

# LCJE Bulletin

Issue 109, August 2012

Networking Jewish Evangelism



Lausanne Consultation  
on Jewish Evangelism



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## From the Coordinator

As this issue goes to press, the Third LCJE AustralAsia Conference and the South Africa Regional Conference have recently completed their meetings. We include excerpts of reports from the AustraAsian conference as well as the conference program in this issue. One of them is Scott Brown's presentation on "Jewish Evangelism in the New Age: Perspectives and Response." Scott's article is a good counterpart to my report in this issue on the kabbalistic town of Safed in the Galilee region. These articles, taken together, show that various aspects of Jewish mysticism, the Kabbalah and the New Age movement are closely intertwined. These have ensnared many Jewish seekers in our day. Grasping these connections is important for understanding many of the streams of modern Judaism. They provide insights into how Jewish evangelism might better reach the hearts and souls of those who are trapped in these false views.

Also in this issue, LCJE President Tuvya Zaretsky shares two articles - the first about recent developments in the global Lausanne Movement itself and the second about the Global Diaspora Movement and its potential impact on Jewish missions. Since so much of our outreach takes place outside of Eretz Yisrael in the Jewish Diaspora, understanding more about diaspora missiology in general can only be helpful to our ministries.

Speaking of Eretz Yisrael and Zion, Iranian President Mahmoud Ahmadinejad told supporters in Tehran on August 17, 2012 (Jerusalem Day address) that "the Zionist regime and the Zionists are a cancerous tumor," an "insult to all humanity," and that "the nations of the region will soon finish off the usurper Zionists in the Palestinian land." He added that "a new Middle East will definitely be formed," a "new Middle East [where] there will be no trace of the Americans and Zionists."

What shall we say in response?: "He Who watches over Israel slumbers not, nor sleeps." (Psalm 121:4) Regardless of one's eschatology, war eventually seems inevitable. We should not be caught unawares but should prepare for the challenges and opportunities that are coming.

As Charles Klingensmith's insightful devotion reminds us, we want to serve the purposes of God in our generation. That was the heart's desire of our brother Stan Telchin, and we remember Stan's life and ministry in this issue. Jewish evangelism remains at the very core of the purposes of God (Romans 11). May we all rise to serve those purposes in our own generation by being faithful to the calling that He has placed in our hearts!

Yours for the salvation of Israel.

*Jim Melnick*

Visit the website [www.lcje.net](http://www.lcje.net)

# David and me (and you)

By Charles Klingensmith, LCJE Japan

Paul is in the synagogue in Pisdian Antioch. He's proving that Jesus is the promised Messiah, and the proof is that "God raised Jesus from the dead." (Acts 13:30). And to highlight the importance of this, he's talking about the history of Israel, and he mentions David: he's contrasting David and Jesus - David died, but Messiah rose from the dead. This is what he says: "David, after he had served the purpose of God in his own generation, fell asleep..." (verse 36).

## David's Work Answered God's Plan and His Era's Need

Paul gives high praise to David: "In his own generation," he served the purpose of God. David's work answered both God's plan, and his own era's need. "Your steadfast love O Lord extends to the heavens, your faithfulness to the clouds." (Ps 36:5). David himself sang that beautifully, but his accomplishment was to pull down from on High that love and that faithfulness and apply it to ground level times, to people where they actually were. David knew God's will, but he also understood his era, and he assuredly felt God's will was the answer to his era's confusion. David the believer tied God's plan and his own era's need together while he could. But at last an end came, for David died, and he had to



*Charles Klingensmith*

let go both of his work and his generation. David's time was not unlimited. But he was on time, for it was after he served God that he was called home. He was allowed to complete his work. That, by the way, I think, is the highest grace a worker can be given, namely, completion. Serving his era, desire, work, completion - all in a blessed straight line.

## Our Own Era

I think about our own era and our own work. Will I, too, be allowed to complete my work? And in a way that I can accept? How should we understand this era? Several months ago a Japanese co-worker and I went up north to the Nobiru Coast in Miyagi Prefecture, part of the long line of coast that was hit by the 2011 tsunami. Looking at the sea there, how pristine it is - blue sea and sky, rock, pine, everywhere. And then

you look behind you and see what happens when life is suddenly cut down. We found a hospital patient's plastic ID card on the beach. A woman's ID, born in 1970. Was she a housewife? You can imagine that the ID had perhaps been in her wallet, the wallet probably in her purse, the purse, maybe in a drawer, the drawer in a cabinet, the cabinet perhaps in her bedroom. And in March the windows were closed, and the house was quiet on an ordinary Friday. And you think of the route that that ID card took from inside that wallet to that beach, and it takes your breath away. People need to hear the gospel now, because there is no promise of tomorrow.

## The Challenge for Us

So David got it right - he was on time, but he didn't miss the purpose of his own birth or his own generation, and he worked hard to serve God. And God didn't let David's weaknesses as a person destroy his work.

This is a challenge for us all: to read the Bible simply, to believe it simply, to understand these complicated times, and to serve the purposes of God in our own generation, all on time. You yourself are Messiah's person for these times. God bless you as you serve Him!

*Charles Klingensmith  
rehoboth@gol.com*

# A Tribute to Stan Telchin

By David Brickner, Executive Director, Jews for Jesus



Stan and Elaine Telchin

## My Call to Stan

Robyn Wilk, who leads our work in Florida, called me on my cell phone. "You need to call Stan Telchin as soon as possible," she urged. "The doctors are saying he may not have more than a week to live."

Stan and I had been scheduled to talk the previous week, but he'd not been well enough to take the call. I wondered if I would fare any better, knowing that his health had taken another turn. But I made the call, and Stan's wife, Elaine, assured me that he was able to talk.

"How are you doing Stan?" I asked.

"You want the truth?" he responded. "I'm doing lousy. I have congestive heart failure. David, I'm not afraid to die," he explained. "There is just so much more I wanted to do to serve the Lord." That last statement was choked out through tears, a mourn-

ful cry of genuine regret. It stunned me.

Here was a man whom the Lord had used to lead thousands to faith in Jesus. He had traveled and shared the gospel with millions in ten different countries around the world during more than 30 years of ministry. Yet as he lay dying in a hospital bed, his only regret was that he couldn't have done more for Christ.

## Coming to Faith

It's truly been my privilege to know Stan as a friend, and also as a colleague since he joined the staff of Jews for Jesus in 2003.

Stan's book *Betrayed*, which is so well known in our movement, tells the story of his daughter Judy, who came to believe that Jesus is the Jewish Messiah, and how Stan set out to prove her wrong. But his research led him to the same conclusion as his

daughter. The book, which sold over a million copies and was translated into 30 languages, opened many opportunities for ministry for Stan, including hosting a daily radio program on WCTN in Potomac, Maryland, for eight years and appearing on national television in the United States, Canada and the Ukraine.

Dan Coggins recalls, "A few years ago my wife (who is Jewish) and I gave *Betrayed* to her father after years of witnessing to him about Yeshua. It was instrumental in moving him closer to faith. About two years ago we received confirmation of his faith when he commented regarding Messiah, 'He died for us.' My wife was delighted and we've since encouraged his 'newborn' faith."

Stan's Jewish parents came to the United States from Russia in the early 1900s. He was born on September 14, 1924, in New York City, the youngest of six children and grew

up during the Depression, first on the lower east side of New York, then in the Boro Park neighborhood of Brooklyn. In December 1944, home on furlough from the army, Stan ran into a friend from junior high school, Ethel David. Ethel offered to write to him while he was overseas, and regularly sent him letters and packages. When the war ended and Stan was discharged, he and Ethel began to date and were married on May 26, 1948.

### **Daughter Comes to Faith**

Two daughters, Judy and Ann, were born to the Telchins, and Stan became highly successful in the insurance business. As he recalls, "Twenty-six years into our marriage, we had a very large home complete with swimming pool, four BMWs and a full-time housekeeper. Then, just months later, my world felt like it had suddenly come apart." That's when Judy, then a student at Boston University, phoned her father to tell him she believed in Jesus.

On July 3, 1975, after months of studying the Hebrew Scriptures and the New Testament, Stan also came to believe that Jesus is the Jewish Messiah. Then, to his surprise, he discovered that Ethel had independently made the same decision. Stan left the insurance business in 1979 for full-time ministry.

