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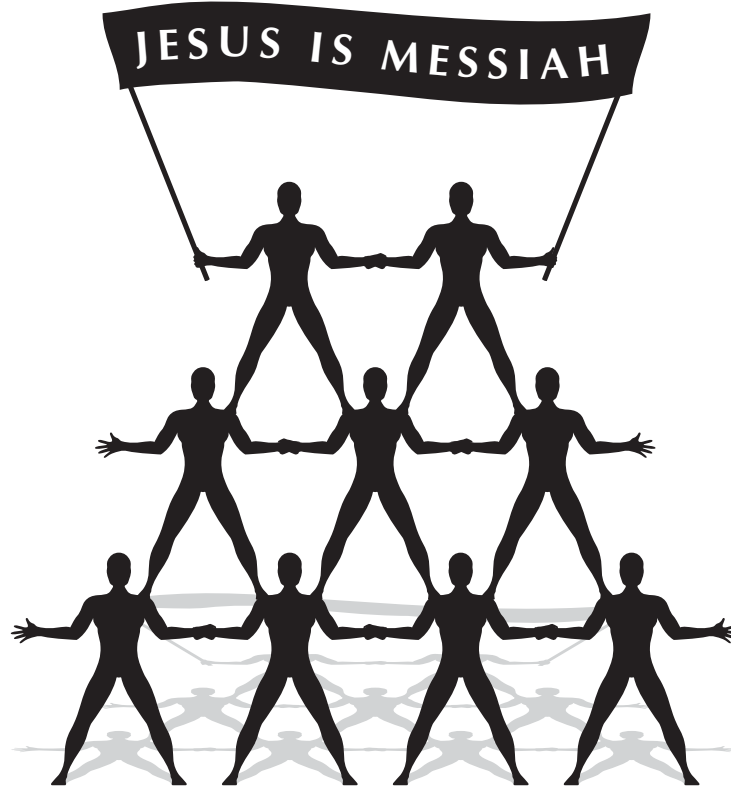
Networks and Partnerships *by David Brickner, Executive Director*

Later this winter several Jews for Jesus missionaries will go to Hungary to take part in the eighth International Conference of the Lausanne Consultation on Jewish Evangelism (LCJE). Bob Mendelsohn, our Aussie director will join us as he is the Oceania representative. The LCJE is a network of educators, congregational leaders and missionaries committed to Jewish evangelism. This unique organization brings together a variety of individuals and organizations to foster greater cooperation—which is no easy task. I was asked to give the closing address to this group and as I wrote, I did a little soul searching. I wanted to share some of my reflections with you and ask you to be praying for our time together in Hungary.

Imagine the following scenario:

God suddenly answers all the prayers that have been lifted up in meetings all over the world, and there is a great outpouring of the Holy Spirit among the Jewish people in Israel. All over the Land it is as though events from the book of Acts are recurring.

We are dazed by the numbers of Jews coming to Christ. A revival of great magnitude has overtaken the Land and Israelis are seeking out the missionaries they once spurned. The existing fellowships and



congregations are too few. Our resources and personnel are exhausted and still we are unable to meet the needs of those who have a voracious appetite for the Bible.

Within a week all the leaders of all the various Messianic ministries hold a summit to pray and discuss what to do.

Could the LCJE help foster the kind of cooperation this hypothetical situation demands? What obstacles might inhibit teamwork? What opportunities might enable this disparate group of leaders and their organizations to share their experience and resources? A network is only as effective as the people who use it, and therein lies

the big problem. None of us really deeply believe that we need organizations like the LCJE because we all seem to think we can get by without one another's help. We try to impress one another with the effectiveness of our own organizations or programs *when we should be trying harder to be honest about our weaknesses and failings.*

Our Jews for Jesus mission statement explains our aspiration—it does not describe our achievements. No one—including Jews for Jesus—has yet to make Jesus an unavoidable issue to the Jewish community worldwide. That is our purpose and that is our mission. But are any of us willing to admit our failures to one another?

We have absorbed a worldly fear and dislike of criticism, yet none of us are above scrutiny. We should examine every critique hoping that it may actually help us find ways to be more effective, more faithful to our calling and less committed to seeing ourselves as experts and heroes. That is exactly why we need each other and why what we have to offer one another is so crucial. Most of what we have to give one another is intangible. For example, if you've been open with a colleague

(continued from page 1)

about what you're getting done and not getting done, when that colleague knows how you struggle and how small your level of achievement is, *but still finds it worthwhile to encourage you and stand with you*—that's worth a fortune.

