

LCJE Bulletin

Issue 100, May 2010

Networking Jewish Evangelism



Lausanne Consultation
on Jewish Evangelism



From the Coordinator

LCJE Turns 30

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Editor : Kai Kjær-Hansen
Linguistic editor : Cindy Osborne
Design : Chris Skjøtt

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LCJE turns 30 in June this year, and the Lausanne Movement, which LCJE is a part of, will be holding its third world congress in Cape Town, South Africa, in October. The following three quotations spell out what LCJE stands for.

Consultation on World Evangelization, Pattaya, Thailand 1980

In the report *Christian Witness to the Jewish People* it is said in the conclusion:

Including Jewish people is a test of our willingness to be involved in world evangelization. It is a test of our faith in the one exclusive way of salvation and of our proclamation of Christ as an adequate Saviour for those who are apparently adequate so far as worldly righteousness is concerned.

Lausanne II in Manila, The Philippines 1989

In the *Manila Manifesto* it is said in the section "The Uniqueness of Jesus Christ":

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

The Lausanne Movement's 2004 Forum in Pattaya, Thailand

From the document *Jewish Evangelism: A Call to the Church*.

Finally and fundamentally Jewish evangelism is necessary for the sake of God's love and His glory. A "no" to Jewish evangelism implies that the death of Jesus for sin was insignificant and would lead to a great omission from the Great Commission. A "no" to Jewish evangelism withholds God's saving love from the people of Israel. A "yes" to Jewish evangelism opens the door for Jewish people to share in God's glory as revealed in the new covenant or "testament."

The church must consider these matters and again endorse and commit itself to Jewish evangelism.

Much is at stake.

If Jesus is not the Messiah for the Jewish people then neither is He Christ for the nations.

Either Jesus is the Messiah for all, or He is not the Messiah at all.

We expect that later this year, from Lausanne III in Cape Town, we shall see similarly positive and binding statements on Jewish evangelism.

Kai Kjær-Hansen

Racing with Each Other

By Bob Mendelsohn, LCJE Coordinator for AustralAsia

Races. I really enjoy watching some of them. Cars fly at up to 360 km/h (220 mph) around city streets in the Grand Prix. Horses clomp with small men atop them in matching silks. Motorcycles buzz through hairpin turns. Runners, each groomed and tanned, complete 1500 meters, the winner less than a second ahead of his nearest two competitors. Races – we gave our eyes and our nights to many during the recent Vancouver Olympics. I cannot imagine training for 10 years or more to succeed in one race, only to fall short or not even finish.

Ponder the men's 10,000m speed skating race. Dutch speed skater Sven Kramer was the hot favorite to win. He crossed the line four seconds ahead of his nearest challenger from Korea. It wasn't even close. But with eight laps remaining, Kramer's coach Gerard Kemkers had sent him into the wrong lane. Thus Kramer was disqualified, with nothing to show for all his efforts.

Like Olympians

Like Olympians, I participate in a silent race each time many lanes narrow to one, and I approach a toll plaza or push my shopping trolley in the market towards the checkout. I wonder if I will win against, say, the red Ford or the woman with the yellow jacket. This silent race causes me to calculate



Bob Mendelsohn

the speed of the toll collector and the possible delays of others in the queue. OK, maybe it's not the best use of my time, but I do it nonetheless.

The contestants in races jockey for position, readying for the right moment to pass one another and push to victory. I thought of that in a recent meeting where some agencies were discussing the attendees going to the 3rd LCWE conference in South Africa. Some were working hard to get there, while others were lying low. It seemed a race, with a year to go! I pondered the "me too" reality. I wondered where my own heart was in relation to visiting and participating at LCWE as an LCJE representative. As an American expatriate, it was unlikely I would be invited. There were, no doubt, ten times as many Americans as others who put up their hands to join the queue. But what would I say or how would I relate to racing my way there?

We are all in the contest

Although I enjoy sport as much as the next guy, and contests are there to be won, Hebrews 12 says as much about contests as I needed at that moment. There we are taught, "Let us run with endurance the race that is set before us, fixing our eyes on Y'shua the author and perfecter of our faith." I'm struck by the plural pronouns "us" and "our" in the text. We all are in the contest. Not Bob versus another, but the people of God versus the enemies.

Or in 1 Corinthians 9:24: "Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win." But don't miss it; the "you" who wins is plural!

So when some from LCJE get to go to LCWE in Capetown, we all win! When Michael Brown debates someone and the gospel goes forth, when my friend shares the gospel with his neighbor, we all can claim victory. It's good we can rejoice with one another in the good things at Muchan or at LCJE in AustralAsia or when Jews for Jesus has a campaign of proclamation in Israel. God is good; we all win the prize of sharing in his glory. How good is that!

*Bob Mendelsohn
bobmendo@aol.com*

LCJE Bulletin: 100th Edition

By Tuvya Zaretsky, President of LCJE

Our friend Moishe Rosen might say, "If we didn't have an LCJE Bulletin, we would need to invent one." With this the 100th issue of the Bulletin, we pause and appreciate the wonderful resource that it is for the Lausanne Consultation on Jewish Evangelism.

The LCJE Bulletin provides a historical record of what has taken place in the field of Jewish evangelism since the mid 1980s. Many of us have appreciated access to Bulletin articles from which we have made citations in papers, reports, and ministry newsletters. We have accumulated almost three decades of material that documents the activities, thinking, trends, meetings, and membership of those laboring in the field of Jewish evangelism at the transition from the 20th to the 21st centuries. And, Lord willing, the LCJE Bulletin will continue to provide documentation of our unique and strategic network.