### **His Years in the Pastorate; Stan Telchin Ministries**

Stan served as pastor of Living Word Fellowship in Gaithersburg, Maryland, from 1980–1994. Donna Lucas recalls, "I met Stan in 1983 as a nearly-new believer. Being a part of Living Word Fellowship and knowing and loving Stan

and Ethel is a time I will always cherish. Stan married us, and my husband insisted we marry on Stan and Ethel's anniversary, as Stan was much like a father he never had."

In 1994 Stan established Stan Telchin Ministries. His focus was explaining to churches how anti-Semitism has made it difficult for Jewish people to respond to the gospel message, and how individual believers can, by demonstrating a change of heart, effectively reach out to them. He received invitations to preach throughout the United States and Canada as well as in England, Norway, Iceland, Russia, Denmark, Germany, the Ukraine and Israel. Stan and Ethel were married for 52 years until her death in 2000. Stan subsequently married his beloved Elaine.

### **On Jews for Jesus Staff**

Stan loved to share the good news of Yeshua with others. During his time on staff with Jews for Jesus, Stan joined us on our Behold Your God witnessing campaigns. He would often serve as a chaplain to the young volunteers and missionaries who were going out to stand on the streets to hand out tracts. Stan would teach them the Word, pray with them and encourage them. He even joined them out on the streets in his Jews for Jesus shirt, handing out tracts for as long as his aged body allowed. Stan demonstrated the love of his Messiah in a very unique and personable way.

### **Stan's Infectious Laugh**

His laugh made me laugh. He would open his mouth. His eyes would light up and out

would come this high pitched "ha, ha, ha." I've never heard a laugh quite like it before—it was really more of a giggle—but it was always infectious. You couldn't help but smile when Stan laughed.

### **A Joyful Visit**

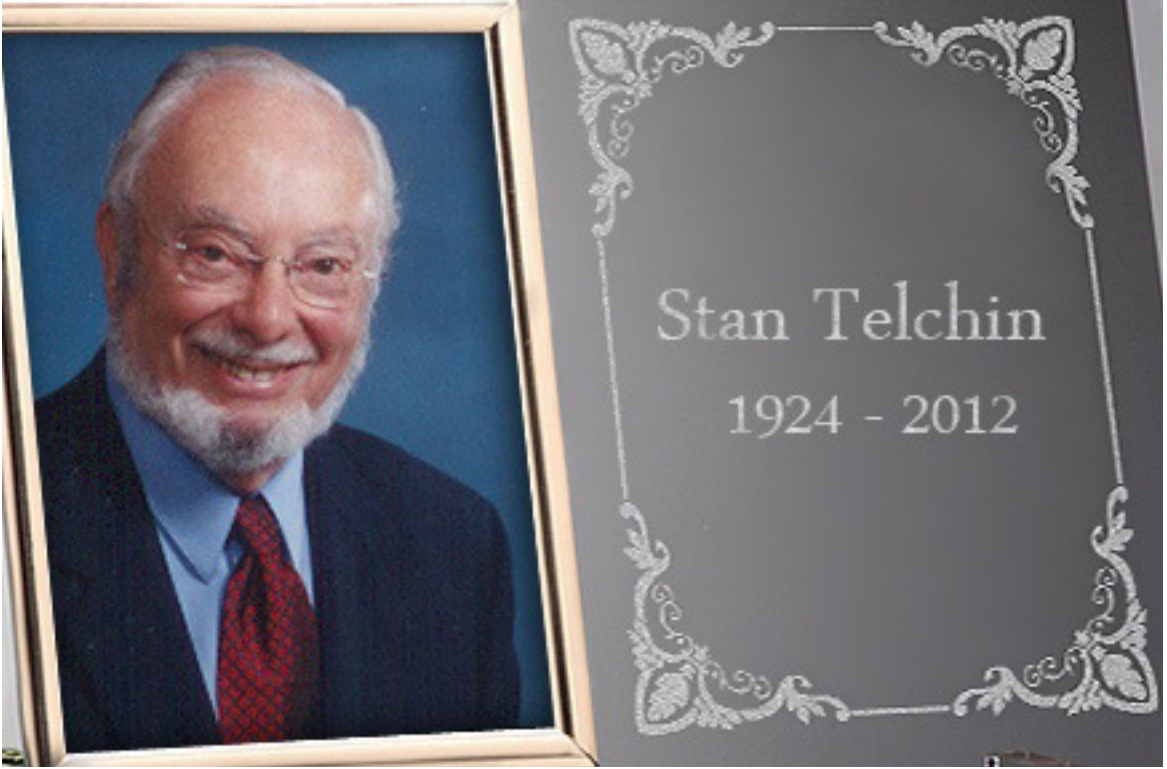
But Stan wasn't laughing now over the phone.

I did my best to comfort him. I assured him that God had used him in a wonderful way throughout his life, that he was much loved and appreciated by his Jews for Jesus family and that his life and his legacy were in God's hands. Then we prayed together. My prayer ended, and the last word I heard Stan speak was, "Amen."

Elaine called me the next morning. Stan died just a few hours after we spoke on the phone. Shortly after our phone conversation, a close friend had come to the hospital to visit Stan. It seems he had a few good Jewish jokes to tell. Stan so enjoyed the visit; he laughed and laughed until tears were streaming down his cheeks. Then he closed his eyes for the very last time on earth.

### **Are There Tears of Laughter in Heaven?**

We know that when Stan opened his eyes once again he was in the presence of the Lord where there is no more pain or sickness or sorrow. God promises to wipe away every tear from our eyes, but I'm not sure that applies to tears of laughter. I have to believe that the halls of heaven today are echoing with that wonderful giggle of my brother Stan, much to the delight of all his friends who were there to welcome him.



### **Precious in His Sight**

The Psalmist tells us, "Precious in the sight of the LORD is the death of His saints" (Psalm 116:15). I imagine it isn't the death itself that the Lord finds precious, but the welcome He can extend to his children as they enter His very real presence for all of eternity.

### **A Copy of Betrayed**

Many who were touched by Stan's ministry attended his memorial service. Among them was Stan Schuer, who had retired and moved from New York to Florida and served as president of his home owners association. There he met Stan, who gave him a copy of *Betrayed*. Schuer recalled, "I'd lived most of my life turning away from the name of Jesus, and I had many questions for Stan." But Schuer eventually ran out of questions, and Stan

led him to the Lord. "Since then I've been on fire," Schuer said. "Do I have any regrets? I certainly do. I wish I had received Jesus as Lord of my life decades ago."

### **Death and New Life**

I find it strangely compelling how death and life often follow one another so closely. Within hours after Stan's passing, Elaine received an email from her granddaughter in Texas. She and her husband had never been able to conceive a child, yet attached to the email was a video of a sonogram taken that very day, echoing the sound of the heartbeat of Elaine's new great-grandchild.

### **The Angels Rejoice**

New birth is precious to us and The New Birth is so precious that even the angels of God rejoice over it (Luke 15:10).

Perhaps new birth is the context from which we can best understand why it is that the Lord finds the death of His saints to be precious. Just as a newborn must leave its mother's womb to enter a whole new life, so we leave this mortal life to enter our eternal home. I am quite confident that there was great joy and rejoicing when the Lord said to my friend Stan Telchin, "Well done good and faithful servant. Enter into the joy of your Lord."

Stan Telchin died June 4th in Sarasota, Florida. He was 87.

*David Brickner*  
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# Fourth LCJE CEO Conference, May 27-31, 2013

By Kai Kjær-Hansen, Chairman of the Danish Israel Mission

As announced in the last issues of the LCJE Bulletin, the fourth CEO Conference will be held in Switzerland, May 27-31, 2013.

## Venue and dates

The conference will be held at St. Chrischona, Basel and begins on Monday May 27 at 3 PM and ends Friday May 31 at 9 AM. After the CEO conference an ICC meeting is scheduled for members of the LCJE ICC and area coordinators. This meeting ends late afternoon.

The venue belongs to the Pilgermission St. Chrischona. It is today home to a theological seminary and also has a long and rich history with respect to Jewish evangelism. The venue is set in beautiful surroundings right in the corner where Germany, France and Switzerland meet.

## Participants

The invitation is extended to executives and leaders of organizations and churches who are involved in Jewish evangelism and who are members of LCJE (individual or agency members). Invited are also ICC members and LCJE Area Coordinators. Spouses are welcome to participate.