Some of you know that our founder and first executive director, Moishe Rosen, had nothing to do with picking his successor. He and the board of directors wanted God to show His mind on the matter. They set up a process that required the entire senior staff to gather for prayer and discussion. A minority of those senior staff (who had been elected by their peers) had the right to vote in the Council. Several of the candidates for executive director were part of that voting body. And they had to come to a unanimous decision about who was to be the next executive director. The board of directors knew that they were imposing a difficulty, but if the minds and the hearts of the Council could agree on one person, they would accept that one person as being chosen of God.

Perhaps the most difficult thing in my career up to this point has been to realize that I hold this position, not because of the structure, and not even because it's something that I wanted (though I think it would have been wrong for me not to want the position). But 11 years later I want to say that one of the hardest things for me is to accept this as God's calling, and to trust Him to work out His purpose through me.

Do any of the rest of you have the same feelings, wondering about the call, wondering about the position? Are you troubled with the same

feelings of inadequacy? Yes, we want to have a bright and beautiful staff who are dedicated and discerning, but the only problem is that most of the Jews for Jesus staff are ordinary people like me. We talk about high and noble ideals, but do you think that you know how to act on those ideals? I'm still reaching.

A network like the LCJE is effective when its members value the relationships and the opportunities the network affords—and when we recognize that networks can be most useful when they foster partnerships.

The primary focus of a network is to share information. The focus of a partnership is to take joint action to do something, and to do it better by working together.

Our agencies would be the first to benefit through partnerships, but those we want to reach would also gain from them.

New believers would have a larger circle of fellowship with partnering agencies. When facing rejection for the faith, the wider circle of friends that can come through partnership is a tremendous advantage.

Yet we resist partnerships. Some believers are suspicious because too many calls for unity require unscriptural compromise. But more often than not it is organizational pride, egos, finances and independent agendas or "conflicting interests" that keep us from healthy partnerships. Scripture calls for believers to work together in unity. Consider the words of the apostle Paul, "Only let your conduct be worthy of the gospel of Christ, so that whether I come and see

you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel" (Philippians 1:27).

We must work together and partner together, not only as we speak to the Jewish community, but as we speak to the Body of Christ, urging them to put the issue of Jewish evangelism in its proper place. If the evangelical church is not saying that Jews need Jesus to be saved, Jewish people won't pay any attention when we say that Jesus is God's only provision for salvation. We need the church to raise the Messiahship of Jesus to truly make it an unavoidable issue. We must partner together and partner with the church to fulfill the task God has entrusted to us. Are we up to the task or must it wait for another generation?

Rabbi Hillel could have been speaking to our situation when he said, "If I am not for myself, then who will be for me? And if I am only for myself, then what am I? And if not now, when?"

The opening imaginary scenario I described in this address is not a pipe dream. I believe God has promised in His Word that it will actually happen. There *will* come a day when a revival will break out in Israel, and it will be beyond the ability of a divided Messianic movement to respond effectively. I can't say for certain, but I would like to believe it is a reality some of us will live to witness. Can we admit to one another that we are not at this time prepared or preparing for such a time? Can we agree with one another that we must begin to prepare? And if not now, when?

WE EXIST TO MAKE THE MESSIAHSHIP OF JESUS AN UNAVOIDABLE ISSUE TO OUR JEWISH PEOPLE WORLDWIDE.



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Jhan Moskowitz, our North American director, is very cognizant that he is not the Almighty nor does he claim to be the Lord's special mouthpiece. However, he did recently appear on a cable TV show titled, "Ask God."



Prayer Prompters



Please pray for:



the upcoming LCJE conference, for continued and increasing cooperation between the individuals and organizations that already work together, and for Spirit-led unity between those that do not yet



salvation for Rachel in Washington, D.C.



fruit from evangelism efforts as Mark travels to Bundaberg and Gladstone 15-22 July and Bob as he travels to Singapore 19-30 July.



salvation for James in Montreal



continued creativity and diligence for Jeannie as she teaches the Bible clubs in Israel, and for the children to continue growing in their faith and walk with Y'shua (Jesus)



God to send more labourers to help us proclaim the gospel in our branch and outpost cities



the *new* Liberated Wailing Wall team as they begin to tour (this team will be coming to Australia and Singapore in November 2008.)



follow up from the recent summer outreaches and campaigns in New York, Perth, and Washington, D.C.



Our new Church Relations Officer Paul, has taken a chaplaincy at a local hospital. That's his and the hospital's gain, but our loss. Please pray for a new worker in our Sydney office to fill his shoes.



