburg and Jacob Gartenhaus – provide credence to Jocz's argument as well as illustrating the reality that world evangelization is fully realized when the "to the Jew first" component is not forgotten. Solomon Ginsburg was born to a Polish Jewish rabbi in 1867. At fifteen he escaped from a pre-arranged marriage to a twelve year girl. He soon found himself living with relatives in England and was exposed for the first time to the gospel message of Messiah Jesus through the Mildmay Mission to the Jews. Through a series of God-ordained circumstances, Ginsburg developed a passion for the salvation necessity of Portuguese and Brazilian Catholics ("and also to the Greek"). He soon began working with mis-

sionaries Z. C. Taylor and W. B. Bagby with the end result being the salvation testimonies of untold thousands of Brazilians. Today, however, aside from two Jews for Jesus missionaries and small Messianic congregations, there is no other missionary outreach in Brazil to the 150,000 of his own Jewish people.

Jacob Gartenhaus, born into a religiously observant Austrian Jewish family but who became a believer in Messiah Jesus at a relatively young age, was educated at Moody Bible Institute and the Southern Baptist Theological Seminary. He became in the 1920s the first and only Southern Baptist home missionary to the Jewish people, but ultimately was able to grow the Jewish Department to a stable of more than twenty missionaries during the 1930s. Gartenhaus served in this position until 1949 when he left the Home Mission Board (HMB) after a period of controversy regarding the lack of involvement or concern of the Southern Baptist Convention in regards to the destruction of European Jewry during World War II. After his departure from the HMB, the Jewish Department struggled to continue and eventually became lost in a maze of bureaucracy, "religious correctness," and the fruitless action of interfaith dialogues. Today, and aside from a brief period in which Jim Sibley served as the sole missionary for the North American Mission Board in the late 1990s through the mid-portion of the first decade of the 21st century, the Southern Baptist Convention has again returned to a limited missionary practice of "to the

Jew first" on both a national and international level. For example, the Southern Baptist Messianic Fellowship strives to maintain a voice for Jewish missions in the United States and beyond; however, they often struggle in even being allowed a booth display during the annual convention meetings.

Rediscovering the Missing Component in World Evangelization

The 19th century German theologian Franz Delitzsch summarized the importance of the X factor of Jewish evangelism for world evangelization when he wrote, "For the church to evangelize the world without thinking of the Jews, is like a bird trying to fly with one broken wing." Delitzsch of the 19th century and Jewish missionaries of the 21st century are not calling for the evangelization of the Jewish people at the expense of the rest of the world. Such an action or direction is completely contrary to the rest of the message of Romans 1:16, "and also to the Greek (Gentile)." However, the completion of the world evangelization equation is impossible without the Jewish X factor, not only because of the component of Romans 1:16 but also because of the multi-layered promise of Romans 11:11–24. The command to make them [the Jewish people] jealous and the bountiful reward of their ultimate fulfillment told the Gentile Christians in Rome that if they wanted to experience the true abundance of God (esp. 11:11–12), the component of Romans 1:16 must be realized. This undeniable truth is still true today.

However, this truth is not realized by simply following a three step process of loving, praying, and giving to Jewish-centered mission agencies. The realization of the first component of the world evangelization equation is not a passive activity for churches and non-Jewish mis-

sion agencies. It requires an active movement of non-Jewish believers and traditional Christian churches that sees a need for a reaffirmation of the Pauline words "to the Jew first" and a commitment to do something about the salvation of the Jewish people. Failure to return to the first

step of the world evangelization equation is to be guilty of what Joseph Gudel describes as "the quintessential form of anti-Semitism."

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LCJE Meetings

LCJE South Africa

15 October 2010, in Cape Town, South Africa
Contact Cecilia Burger
simcha@mweb.co.za

LCJE Australasia

8-11 February 2011, in Toolangi VIC, Australia
Contact Bob Mendelsohn
australia@lcje.net

Lausanne III
16-25 October 2010,
in Cape Town, South Africa

LCJE North America

1-3 March 2010, in Atlanta, North America
28-30 March 2011, in St. Louis
5-7 March 2012, in San Diego
Contact Jim Sibley
jimsibley@pascheinstitute.org

LCJE Europe

15-18/19 November 2010, in Krakow, Poland
19 November after lunch: Optional tour to Auschwitz and Schindler's Fabrik and extra night in Krakow (18-19 November)
Contact Jean-Paul Rempp
jpnremppbn@wanadoo.fr

LCJE International

7-12 August 2011, at High Leigh Conference Centre, Hoddesdon, Hertfordshire (North of London, UK).
Contact lcje.int@gmail.com

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www.lcje.net

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