*Kai Kjær-Hansen*

## Program

An LCJE CEO conference is not a conference where we come to listen to long and heavy papers. It is rather a conference on burning issues for those currently involved in Jewish evangelism and with responsibility for a mission organization, its program, its finances, and its personnel.

The program will be made on the basis of proposals from those who register for the conference.

## Prices

Single room with WC/shower: 770 Euros

Double room (per person) with WC/shower: 650 Euros

Single room with wash basin (WC/shower down the hall): 600 Euros

Double room (per person) with

wash basin (WC/shower down the hall): 550 Euros

The price includes room and board (all meals and coffees), conference fee and a 5-6-hour excursion during the conference.

## Travel information

More detailed travel information is available at: [www.lcje.net](http://www.lcje.net) under "Upcoming Conferences". The nearest international airport is the Basel-Mulhouse airport, known under its trademark EuroAirport Basel-Mulhouse-Freiburg.

## Correspondence

All correspondence concerning the CEO conference should be sent to: [lcje-kai@post4.tele.dk](mailto:lcje-kai@post4.tele.dk)

The conference is limited to about 50 participants. We ask you to register as soon as possible, informing us about your choice of lodging. Your registration is not binding. We also ask you to inform us about the issues you would like the program to deal with. Suggestions received by October 15, 2012 will be considered when the program is made. Registration is only binding together with payment which should be done no later than January 5, 2013.

*Kai Kjær-Hansen  
Bodil F. Skjøtt*



St. Chrischona campus

## *Excerpt*

# Handling Jewish Objections - An Overview

By Lawrence Hirsch, Executive Director, Celebrate Messiah

LCJE AustralAsia Conference, August 2012

### **The Veil of Blindness**

The New Testament tells us (cf. 2 Cor. 3:14-15) that we, the Jewish people, have a veil that covers our minds and our hearts, that even when we read the Tenach, we cannot see the Messiah. Only through faith in Yeshua is that veil removed.

### **The Veil of Culture**

But not only that, we also have the veil of culture. The problem that we face in bringing the gospel to Jewish people is the problem of enculturation. Jewish culture has an inbuilt defense mechanism against the gospel. This is obviously due to hundreds of years of resisting Christianity's claim that Jesus is the Messiah, the Son of God. This rejection of Jesus' Messiahship has been further justified in Jewish people's minds because of the Church's shameful dealings with the Jewish People.

Jewish tradition has been built on the assumption that Jesus was not the Messiah and that the Jewish people are still waiting for revelation of the Messiah.

### **"Implied Social Contract"**

Within Jewish culture there is an "implied social contract" that Jewish people do not believe in Jesus and that it is impossible to be Jewish and believe in Jesus at the same time.

This is not necessarily a ver-



*Lawrence Hirsch*

bal contract, but, according to mainstream Judaism, not believing in Jesus is implied by being Jewish. Often a Jewish person may not be able to articulate what it means to be Jewish. However, that same person may be able to define what it means not to be Jewish, i.e. to believe in Jesus. In this way Jewishness is defined in a negative way - "Being Jewish is not believing in Jesus."

### **The Problem of Perspective**

Culture in itself is God-given and helpful for communicating the Gospel, since each culture has concepts of God, life and death, marriage and communal life. Each culture also has a language that can be used to communicate transcultural truths (Gospel truth). The problem is that culture can also blind us to Gospel truth.

All of us grow up within a certain cultural milieu. We grow up seeing matters per-

taining to life and faith from a certain cultural perspective. We are taught to assume a number of set things and our attitudes and behaviours grow out of these assumptions. The way we see things is the way we think and the way we act. Both Jewish people and Christians share the same Old Testament. Contained within the Old Testament is the evidence necessary to find out whether Jesus is the Messiah or not.

### **Same Evidence, Different Conclusions**

Both Jews and Christians look at the same evidence, yet come up with two different conclusions. Christians look at the Old Testament and see Jesus portrayed, page upon page of the writings of Moses, the Psalms and the Prophets. Yet, Jewish people cannot see Jesus in the Old Testament, they just see the Old Testament.

This is because Jewish people have been brought up on the assumption that Jesus is not the Messiah. So when they look at the evidence, they cannot recognise the new within the old - the promise of Jesus in the Old Testament.

### **A Light Is Switched On**

When God regenerates a human heart, it seems that, all of a sudden, the light has been switched on. God totally reorientates our lives. We be-



gin to see things from a totally different perspective.

### **Need a Paradigm Shift**

Christians also need a paradigm shift in the way we present the Gospel to Jewish people. In the past, Christians have always tried to win Jews to Messiah by insisting that they "convert" and become "Christians." What often is meant by "conversion" is not an inward transformation, a born-again experience, but rather an outward change of religion.

### **Breaking Down the "Implied Social Contract"**

Fortunately, in the last few decades there has been a paradigm shift in the way the Gospel has been presented to Jewish people, and a Messianic Jewish movement of Jewish people who believe in Jesus has emerged.

Our task in Jewish evangelism is to break down this "implied social contract" that Jews don't and cannot believe in Jesus, by showing that Jesus really is the Jewish Messiah and that one can be Jewish and still believe in him.

This is done through sensitive and culturally relevant evangelism whereby the Gospel is presented in a way that is relevant to Jewish people.

### **Preach/Teach/Answer Objections through a Jewish Frame of Reference**

So, what we need to do is preach/teach the Gospel through a Jewish frame of reference. You might have to change some of your misconceptions of the New Testament.

**Understanding "The Law of Apperception"** - The "Law of Apperception" relates to teaching what is unknown or rejected through that which is known and accepted. In answering Jewish objections, we need to move people from what they already know and accept to what is unknown and rejected, using what they do know as a means for grasping what is still unknown so that they can understand it.

### **Emphasis on Continuity**

In answering Jewish objections I prefer to emphasize the continuity between Judaism and Christianity rather than the differences. Emphasizing differences tends to create an "us and them" mentality or a "superiority mentality."

Rather, I would prefer showing how Jesus is God's way of salvation for both Jew and Gentile alike. Christianity is not superior to Judaism; rather I would say that Jesus is Superior. He is the Way, the Truth and the Life and no one can come to the Father except through him.

### **The Greatest Question**

The major difference between Judaism and Christianity, though, is "who is Jesus?" This is the greatest question of all. This question has split history into two parts - B.C. and A.D. The answer to this question changes everything; it makes an immeasurable difference to one's eternal spiritual state-of-being.

### **Jesus is the Difference**

Jesus is the major difference between Judaism and Christianity. As the early Jewish believers (the early Church)

tried to convince their fellow Jews to believe in Jesus, non-believing Jews resisted their evangelistic efforts, and, in defence against the emergent messianic faith, the Jewish leaders began to develop alternative interpretations of Scripture as an apologetic against Christianity.

### **Raging Debate**

This raging debate between believers in Jesus and Jewish non-believers can be seen in the Book of Acts in the Bible and has continued throughout history.

Debates or disputations sponsored by the Pope in the Middle Ages took place between Jewish and Christian scholars, who argued about the differences between the two religions. This has continued to our own day (we have several DVDs available with some modern debates).

### **Tragic History**

Over the past 2000 years, we, the Jewish people, have built up a massive body of objections to faith in Jesus. And sadly, the tragic history of the Church's persecution of the Jewish people has given the Jewish people greater reason to resist the claims of Christianity.

### **Our Calling**

Our calling as people involved in Jewish evangelism is to attempt to overcome this tragic past and to present the true message of Jesus to the Jewish people.

*Lawrence Hirsch*  
*lhirsch@celebrate.messiah.com.au*

# The Lausanne Movement

By Tuvya Zaretsky, President, LCJE

## Leadership Meeting

The Lausanne Movement (LM), formerly the International Lausanne Committee on World Evangelization, convened an International Leadership Meeting in Jackson, Mississippi, USA, from June 18-22, 2012. The purpose was to assess progress toward fulfilling the priorities for world evangelization that were listed in the 2010 Cape Town Commitment. The Lausanne Movement invited thirty-six interest group representatives, called Senior Associates, as active participants in the process. Each is able to address one of the issues identified in the Cape Town Commitment.

## 36 Special Interest Groups

Jewish evangelism is identified as one of those thirty-six special interest groups. Doug Birdsall, Lausanne Movement board of directors executive chairman, recognized the Lausanne Consultation on Jewish Evangelism (LCJE) as the longest functioning special interest network, with 32 years of operations together. That was a gratifying observation after only a few LCJE members were able to participate in the 2004 Lausanne Forum. However, after that experience, many more LCJE members were able to be present in Cape Town at the 2010 Third Lausanne Congress.