“It Takes a Branch”

Rachel is a college student at a local university here in D.C. She called our office to explain that she had decided to write about Jews for Jesus for her journalism course. She wanted to attend one of our events that week to observe us as research for her paper. Rachel didn't have a car, and wondered if we had anything within walking distance to a Metro station.

Deb Dubin, our office administrator, was the one who took Rachel's call. Deb is a Jewish believer who prayed with a Jews for Jesus missionary to receive the Lord after receiving one of our tracts on a witnessing campaign. She had to tell Rachel that, unfortunately, our weekly Bible study was the only “event” we had going on that week, and it was too far from a Metro station. But Deb took Rachel's phone number. She felt very strongly that we should connect with Rachel. So Deb spoke to her husband Larry, one of our missionaries here in D.C. and Larry called me.

Larry knew that I first heard the gospel from a Jew for Jesus on the campus of the University of Hartford. I claimed to have only an intellectual curiosity about the gospel and actually went to heckle the missionary. But God had other plans, because when I stopped laughing, I started listening. When I starting listening, I had to know if Jesus really is the Jewish Messiah, and here I am today, 24 years later.

Larry suggested that Rachel meet us at the Metro station at George Washington University. She could observe us handing out literature, engaging in conversations and then interview us afterwards. I agreed and we set it up.

Larry and I began to hand out gospel tracts to the rush hour afternoon commuters, when Rachel approached and introduced herself to me. I introduced her to Larry, who was standing several feet away. For the next half-hour Rachel watched us carefully, and took copious notes. Larry

took a short break, walking over to Rachel, and they started to talk. She asked him how he came to faith in Jesus. He talked about his own journey as a Navy officer and she asked about his Jewish background.

He gladly answered all her questions and then I took my turn. She asked me about my Jewish background and I told her I was raised attending an Orthodox synagogue, but in reality we were more Conservative than Orthodox. I said, “I guess you could say we were ‘Conservadox.’” She

responded that she, too, was raised in a Conservative Jewish home.

Larry and I were amazed. We really had no idea that Rachel was Jewish since she had not mentioned it and her last name was not typically Jewish. Since the sun was going down and the crowd was thinning out, we decided to continue our conversation in the cafe in the hospital located next to the station. For the next half-hour, Larry and I began to share the gospel with Rachel. She wanted to know more about how I came to believe in Jesus, so I told her my story.

Rachel challenged our belief that Jesus is the only way and we had a good conversation. At the end, she accepted Larry's offer to send her “Blindsided,” the testimony of Stephen Katz, who as a college student working on his own paper for a class, was confronted for the first time with the gospel. We left the conversation on a positive note, and Rachel offered to e-mail us her paper. As Larry and I headed back to the Metro station that afternoon, we were amazed at how God had orchestrated that entire visit with this Jewish college student. From a phone call with Deb, to a visit with Larry and me together, we realized sometimes it takes an entire branch to minister to one person.

by Lynn McCoy, Missionary Washington, D.C.

Aussie director Bob Mendelsohn opened the DC branch in 1989 and led it for 7 years.



EVERYTHING* YOU ALWAYS WANTED TO KNOW ABOUT THE THREE BRANCHES OF JUDAISM

by Rich Robinson.

* OK so maybe it's just a few things but it's all we could fit on two pages!