## A Senior Associate for Jewish Evangelism

The Jackson LM Leadership meeting established the special interest groups as functional leadership for larger networks



*Tuvya Zaretsky*

in the Lausanne Movement. An invited Senior Associate, who is appointed for a five-year term of service, represents each special interest group. I was invited to participate as the Senior Associate for Jewish Evangelism. It was an excellent opportunity to acquaint others on the Lausanne Movement with the LCJE network.

## More Like a Network

The Lausanne Movement leadership structure is reorganizing to function more like a network. Global leadership is provided by a board of directors chaired by Ram Gidoomal. The board oversees the work of Doug Birdsall, Executive Chairman of the Lausanne Movement and the International Director, Lindsay Brown. Lindsay organizes the efforts of twelve International Deputy Directors (IDDs), who serve as regional coordinators. They function in a capacity similar to our LCJE Area Coordinators.

On the opening night, honorary Lausanne Chairman, Michael Cassidy, Founder of African Enterprise (celebrating its 50th

anniversary in 2013), reviewed the history of the Lausanne Movement. He gave credit to Evangelist Billy Graham for his vision dating back to the missionary conference in Berlin, 1965. John Stott was recognized for his enormous contribution through the Lausanne Covenant at the 1974 first Lausanne Congress. Doug Birdsall said the Lausanne Movement continues to serve the singular focus on world evangelization. "Today," he said, "the vision is still to see the whole church, taking the whole gospel to the whole world."

## Four Working Groups

Three days were set aside to acquaint everyone with the post-Congress shape of the Lausanne Movement. The aim is to gather a leadership network that will stimulate collaborative effort in world evangelization. The Global Leadership Team coordinates international activities of the network. Along with the 12 regional International Deputy Directors, there are four working groups that support the leadership of the Lausanne Movement. They are the Theology Working Group, chaired by Timothy Tennent; Strategy Working Group, chaired by Roy Peterson; Communications Working Group, chaired by Steve Woodworth; and Intercersion Working Group, Chaired by Sarah Plummer.

The Senior Associates and their networks provide functional leadership for the thirty-six special issues.

They are asked to advocate for the Cape Town Commitment through calls to action within their own networks and to promote collaboration with other issue groups. The LCJE has already taken steps in that direction in the High Leigh Conference Statement through adoption of Part IIB, Sec. 1A, which reads "We continue, therefore, strongly to affirm the need for the whole Church to share the good news of Jesus as Messiah, Lord and Saviour with Jewish people."

Senior Associates are also tasked with promoting within each special interest network the development of emerging leaders who could participate, at their own expense, in an international younger leaders gathering in 2015. Therefore, all LCJE member agencies are urged to involve your younger developing leaders in our network activities during 2012 and 2013. That will allow us to identify some of the potential participants for 2015.

### **Lausanne Fellows Program**

The Lausanne Movement Support Team provided information about resources available to the global network. Matthew Niermann serves as Special Assistant to the Chairman of Research & Special Projects (mniermann@lausanne.org). He described the Lausanne Fellows Program. It is an opportunity to mentor Gordon Conwell Seminary students. It requires a commitment to put in one hour a week as a mentor to the student. The student is required to put in 10 hours per week in a learning/mentoree relationship with a ministry. You can request an application to mentor from Gordon Conwell Theological Seminary, Mentored

Ministry Department, by writing [kayhorvath@gordonconwell.edu](mailto:kayhorvath@gordonconwell.edu), or call 978-646-4119. A mentored ministry application is available online at, <[www.gordonconwell.edu/mentored-ministry/.../Semlink-App-to-Mentor.pdf](http://www.gordonconwell.edu/mentored-ministry/.../Semlink-App-to-Mentor.pdf)>

### **Lausanne Online**

Naomi Frizzell serves as the Chief Communications Officer for the Lausanne Movement. She and Andrew Brumme, Director of Interactive Media, gave reports about Lausanne Online. The Lausanne website, which was created to facilitate the Cape Town Congress and to stimulate the ongoing Lausanne Global Conversation, is now revamping the website and consolidating all aspects as Lausanne Online. They will provide a link from the Lausanne Network website to the LCJE web pages.

### **The DIDASKO Files**

Director of Publishing, Julia Cameron, gave a report on the DIDASKO files, a developing series created by the International Fellowship of Evangelical Students and now transferred to the Lausanne Movement. These are a series of booklets provided in print and online available at [www.didaskofiles.com](http://www.didaskofiles.com). They include a text and study guide of The Lausanne Covenant, a tribute and honor of John Stott and The Cape Town Commitment. Follow-up resources would include booklets that expound on the issues in The Cape Town Commitment to expand its reach out into the international church. By September 2012, the website should

also feature a publication called The Lausanne Global Analysis. This will offer brief reports, periodically renewed, providing scholarly analytical insight, demographic data and quantitative material useful for missiological study and strategic planning.

The meeting concluded with detailed plans regarding a global leadership forum that is scheduled for June 2013. The Lausanne Movement has invited 350 international participants. They were chosen for their potential contribution to each of the special interest groups with a balance toward younger leaders, women and majority world representation. Their task will be to assess any measurable efforts to implement steps called for in the Cape Town Commitment. They will report on current opportunities, challenges and changes in world evangelization and mission.

### **Our LCJE Affirmation**

We are pleased to report to the Lausanne Movement the LCJE affirmation of the Cape Town Commitment as published in the Conference Statement, August 2011, during our General Assembly at the High Leigh Conference Centre. That document reads: "We invite congregations of Jesus' followers to study the Cape Town Commitment and to make plans to act upon it. Our [LCJE] members stand ready as partners to serve the Lord with you in reaching Jewish people for Jesus – always and everywhere."

We now have an opportunity to network Jewish evangelism as a welcomed part of the Lausanne Movement.

*Tuvya Zaretsky*  
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Visit the Lausanne Movement website -  
[www.lausanne.org](http://www.lausanne.org)

## The Global Diaspora Network

By Tuvya Zaretsky, President, LCJE

One of the purposes of the LCJE network is to stimulate both theological and missiological thinking on issues related to Jewish evangelism. Enoch Wan introduced me to the concept of Diaspora Missiology during doctoral studies at Western Seminary. Since then, I have appreciated the value of seeking out mission opportunities amidst Diaspora conditions.

### **Diaspora Missiology**

I gave a report about Diaspora Missiology that is available in the LCJE BULLETIN 91 (online at <http://www.lcje.net/bulletin91.pdf>). Diaspora Missiology is missions-focused study of people who are living outside their homelands, who are in transition or are on the move as travelers for business, education, adventure or pleasure. Among people who are scattered, we can find a remnant of them who are spiritually open and some being drawn to faith in Messiah Jesus.

### **Global Diaspora Network**

The Lausanne Movement has taken notice of Diaspora study and ministry. During the 3rd Lausanne Congress in Cape

Town, October 2010, Dr. Sadiri Joy Tira was appointed to serve for five years as a Lausanne Senior Associate for Diasporas. This new Lausanne network has grown by inviting evangelicals who are interested in the Diaspora movement to join the Global Diaspora Network (GDN).

### **Motivating and Mobilizing Christians**

Their purpose is to motivate and mobilize Christians to partner for global Diaspora missions. They consult occasionally to give reports on current and developing Diaspora opportunities and to plan meetings that will bring together broad mission resources of those who are interested in partnerships for Diaspora ministry.

### **Enoch Wan; Diaspora Conferences**

Through my association with Enoch Wan and the Institute for Diaspora Studies at Western Seminary, I have participated in two of the Global Diaspora Missiology conferences. The first was held in Edmonton, Canada, in 2009. By invitation I recently

attended a Global Diaspora Network planning committee meeting in Toronto, Canada, from July 2-4, 2012. The Filipino International Network (FIN) organized the meeting for the GDN and through the offices of Sadiri Joy Tira. Eighteen missiologists, academics and church planters gathered to discuss plans for a Global Diaspora Forum that could be hosted in Manila some time during 2015. The forum will be by invitation only, with the aim of bringing together academics and mission practitioners in the field of Diaspora ministry.