Names of the branches	ORTHODOX	CONSERVATIVE (in North America; called <i>Masorti</i> elsewhere)	REFORM (called Liberal Judaism in Australia) Note, unlike Reformed denominations in Christianity, there is no ending "ed" at the end of Reform.	
Number of adherents among Jews ¹	22%	33%	38%	Other 7%
Date and place of origin	Rooted in Israel (before the destruction of the Temple in 70 A.D.); After 70 A.D., the Pharisees (forerunners of Orthodox Judaism) became the dominant religious force in the Jewish community. Later (200-500 A.D.) the Talmud developed in Israel and Babylonia; later still, rabbinic commentators in Europe and the Mediterranean codified much of what we now know as Orthodox Judaism. Also called Torah Judaism, the label "Orthodox" came into use in the 18th century; prior to that, there were no other "branches" of Judaism.		19th century Germany, as a reaction to the liberalism of Reform Judaism	Late 18th century Germany
Worship	The congregation is referred to as the synagogue or <i>shule</i> . Men and women sit separately; men wear headcoverings (<i>yarmulkes</i> or <i>kippot</i> , singular <i>kippah</i>) and, at certain services, the prayer shawl (<i>tallit</i>). Songs and liturgy are generally in Hebrew.	The congregation is referred to as the synagogue; once close to Orthodoxy in its views of women, this branch has moved toward a more egalitarian position regarding participation in worship services. While services are mainly Hebrew, some English is used.	The congregation is called a <i>temple</i> . Men and women sit together; some have done away with the <i>yarmulke</i> and <i>tallit</i> ; services may be all English or a combination of Hebrew and English.	
<p>The following is true for all three branches: The high point of the Jewish worship service is the reading of the Torah. Sermons do not occupy the central place as they often do in churches, nor do they always exposit Scripture. Sermons may deal with a current event or social concern relevant to Jewish people.</p>				
Subgroups	Traditional Orthodox; Modern Orthodox, who believe in greater interaction with the secular culture than do Traditional; Ultra-Orthodox or Hasidic, who incorporate Jewish mysticism into their beliefs and comprise a variety of groups each of which follows a particular leader called the <i>rebbe</i> ; Hasidic Jews have numerous subgroups as well, including but not limited to Breslover, Lubavitcher (Chabad), Satmar, and Vizhnitzer. Hasidic (also spelled Chassidic) Jews generally do not socialize outside of their own group, though some interact with Jews and Gentiles in business dealings.		Has no clearly delineated subgroups. However, there are variations as to beliefs and behaviour.	As with Conservative, no clearly delineated subgroups, but a variety of beliefs and behaviour under the Reform umbrella. Incl. Humanist, Reconstructionist.
Basic emphases/worldviews/doctrines	Teaches the existence of a personal God who requires Jews to follow the Torah according to the interpretation of the "Oral Law." Emphasizes how to live in the present life; most assume that a Jewish person who follows the Torah will have a share in the "world to come." Atonement for sin is available through repentance, deeds of charity (<i>tzedakah</i>), prayer, and fasting on the Day of Atonement. Expectations for the future include a personal Messiah, the rebuilding of the Temple in Jerusalem and the resurrection of the dead.	Occupies a middle ground between Orthodox and Reform. Generally accepts the authority of rabbinic law (<i>halakha</i>) for daily life but also teaches that the <i>halakha</i> should be adapted as times change. Views about God vary widely. This group sees itself as loyal to tradition as well as open to change.	Rejects the binding authority of rabbinic tradition, though individuals may choose to engage in traditional practices as a way to express Jewish identity. Views regarding a personal God vary widely from traditional to completely secular. Attitudes concerning the afterlife also vary from "everyone will be in heaven" to "there is no life after death, though we live on in people's memory or through our children or our achievements." Ideas concerning sin and forgiveness are generally not an issue other than on the annual Day of Atonement.	
Basic lifestyle (continued on next page)	This branch of Judaism follows <i>halacha</i> , or Jewish Law, based in the Torah and interpreted and adapted by the Talmud and later rabbis. The <i>halacha</i> can be very complex and governs such matters as what can and cannot be done on the	This branch also follows <i>halacha</i> but has adapted it to modern life; thus specific lifestyle matters will vary from the Orthodox. Women have a more egalitarian position than in Orthodox Judaism and overall there is a more positive view towards secular scholarship,	This lifestyle is often much the same as that of the average secular person. Specifically Jewish elements may include observing some of the holidays, regular or occasional	