### **New Resources**

Several new resources were presented. They are now available to explain Diaspora Missiology in theory and practice. *Diaspora Missiology; Theory, Methodology and Practice*, was published in 2011 by the Institute of Diaspora Studies – USA at Western Seminary. The editor was Dr. Enoch Wan (ISBN: 978-1468117455).

Prior to that, Enoch Wan and Sadiri Joy Tira collaborated to write *Mission Practice in the 21st Century*, published by

William Carey International University Press, Pasadena, California, 2009 (ISBN: 978-086585-020-0). Both Tira and Wan are also listed as editors of *Missions in Action in the 21st Century*, Philippines: Lifechange Publishing, 2012 (ISBN: 978-971-94946-1-4).

### **Global Missiology Online Journal and Website**

Enoch Wan also maintains a website for online publication of scholarly articles on Global Diaspora Missiology. Global Missiology is a quarterly online publication of contributions from international researchers, practitioners and missions scholars who have a global perspective. This is an online journal found at [www.globalmissiology.org](http://www.globalmissiology.org). Articles can be sent for review and consideration for publication by submission to [editor@globalmissiology.org](mailto:editor@globalmissiology.org).

The Global Diaspora Network (GDN) website was posted in May of 2012 at [www.globaldiaspora.org](http://www.globaldiaspora.org). Information is available there about future conferences and resources for Diaspora studies.

### **Publications**

Diaspora Missiological studies look at people who are on the move, out of their home environment or in transition, where a greater openness

to new information is occurring. The story of the Filipino Diaspora is documented in the 2004 publication from the Lausanne Forum in Thailand, "The New People Next Door," (Lausanne Occasional Paper #55). An updated and expanded enhancement of that work was produced for the 3rd Lausanne Congress in Cape Town, titled, "Scattered to Gather: Embracing the Global Trend of Diaspora." Copies are available through the Global Diaspora Network at: [info@globaldiaspora.org](mailto:info@globaldiaspora.org).

### **The Jewish Diaspora**

We who are engaged in Jewish evangelism are already doing Diaspora ministry. Jewish people have been identified uniquely as a nation in Diaspora. Re-establishment of a Jewish homeland in 1948 signaled the start of a new phase in Jewish history. But even with a Jewish homeland, world Jewry is in transition and on the move.

### **Jewish Missions and the Diaspora**

Jewish missions are operating among Israelis who travel for pleasure to the beaches of Goa and Bali and for shopping excursions or business trips into Europe and North American retail centers. Our ministries have engaged in evangelism to Israelis who visit Latin

America for Carnival and who attend New Age festivals inside of the Jewish state.

### **Much to Gain**

LCJE members have much to gain from Diaspora studies and a unique contribution to make in the world of global Diaspora missiology. The lens of Diaspora missiology will stimulate our thinking for mission possibilities if we take the time to look at the resources available. I encourage our LCJE members and Bulletin readers to avail themselves of the resources from global Diaspora missiological study.

### **Possible Future Papers**

Planning committees for LCJE regional and international consultation could also better serve the whole network by specifically inviting papers on Diaspora Missiology. We can benefit from reports by specialists in this field. And we might discover new ways that Jewish people can be reached with the Gospel of Messiah Jesus as they are in transition, on the move in and outside of their homeland.

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**The Global Diaspora Network (GDN)**  
[www.globaldiaspora.org](http://www.globaldiaspora.org)

# When Dreams Go Thud: Handling Failure in Ministry

By Bob Mendelsohn, LCJE AustralAsia Area Coordinator

LCJE AustralAsia Conference, August 2012

## Introduction

Some of you will remember at Toolangi I shared a talk titled, "If I had a dream" and in that dreaming with you I gave a vision that I hoped we would share together. The dream had a quantifiable reality associated with it. I am still dreaming for 10% of Australia's Jews being messianic by the year 2020. And I shared what I believed it would take for such to occur.

Now in this briefer and properly self-critical talk, I look at the realities of the 'not yet' of the dream, question the method of taking a reality check, and unpack how to handle the apparent thud sound of the lack of responses, so far, to the prayers and the dream of a Messianic Australia.

## Not Yet

So far, we are not seeing 10% of Australian Jewry saved. The census last year revealed 95,000 people registering as Jews, and, using the usual method of re-evaluation, the estimates are 120,000 Jewish people are here in-country. Suzanne Rutland in her book estimates that 250,000 people in Australia have at least one Jewish parent, but we will use the usual method of census taking. That means we hope to see 12,000 people, Jewish people, believing in Jesus by 2020. That said, we are not seeing more than about 1,000 Jews in Australia born again. Our database in Sydney has



*Bob Mendelsohn*

863 people who are Jewish and believers in Y'shua. But as of today, 473 of them do not have a physical address. Some have died, and some have moved. Some don't want to hear from Jews for Jesus any longer. Fair enough, but we had close to 1,000 on the list.- still a far cry from the 12,000 we want in our 10%. Then add the Jewish believers we didn't have on our list who are on other ministries' lists, and so maybe there are really 1,000 Jewish believers alive and well in Australia.

## Aching for the Lost

We rejoice in the one-by-one nature of our work but are filled with aching about the lost, the ones on our caseload, the ones we read about in the Australian Jewish News paper. We pray for revival. We long for God to pour out his spirit, and yet, it's not happening. We ask the churches for whom we speak to pray for Jews. We ask them to pray for a specific person or two, and they do. They take our prayer requests on board. But have we

asked the churches to pray for 10% of Jews in this region to be born again by 2020? I admit I have not.

## A Righteous Dream

Dreams don't just happen, they take work to accomplish. Now, to be fair, not all dreams should work. This day in history, 10 August in 1945, the Japanese surrendered in World War II, thus ending their dream of world, or at least Pacific, dominance. In that case, we helped end their dream and the world is a better place for it. Dreams by themselves are not necessarily authorized, righteous, or even relevant.

But ours is righteous. We dream and we long and we pray and we work so that our people find Y'shua. How are we really doing in this regard?

Let's self-evaluate. How many Jews have come to faith in Y'shua since we last met? How many did you lose to the anti-missionaries? How many have passed away? You get it. We need to count, not for the sake of boasting but rather for evaluation.

It's hard for me as an American, albeit an Australian in citizenship as well, to speak about failure and success without thinking of the American model, which is filled with numbers. That said, numbers could matter. I learned from Moishe Rosen that we set goals, actual real numbers and then afterwards evaluate.

It's perfectly normal to win at times and to lose at other

times. Call failures 'failures' and you will be able that much more to call victories 'a win!'

Evaluating an event as a failure in ministry is only momentary, and self-evaluative. This sense of being a failure is what often drives people to law-keeping, Torah-observance, especially Gentiles in Jewish congregations, always longing to be approved. Our failings don't change who we are. Our life is in Y'shua and in His spirit and love. We are accepted!

### **Handling Disappointment and Rejection**

Losing is nothing other than disappointment. But disappointment is not all we face when we hear a thud.

Joseph was a dreamer, to be sure. Even his father rebuked him and said to him, "What is this dream that you have had? Shall I and your mother and your brothers actually come to bow ourselves down before you to the ground?" (Genesis 37.9-10) This I call 'handling rejection.' And this thud-sound/rejection doesn't come only from unbelievers, but can also come from our brothers.

I expect this from certain sectors of the church. It is not personally given, so I don't really need to personally receive it. It's not about me. It's about our being Jews or about loving the Jewish people. It's about Israel or our concerns for the people there. Mention Israel in polite society today and you will often be immediately touted by some as an occupier. Last month I spoke in New Zealand and carried the torch for a love for the Jewish people and the need for evangelism to them, and was branded a terrorist by one person seeing the identification with anything Jewish as

Zionish-Israelism.

I expect rejection from unbelievers, of course. They rejected our messiah and he promised us that we would cop this hostility also. Still, the hardest is the pain of brothers saying they want nothing to do with us.

This rejection was not the case in Toolangi, but it may be something we have to deal with at this stage of our reality check. I anticipate we will have some serious battle with the unity we so obviously enjoy and in which we have begun to learn to cooperate.

### **Handling Personal Failure**

The worst part of self-evaluation is hearing the thud -- finding ourselves as the object of our own investigation. And if you really know yourself, you know you haven't been in prayer as often as you should. You know you haven't given yourself to the evangelism, the one-to-one meat-and-potatoes of our work. We are more content with speaking at churches and hearing incidental praises afforded us, rather than the painful rejection of those who are lost.