	ORTHODOX	CONSERVATIVE	REFORM
Basic lifestyle (continued)	Sabbath, the preparation of kosher food, relations between a husband and wife, and in fact all aspects of life. Lifestyle could include daily synagogue attendance.	including attitudes regarding Bible authorship and composition. There is a more relaxed attitude towards the larger society in general.	attendance at the temple, involvement in Jewish social activities, and support for the State of Israel.
Attitudes toward Scripture	God gave the Torah, or Five Books of Moses (the “Written Law”), at Mt. Sinai along with the interpretation called the “Oral Law.” In addition, God inspired the other parts of the Old Testament, but the Torah is the most inspired. The Talmud is the Oral Law written down. The interpretation of the Old Testament is filtered through the lens of the Talmud and the later rabbis. Studying the Old Testament without the later commentaries is for beginners; advanced students master the Talmud and the later rabbis. The quote is “If you want to know what the Bible says, you read Rashi” (11th century rabbi) “and he tells you what it means.” Expect most Orthodox Jews to have a knowledge of the contents of the Old Testament, and some quite extensively, but they view it through the eyes of rabbinic commentators.	Views vary; some believe God revealed Himself but not necessarily in the words of Scripture; many accept what is termed “higher criticism of the Bible” concerning authorship and composition. Conservative Jews turn to the Scripture for the basis of <i>halacha</i> but believe, to some extent, that the understanding of it evolves according to the rabbis and changes in society.	Scriptures are seen as a human document, not inspired by God, but useful for history (sometimes) and especially for ethics. Whereas Orthodox Jews emphasize the Torah, Reform Jews emphasize the prophets, especially when they deal with social justice and ethical behaviour. Most Reform Jews are not familiar with the Old Testament outside of a few Bible stories or passages used in worship.
Attitudes toward Jesus	Some take the older traditional view that Jesus was a deceiver who led the people of Israel astray. Others may be more positive. In either case, Orthodox Jews believe the messiah will rebuild the Temple, gather the Jewish people to Israel from around the world, and bring peace. Since Jesus did not do these things, he cannot be the messiah.	Opinions vary; probably overall closer to the Reform viewpoint.	Tend to see Jesus more positively: as a good rabbi, a good teacher, perhaps a political martyr or someone who tried to reform the Judaism of his day. Many believe that Paul changed the teachings of Jesus and thus invented Christianity. Few believe in a personal messiah, so the question of whether Jesus is the messiah is not really relevant—though there is an attitude that if there was going to be a messiah, it wouldn’t be Jesus.
Attitudes towards Christians	Ultra-Orthodox generally do not even socialize with other Jews, much less Christians, outside of their particular group, except for business purposes. Modern Orthodox interact with the non-Jewish world but issues such as keeping kosher would limit some opportunities to socialize.	Much like Reform.	Tend to be more assimilated into general society, so will have more social contact with non- Jews.
<p>Note: Many Jewish people view all non-Jews as Christians, unless they espouse Islam, Buddhism or some other religion. Most Jews, regardless of the branch, find an added comfort level in socializing with other Jews, though as Jewish society has grown increasingly secular, many Jews socialize comfortably with everyone. The rate of intermarriage of Jews to non-Jews is over 50%. In the larger social arena, most Jews are glad that evangelical Christians tend to be known as supporters of Israel; yet this is mixed with an apprehension towards the same evangelicals engaging in evangelism. Many Jewish people worry that the political-social influence of conservative Christians in the U.S. will force Christianity or “Christian politics” on the Jewish people.</p>			
Attitudes towards the idea of believing in Jesus	Most think Jews who believe in Jesus have left the Jewish people and are considered traitors (a <i>meshummad</i> , literally, a destroyer) to their people. Some Orthodox would hold funerals for family members who became Christians. Arguments for the gospel are countered with the belief that Christians misinterpret the Old Testament, and with criticism of the New Testament and Christian theology (e.g., Christians believe in three gods; no one can die for another’s sins)	Varies from more Orthodox responses to more Reform.	Varies widely. Many, if not most, espouse the traditional view, though arguments against the gospel often have less to do with Scripture than with social objections or secular thinking (e.g. miracles don’t happen; people wrote the Bible, not God; why is there suffering, the New Testament fuels anti-Semitism). Others are perplexed or indifferent about Jews who profess faith in Jesus, but espouse a “live and let live” philosophy “as long as you’re happy.” However, in recent years, many “anti-missionary” arguments have been popularized among Reform and secular Jews, even though most anti-missionaries come from an Orthodox background.

1. *National Jewish Population Survey 2000-01* (New York: United Jewish Communities, 2003), the last major survey of American Jews; the survey is published every ten years. (These figures are based on synagogue attendance.) Aussie census figures are just coming out in June (too late for inclusion here) from August 2006.



Moïshe's Musings

By Moïshe Rosen, Jews for Jesus Founder

Difficult Professions

When I think about difficult professions, I think about mining. I can't imagine harder work that an ordinary person could do than mining: going down into the inhospitable Earth; digging deeper and deeper; moving mud and muck; working through stone under hot conditions with bad air . . . but believe it or not, it isn't the thought of any of those things that bothers me so much. It's the idea of doing all that is necessary to sink a mineshaft, only to find that there is no mineral, no precious metal, no gem.

Evangelism is like that. You do a lot of digging in inhospitable places. There are hazards. When you try to tell people something they'd rather not hear, be ready for a bruised ego. You may hear insults that are cruel beyond your imagination. Many efforts at evangelism are like the miner's dry shaft. You go all the way, build all the structure, and when you get there, there's none of the mineral you're

seeking. If you can't handle disappointment, don't get involved in evangelism or mining.

God is never disappointed with our efforts to make Him known—each witnessing encounter is an act of worship to Him as well as an offer of salvation to those whom we hope to

God is never disappointed with our efforts to make Him known—each witnessing encounter is an act of worship to Him

reach. But too many of us want a "sure thing." We want guaranteed results for our efforts, the assurance of a certain measure of success, if only we try. Well, that measure of success doesn't come from a try,

but by trying again, again, again and again. And by believing that people are out there waiting to be set free by the message that you'll bring.

More of us would probably witness and do evangelism if we could handle disappointments better. A good prayer request is "Lord, give me the patience to handle disappointment."

Once we realize that disappointments are inevitable, it becomes apparent that each disappointment brings us one person closer to God's appointment with that man or woman who is ready to receive salvation.



Come visit us on the web!

Check out our website at <http://www.jewsforjesus.org.au>

You will find current events, testimonies, sermons and Bible classes, and you can find links to so many ministries and friends and colleagues in our network/partnerships. You can even donate to our ministry directly there using PayPal.

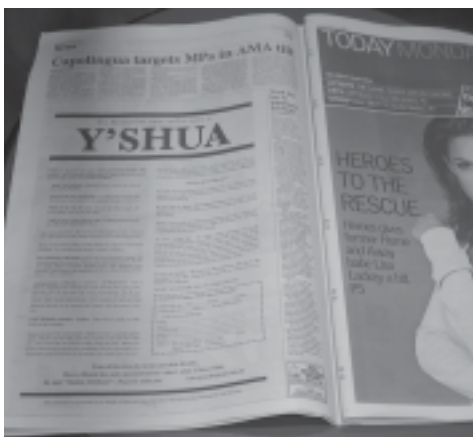
Besides that, you can see when the next Jews for Jesus speaker or team will be in your area; you can click "Online shop" for a large selection of Messianic books, music and gifts; register your opinions by going to the "blog" and much, much more!

Perth

Our missionaries Mark and Rahel Landrum, along with Bob Mendelsohn and volunteer Paul Cohen went out to Perth on Mother's Day week. We conducted seminars on evangelism, taught classes at Bible colleges, spoke at Curtin Uni,



preached in 7 churches and evangelized on the streets. We had such a great time we will be going back to Perth in 2008 as well as conduct a similar mission in Adelaide in 2008. Thanks for all who prayed and gave so we could even put a large ad in the West Australian newspaper. So far we have received as many responses as we did from the Sydney Morning Herald in 2003. PTL!



Montreal

Karl deSouza says, "Sylvie is a Christian who recently called quite excited because she had befriended a Jewish man, James (not his real name) and was able to coordinate a meeting between the three of us.

James was raised in an Orthodox Jewish home, but hasn't been as observant as he was in the past. Sylvie and I both shared our testimonies and prayed for his broken family in Jesus' name, and James listened intently and was genuinely touched. He surprised us

when, after we asked him to read a verse in Hebrews 11 about faith, he instead read the whole chapter! "While James said he wasn't looking to change his views, this was a very good first meeting, and his first encounter with a Jew who believes in Jesus. I thank God and pray for Christians like Sylvie who share Y'shua with our Jewish people. Please pray that God opens the eyes of James' heart to see his need for salvation and see Messiah the Saviour."

Israel

Jeannie Goldstein has been teaching children's Bible clubs for nine years. She says, "I try to find topics that will encourage the faith of these children.

This year we have been talking about godly

characteristics as opposed to worldly characteristics. I don't always know if these lessons touch the children. Every week I ask what we learned the week before and sometimes with a little help, the children remember.

"I also send weekly letters with a summary of the lesson taught at the Bible club to children who don't live close enough to attend.

"Recently I received two positive reactions to a lesson on faith and fear, and was so encouraged. One mother told me that her daughter had a lot of homework so she told her daughter maybe she should skip the Bible club. Her daughter said she couldn't miss the Bible club because the lessons helped her so much, particularly the one on faith and fear.

"One of the families has two daughters who have not been able to attend the Bible club for years. The oldest daughter wrote, telling me that she really appreciated the letter on fear. She listed her fears and told me the lesson had helped her to have faith in God and not be afraid.

"Ministering to children isn't always easy. Sometimes I feel that I'm not making any difference, but a few words of encouragement mean so much. I will continue to teach them, encourage them and pray for them as the Lord has laid on my heart the desire and love for teaching children to grow in their faith in our Messiah, Y'shua."