God help us to bear the reproach, outside the (church) camp, and live in faithful sharing of the Gospel with our people, so that they will have opportunity to follow Y'shua themselves.

### **How Did Y'shua Deal with Failure?**

He knew what was in man. He came to deal with all men, and at times pulled away, at times challenged, at times cried early in the morning to his father, spending time alone nailing his own thoughts and dreams to the reality of his

father. "For I did not speak on my own initiative, but the Father Himself who sent me has given me a commandment as to what to say and what to speak. (John 12.49)

That said, He finished his work with only a few left there at his cross and some confused followers huddled together after a couple of days. Into that situation he walked (Luke 24.37ff), had a meal, taught and demonstrated himself to them, and then sent them out into the world: "He knew what was in man." (John 2.25)

Y'shua was no failure, although, in the natural, most would say he spoke to thousands and ended with almost nothing. His three-year term as messiah-in-waiting finished with nothing to show for it. Or so they say. But we know better. What looked like a failure was actually God's 'Plan A.' He came to die. He came to suffer and be buried and rise from the dead.

### **Dare we still dream?**

I believe we still need to dream. We need to work even with the sound of our own thuds - even with our own personal failures and disappointments, sometimes the rejection of the church and others who don't get it.

Let's still dream. Let's continue to work to the end that our people find Y'shua. Let's work together, pray together and dream on. His will be done. On earth. In Australia and New Zealand, as it is in heaven.

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*Excerpt*

# **Jewish Evangelism in the New Age: Perspectives and Response**

**by Scott Brown**

**LCJE AustralAsia Conference, August 2012**

## **Images of God**

You will not be surprised to hear that many people are dreaming up images of God these days. But then, they always have been, haven't they? Solomon was right; there is nothing new under the sun. But there is one particular movement that is worthy of our attention as lovers of the Jewish people, because it is numbing their discernment between truth and error.

Tranquilizers and pain suppressants work - for a time. They numb the senses and mask the pain long enough to give one a momentary sense of relief and tranquility. In much the same way, the New Age Movement and related philosophies 'work'; they mask the problem of sin long enough to give their followers a false sense of peace and tranquility. It is the perfect deception. While the New Age promises enlightenment, the payoff is darkness.

Of course, there's nothing really new about the New Age Movement. It's just the same old occultism, naturalism, polytheism, pantheism and humanism. The basic tenets of the movement are straight from the mind of the serpent in Genesis chapter three:

### **1) God is an impersonal force.**

If God is not personal, but merely a force, then there are no moral absolutes. This may be the most appealing lie

in the whole of the New Age Movement, because a force requires nothing of you. Rub a crystal, chant a mantra, and you're in! There is no authority and there is no wrongdoing...only alternatives.

### **2) The force is in everything, therefore there is no cessation.**

This lie is predicated on the first one. Since you are part of the force, you do not die but are "recycled" through some metaphysical facility such as reincarnation. While the Bible teaches that "...it is appointed for men to die once, but after this the judgment" (Hebrews 9:27), in the New Age it's simply try, try again.

### **3) You can become a god.**

The Bible, in Isaiah chapter 14, reveals Satan as the originator of this lie. Satan was opposed to the truth that there is only one "Elyon" (most high God). From his hatred for monotheism emerged polytheism, and the belief that the force within the universe is an endless source of power for those who would tap into its riches. The New Age is also called the "human potential movement" because it posits that each of us has the potential to attain to some form of godship. From this theory has emerged an enormous body of counseling

models and therapies, such as Rogerian psychotherapy or "person-centered therapy." This model applies "unconditional positive regard" to the individual, categorically rejecting the notion of inherent sin or moral absolutes.

### **4) Knowledge is freedom.**

The idea here is that there is nothing inherently wrong with humankind except the way it thinks. Most New Age philosophies contain some element of the following proposition: The problem is not sin, it is ignorance. You and I are suffering under the false perception that there really is such a thing as sin and death, when in fact, they do not exist. You are an unlimited being who has mistakenly come to think of yourself as limited. Change the way you think and you will not only change your reality, you will change your world. It's all about YOU. Not surprisingly, this flies in the face of the Scriptures' declaration that worldly knowledge apart from Divine wisdom and revelation leads to boastfulness (1 Corinthians 8:1) and contributes nothing toward the objective of understanding eternal truths (1 Corinthians 1:17 - 2:16)

Why are Jewish people so drawn to this movement? One thing for sure: it is not a recent phenomenon. In the mid



-1980s, one Ashram reported that almost forty percent of its community was Jewish. In the same decade over twenty one percent who participated in a study of ex-members of cults such as the Divine Light Mission were Jewish. In 1994, Rodger Kamenetz published *The Jew in the Lotus* in which he reported that "a third of all Western Buddhist leaders come from Jewish roots."

During the same era, Buddhist spiritual centers and meditation retreats in India reported that as many as fifty to seventy-five percent of their Western participants were Jewish. In the early 2000s as many as twenty percent of America's Hare Krishna community was Jewish, ten times the percentage of Jewish people living in that country. And in our present day, secular Israel celebrates "New Age Festivals" as alternatives to her God-given holy days, each Festival sporting a marketplace for alternative spirituality.

These trends and statistics are consistent within major Jewish populations around the world, which suggests that the problem is not cultural, geographical or societal – it is supernatural. God's unique relationship with the Jewish people seems to have planted in the Jewish soul a passion for things spiritual. But when this passion is misdirected – a "zeal for God, but not according to knowledge" (Romans 10:2) – Jewish people are especially vulnerable to the old lies of the New Age.

My own spiritual journey as a young Jew consisted of a vast array of visits to the New Age and serves to illustrate the compelling aspects of the

four philosophies noted above. For a brief period immediately following my bar mitzvah, Jewish spirituality had an appeal. But that appeal lost its power to motivate me when I discovered no peers, no pathways and no mentors. Judaism seemed to be reserved for old men who had the corner on Jewish religion and spirituality.

In my mid-teens I bought everything I could find on witchcraft and voodoo - not to practice it, but to attempt to satisfy an intense yearning for the kind of spirituality that could be experienced. A few years later, my entire family (culturally identified, non-religious Jews) became earnest followers of EST – Erhardt Seminar Training. Its Jewish founder, Werner Erhardt, a former encyclopedia and used car salesman, emerged on the Human Potential scene in the early 70's, bringing with him an Americanized Zen with the added benefit of community. Erhardt's mantra was that "you and I possess, at every moment, under all circumstances, the power to transform the quality of our lives." It was a contemporary vehicle for Lie #3: "You can become a god," which positions me at the center of my universe, and gives me the power and authority to shape it at will.

But my deepest commitment to a New Age discipline began with my introduction to Silva Mind Control. Jose Silva, an electronics repairman with a penchant for parapsychology and hypnosis, constructed this scientific, logical approach to spirituality and the miraculous.

Silva's claim that he found a gateway to the subconscious and to a "higher intelligence" was irresistibly seductive to me in linking the mind and spirit for the purpose of everyday, practical problem-solving. It was the least mystical yet the most mysterious and supernatural of all my private excursions, because it yielded measurable results. I consistently experienced supernatural outcomes directly related to my self-centered goals. All four lies came into perfect convergence: (1) I tapped into an impersonal, amoral force; (2) having no accountability, I experienced no fear of judgment; (3) I was in complete control; (4) I gained knowledge which afforded me the power to enjoy a totally self-centered freedom.

This summary of my brush with New Age philosophies provides a practical lesson for those who minister to Jewish seekers. What can you conclude? I was not drawn to any particular discipline, and I demonstrated no particular loyalty or commitment to any one of them. I was simply desperate for a spiritual reality, and grasping at whatever spiritual carrot happened to be dangling within my field of view.

With this in mind, here are some suggestions for reaching out to Jewish friends and relatives who are in New Age movements:

**Kindly ignore apparent confidence** – Despite your friend's glowing reports of spiritual transformation and inner peace, the truth remains that our spirits yearn for the Life that only Yeshua can pro-

vide. It is almost a certainty that you are more secure in your faith than they are in theirs. Also, remember that the Holy Spirit is faithfully convincing them of their sin problem, their desperate need for righteousness, and the coming judgment (John 16:8). Speak to the hungry soul behind the veil of self-confidence and remember: "God has chosen the weak things of the world [i.e., us] to put to shame the things which are mighty..." (1 Corinthians 1:27a). Art Katz, in the days of his Marxism and atheism, reveled in his ability to overwhelm Christian debaters with his intellectual prowess. While touring the death camps of Nazi Germany, a young German girl approached Katz with the message of the Gospel. Delighted with a fresh opportunity to crush a Christian witness, he challenged the youth to prove the existence of God. Without hesitation, the young girl simply said, "I know God exists. He lives in my heart." God disabled Katz's cerebral weaponry through the uncomplicated faith of a teenage girl and ushered him into the Kingdom of His own dear Son.

### **Make room for mystery**

(Deuteronomy 29:29) – The age-old Jewish fascination with "signs" (1 Corinthians 1:22) contributes to the high percentage of Jewish involvement in the mystical disciplines. While we, as followers of Messiah, are not pursuing mysticism, we are most certainly involved in a "mystery Kingdom" wherein the secret things of God remain veiled.

People beguiled by the New Age find it interesting that God does keep secrets and that

some mysteries are revealed while others are not. This can build bridges into the lives of those who are exploring the New Age. Break down walls by humbly admitting that there are "secret things of God" that we simply do not understand. Cultivate the gentle art of naïve listening and gracious responding (Col 4:6).

**Use evil for good** (Gen 50:20) – An exalted Joseph consoled his terrified brothers, assuring them that he was not in the place of God, the God who used their intended evil for good and "to save many people alive." New Age philosophies all contain counterfeit elements of the truth which are surely intended for evil by the Deceiver, yet which can be easily redirected toward redemptive ends.

### **Highlight shared values**

(Acts 21:37 - 22:3) – Chances are, your Jewish friend is exploring a mystical path because of his or her earnest hunger for spirituality that works. Do not be afraid to express your own passion for growing as a spiritual being, but begin the conversation in general terms and ideas that will invite, not alienate, your friend. Also, concerning "shared values" – while you may value Jewishness, do not presume your Jewish friend does. In fact, if Jewishness were an issue to him, he probably would not be seeking occult spiritual experiences.

**Suffer hopefully** (1 Peter 3:15) The New Age and Eastern religions promise to deliver a resource of peace and contentment in turbulent

times through "at-one-ment" with a force within. It is a compelling promise that delivers...temporally and superficially. The deepest needs remain unfulfilled. So do not be surprised when God delivers an opportunity for you to demonstrate hope in a hopeless situation and "be ready to give a reason for the hope that is within you, with meekness and fear" (1 Peter 3:15). Many of us are eager and equipped to share our faith while unprepared to demonstrate our hope. This is a tragedy, because most of our New Age friends are seeking supernatural experiences, not out of longing for a faith, but out of a desperate attempt to assuage their fear of hopelessness. Your hope will quietly challenge your friend's confidence in crystals, mantras and mysticism.

### **Kabbalah and the New Age**

In discussing Jewish involvement in the New Age, we would be remiss to ignore the topic of Kabbalah. Kabbalah is not new, but what is new is the recent phenomenon of detaching it from the rest of Judaism and treating it as one more product on the shelves of the New Age aisle. A few years ago, the New York Times covered Madonna's celebrated visit to Israel. The Times quoted Madonna as saying, "I'm here as a student of Kabbalah, because a kabbalist believes that he or she has the responsibility to make the world a better place." Predictably, orthodox Kabbalists are not happy about this. Rabbi Daniel Olgin said, "The bottom line regarding the Kabbalah Center (the organi-

zation with which Madonna is associated) is that it is a New Age-type distortion of Judaism. Yitzchak Kadouri, a well known Kabbalist teacher, says it is forbidden to teach a non-Jew Kabbalah, but the Kabbalah Center says otherwise, claiming it is open to all.

### **An Overview of Kabbalah**

The word Kabbalah means "what has been handed down" or "received tradition." If you were to view Judaism as a river that branches into many streams, one of those streams is Kabbalah – the stream of mystical Judaism that deals with "hidden knowledge" having to do with the "concealed" meaning of Torah. One of the disciplines of Kabbalah is gematria, which claims that the Torah contains numerical combinations that have hidden meaning.

Kabbalah traces its roots to the Gnostic teachings of the first century, and possibly earlier, but the modern movement only dates back to the twelfth century. Its principal sources are Sefer Bahir (Book of the Brilliant Light) from the twelfth century and Sefer Zohar (Book of Splendor), which was written a century later. The Zohar, written originally in Aramaic, is the most famous Kabbalistic resource, delivered to the Jewish world in the thirteenth century by Moses De Leon. While most would agree that the Zohar is a commentary on the Torah, it is unlike most commentaries in its mystical mode of interpretation. Mystics will rely on the Zohar to reveal the Torah's otherwise hidden secrets concerning the laws of the

universe and the ways of God. Isaac Luria, an Israeli living in the 1500's, founded a school for Kabbalism which greatly enlarged the movement. But the father of modern scholarship on the subject of Kabbalah was Gershom Scholem, who died in 1982. Scholem produced a huge body of writings devoted to Jewish mysticism, but he dealt with the topic more as an historian than as a religious expositor.

Here are a few of the principles most cited among New Age Kabbalists:

**1) The Hebrew letters of the Tanach contain an encrypted code,** which, when deciphered, reveals the hidden truth of God.

**2) Everything that exists, exists within man.** Man is a microcosm of all creation. This is part of being created in "the image of the Divine."

**3) Kabbalah is the oldest and most influential wisdom in all of human history.**

**4) The spiritual light of the Zohar banishes all forms of darkness from our world.** The study of Kabbalah has influenced Abraham, Moses, Muhammad, Shakespeare, and Jesus.

**5) The way to become one with the Infinite Being is to struggle to be moral and spiritual while in the world.**

### **Conclusion**

The New Age Movement has had a numbing effect on the

spiritual senses of the Jewish people. While the serpent's deceptions have not changed since their Garden debut, hell has successfully marketed them to Jews in every generation, including this present one. How shall we respond?

### **Stand firm for biblical truth and humbly deliver a clear and balanced Gospel.**

As more and more Christians yield to the tide of political correctness, the Four Lies are gaining easier access to pulpits all around the Western world. As God gives us opportunity, we must be about the business of aggressively, consistently redirecting the Body of Messiah back to the Bible to discover God's mind on the subject of Israel and the Jewish people.

Paul recognized the same yearning for God in his Jewish contemporaries as we observe today in ours. Perhaps this inherent longing for God accounts for the inordinately large percentage of Jewish people who immerse themselves in mystical disciplines. As a prominent Jewish lecturer noted, "The Jewish nature and soul needs to know God; it must be told about God. Our souls are looking for God and are trying to know God, and no one has told them." Our challenge is to prayerfully channel our Jewish friends' zeal for God toward an intimate and personal knowledge of God. Praise God that the Jewish people have a zeal for God. Now it remains for them to know Him.

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# My Visit to Safed (Tsfat)

By Jim Melnick, International Coordinator, LCJE



## City of the Kabbalah

Nestled in the mountains only a short drive from the Sea of Galilee, is the small Israeli town of Safed (Tsfat), key city of the Kabbalah and one of the primary sites of Jewish mysticism. Many streams of modern Judaism come together in Safed but are not widely known outside of those circles. Most tourists who visit Israel, as well as even many believers involved in Jewish evangelism, have never even heard of Safed, let alone visited there. Even the main Safed town website ([www.safed.co.il](http://www.safed.co.il)), says that, "for a long time Safed has been a well-kept secret, even for most Israelis."

## Safed's Significance

The northern shores of the Sea of Galilee, so significant for believers in Messiah Yeshua and the scene of so many key events recorded in the Gospels, are of little or no interest to most Orthodox Jews and most Jews in general (unless, of course, they have an

## 'Downtown' Safed

interest in the New Testament). Yet only a short drive away is a town that is very important to certain segments of Judaism. Author Tzvi Rabinowicz in his book, *Hasidism in Israel* (2000), describes Safed as "an enchanted and sacred town," one of the "four 'Holy Cities' that the Kabbalah endows with mystical significance." There is also a view among kabbalists, according to Rabinowicz, "that the resurrection of the dead will take place there and that the Messiah will reveal himself

there." Rabbi Yitzhak Luria, also known as "Ari" ("the Lion") lived for two years in Safed and is buried there. His kabbalistic teachings are known Kabbalah Ha'Ari. Pop music star Madonna, who isn't Jewish but is a follower of the Kabbalah, visited Safed in order to go to Ari's tomb during her famous trip to Israel in 2009. The Code of Jewish Law, or *Shulchan Aruch* (literally, the "Set Table"), was written by Rabbi Yosef Caro in Safed (Rabinowicz, pp. 227-8). Clearly, in the area of



Haredim visiting graves in Safed



**Overlooking the cemetery in Safed**

Jewish evangelism, this is a place that we must learn more about in order to understand its impact on modern Jewish life and thought.

### **Broad Cross-Section of Jewish People & Cultures**

I visited Safed in October 2011. What struck me during my brief visit was seeing the very broad cross-section of different Jewish communities and cultures represented.

There were American Jewish tourists buying Israeli-made trinkets following English-speaking guides around who were explaining to them the history of the town. I attached myself for a time to a Russian-speaking tour that was being led through the main synagogue in the heart of the town. These were Russian Jews who had come up from the Tel Aviv area or from elsewhere in central Israel in order to see Safed. There were also groups of young Israeli soldiers who came to visit the main cemetery area of the town.

Then, of course, there were numerous Hasidic and

Orthodox Jewish groups moving throughout the town, which was filled with many parked cars and buses lining its narrow streets.

### **Famous Rabbis Buried in Safed - Grave Visitation**

Many famous rabbis are buried in Safed. It has thus become a popular site for visitation at their graves. The idea in Judaism is that by praying at the gravesite of a tzaddik (a 'righteous person'), a Jew allegedly gains some of the 'holiness' of the tzaddik. I witnessed this myself when I was in Safed, when I watched about half a dozen haredi make their way to pray at one of the ancient tombs.

### **Cemetery 'Picnic Atmosphere'**

There was also a strong sense of 'community' in the main cemetery, where Jews from various backgrounds gathered together in a relaxed informal setting, either sitting or standing around a low internal wall where Israeli foods were set out in a picnic-style arrangement for any who wanted to partake. There seemed to be a strong feeling of unity that pervaded the group that was gathered there that day. The feeling seemed to be, 'here we

are a greater Jewish family together,' no matter the background, both in death and in life.

It was fascinating but also very sad at the same time - a feeling of Jewish togetherness, but among those who are completely lost.

### **Implications for Jewish Evangelism**

What are the implications of all this for Jewish evangelism? To begin with, we must realize how very far all of this is removed from the Scriptures. And Safed is not only one of the main seats of the Kabbalah and many forms of Jewish mysticism, but one can easily see possible connections to the Israeli New Age movement. It is heartbreaking to see the books of mysticism that fill the shelves of outdoor store vendors in the town.

### **The Lamb's Book of Life**

This place is also very far removed from what many of us usually encounter in Jewish evangelism. Yet Safed has a far-reaching impact and attracts Jews from many different backgrounds and cultures. Having a better understanding of its significance and influence on Judaism today will assist us in bringing more clearly the message of hope and salvation to those who are attracted to or enslaved by false books of Jewish mysticism but do not know the Lamb's Book of Life.

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# Third LCJE AustralAsia Conference, 7-10 August 2012

## Collaroy, New South Wales, Sydney, Australia

**Editor's Note:** *A report on the AustralAsia conference will be published in the November issue.*

### Conference Program Schedule (Abridged)

**7 August 2012.** Opening session --- Moderator: Ashley Crane; Greetings/ Prayer

Greetings: Jim Melnick, LCJE International Coordinator [video]

Greetings: Tuvya Zaretsky, LCJE president [read by Ashley Crane]

Report from the field: Yeshua Tsidkenu (Kon Michailidis)

HIT: the big plan (Omri Jaakobovich)

Healthy relationships: Characteristics and Warnings (Natasha Michailidis)

Late night: Flowers of the Son (JFJ in Israel) (30 minutes DVD)

**8 August 2012.** Prayer Meeting, Morning Session--- Moderator: Lawrence Hirsch

Son of David (Part I: Psalm 22): David Brickner

Gentiles in Jewish ministries: It can work: Craig Myers

Ezekiel: Dry Bones and Rattling: Ashley Crane

LCJE update: International report: Bob Mendelsohn; Testimony: Joan Kirsten

Report from the field: Video: Perry Trotter (Messiah.com.es)

Afternoon session--- Moderator: Peter Robinson

Practitioners Forum: Lessons from the Field, What's working, what's not working?

Panel: Lawrence Hirsch, N. Michailidis, Craig Myers, Bob Mendelsohn, Rita Ivenskis, Scott Brown

Evening session--- Moderator: Martha Jacobs; Testimony: June Volk

Re-gathering of our People: Shelly Volk

Reports from the field: Paul Cohen (Ariel); Martin Weatherston (CMJ); Matthew Peet (HebeHop)

A moment with Mark Landrum

Muchan Update: Lawrence Hirsch (video); Report from the field: Deane Woods (FOI)

Late night option: Celebrate Messiah Melbourne Messianic Centre

**9 August 2012.** Morning Session--- Moderator: Barry Buirski

Son of David (Part 2: Psalm 16): David Brickner

Report from the field: Scott Brown (CMNZ); Report from the field: Mark Landrum (JFJ)

Book reports: What's new in messianic literature (Ashley Crane/Paul Cohen)

A moment with Mark Landrum

Spontaneous five-minute contributions by participants; Group photo

Afternoon Session [Israel Today]--- Moderator: Rahel Landrum

Anti-Israelism in the Church and the effects on Jewish evangelism: Lawrence Hirsch

Report from the field: Des Rubie (JFJ/NZ); Report from the field: Rita Ivenskis (Dom Mesi'i)

Is there hope for peace in the Middle East? A study in Romans 11: Rob Smith; Q/A (Hirsch, Smith)

Prayer memorial for Cheryl Burman

Evening session: Moderator: Craig Myers; Lessons from the Book of Jonah: Bob Mendelsohn

Testimony1: Rowan Marcus; Testimony2: Jeff Cook

What's the buzz: Media reports international (Susan Perlman video)

Report from the field: Lawrence Hirsch (CMA)

Money and ministry: Is there enough for us all?: Eileen Macdonald; Q/A with speakers

Rob Smith, CWI Board member, singer/songwriter from Emu Music, cowrote "Behold the Lamb of God."

**10 August 2012.** Prayer Meeting; Morning session--- Moderator: Paul Cohen

Son of David (Part 3: Psalm 2): David Brickner

Handling objections (an overview): Lawrence Hirsch; A moment with Mark Landrum

Hall of Fame: Those who have passed away since we last met

New Age evangelism: Perspectives and response: Scott Brown

When dreams go thud: Handling failure in ministry: Bob Mendelsohn; Prayers, Conference closing

Visit the LCJE website [www.lcje.net](http://www.lcje.net)

## Mishkan

**A Forum on the Gospel and the Jewish People,** a quarterly journal dedicated to biblical and theological thinking on issues related to Jewish evangelism, Messianic-Jewish identity and Jewish-Christian relations. Mishkan is published by Pasche Institute in cooperation with Caspari Center for Biblical and Jewish Studies, CJF Ministries and the Finnish Lutheran Mission. Annual subscriptions available at [www.mishkanstore.org](http://www.mishkanstore.org)

**Back issues: Criswell College, 4010 Gaston Avenue, Dallas, TX 75246 USA**  
**Email address: [mishkan@pascheinstitute.org](mailto:mishkan@pascheinstitute.org)**

## LCJE MEETINGS

### **LCJE North America**

March 4-6, 2013, in Boca Raton, Florida  
March 3-5, 2014, in Chicago  
Contact Gary Hedrick  
[garyh@cjfm.org](mailto:garyh@cjfm.org)

### **LCJE AustralAsia**

Third LCJE AustralAsian conference  
August 7-10, 2012  
Collaroy Conference Centre,  
Collaroy (Sydney) NSW  
Contact Bob Mendelsohn  
[australia@lcje.net](mailto:australia@lcje.net)

### **LCJE South Africa**

24-25 August, 2012  
Christ Church, Kenilworth,  
Cape Town  
Contact Cecilia Burger,  
[simchaministry@gmail.com](mailto:simchaministry@gmail.com)

### **LCJE CEO Conference**

27-31 May 2013  
St. Chrischona, Basel, Switzerland  
Contact Kai Kjær-Hansen  
[lcje-kai@post4.tele.dk](mailto:lcje-kai@post4.tele.dk)

Networking Jewish Evangelism



Lausanne Consultation  
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