The LCJE Bulletin is the only publication in print that is dedicated to serve the specific purposes of the LCJE membership. Through it, we are able to share informative news and resources that are useful for the global cause of Jewish evangelism. It provides the only collection of published reports from all seven of our area networks.

The Bulletin perspective is global, as is our membership. It publishes reports and analysis of current local, regional, and global trends in



Tuvya Zaretsky

Jewish evangelism. It is the LCJE members who contribute all of that information for the benefit of the entire network.

The Bulletin provides members with an opportunity to publish articles on theological and missiological thinking for the benefit of our field and the global church. Thanks to our editors, it has been circulated to libraries, mission agencies, and training academies. It is a vehicle for stimulating further thinking, eliciting feedback, and engaging colleagues in the field who can contribute to and expand our own limited perspectives.

Networking LCJE's public business

The Bulletin is also where we do the network's public business. In it we publish reports from the International Coordinating Committee, the annual financial statement, introduce new member agencies, and provide information to publicize consultations that

are arranged for the benefit of those engaged in Jewish evangelism. All of that is vital for the activity of agencies and people who are networking to communicate the good news of Messiah Yeshua to the global Jewish community in the 21st century.

It is worth noting that all of this has been done, throughout the publication of 100 issues, without taking a single paid advertisement. All of the contributions – articles, reports, and papers – have been submitted by our members and are published without remuneration. The cost of editing, printing, and mailing the Bulletin is provided entirely through LCJE membership dues.

I hope you agree that we have a valuable resource in the LCJE Bulletin. On this occasion of our 100th issue, I want to express appreciation to our editor, Kai Kjær-Hansen, our linguistic editor, Cindy Osborne, and Chris Skjøtt who now provides layout expertise and artistic design.

So, you can be thankful that we don't have to invent an LCJE Bulletin. Let's consider how each of us can contribute to the Bulletin for the purpose of serving the global network of Jewish evangelism. And now, we can thank God for 100 issues and more to come – until Jesus returns.

*Tuvya Zaretsky
twovya@aol.com*

LCJE Bulletin: Issues 1–100

By Kai Kjær-Hansen, International LCJE Coordinator

At the same time as LCJE turns 30, the 100th issue of the LCJE Bulletin appears.

18 individuals participated in the “Mini-Consultation on Reaching the Jews” at the Lausanne Movement’s Consultation on World Evangelization in Pattaya, Thailand in June 1980. In the months following this consultation the group established itself as the “Lausanne Committee Task Force on Jewish Evangelism” (LCTJE) and had stationery with a logo made. Apart from spreading the news of the new network, the group set to work on an international directory of missions, congregations, and individuals who were involved in Jewish evangelism. The first directory, compiled by Susan Perlman, was issued in 1982. There were also plans for an international conference on Jewish evangelism.

But four years were to pass before the first newsletter from LCJE saw the light of day, which was after the Task Force had held its international conference in Newmarket, UK, in August 1983. Here it was also decided to abbreviate the name of the network to “Lausanne Consultation on Jewish Evangelism” (LCJE).

Number 1 (1984)

With the title of “News Bulletin,” the first LCJE “magazine” was published as “Number 1” in the spring of 1984 with David Harley, the then International LCJE Coordinator, as editor. It had eight pages, the front page showing a photo of



Issues 1-2

the participants in the conference at Newmarket. The title and the relatively simple typography only lasted for this one issue.

Numbers 2–18 (1984–1989)

Issue 2 was published in August 1984 as the “Lausanne Consultation on Jewish Evangelism Bulletin,” with a colored cover and Miss Elizabeth Hill as editor. At that time she served in Paris with the Church’s Ministry Among the Jews (CMJ).

Elizabeth Hill edited a total of 17 issues. Number 18, from 1989, was the biggest. It is remarkable for a number of contributions, held in connection with the Jewish Evangelism track at Lausanne II in Manila, the Philippines.

Although the meeting in Manila does not count in the number of LCJE conferences proper, a business meeting was held for members of LCJE. Here David Harley was

succeeded as international coordinator by Ole Chr. Kvarme, and I was elected member of the International Coordinating Committee with responsibility for editing the Bulletin and in charge of the international office. I continued with this when I was elected International Coordinator at LCJE’s third international conference in 1991 in Zeist, Holland.

Numbers 19–90 (1990–2007)

That I became editor meant a step backwards in terms of the appearance of the Bulletin. When, in 1990, I became the one in charge of LCJE’s finances, I was entrusted with LCJE’s capital at the time: 29.29 British pounds and 15.24 American dollars! You need not be a financial wizard to see that we had to economize. I found a cheap Danish printer, and I allied myself with good friends: Birger Petterson as linguistic editor

and Flemming Markussen as responsible for the design of the Bulletin. Together we three produced 72 issues altogether. In 2007, these two persons decided it was time to step down, although Birger Petterson continues to translate my articles into English.

Numbers 91–98 (2008–2009)

In 2008 Cindy Osborne (in Tennessee, USA) became my editorial assistant and was also responsible for the design. Chris Skjøtt, in Denmark, produced a new cover. The printing of the Bulletin was moved to the USA, from where it is sent to LCJE members all over the world.

Numbers 99–100 (2010)

From 2010 Cindy Osborne continues as linguistic editor, but wanted to step down from working with the design. This was turned over to Chris Skjøtt. It is my hope that the cooperation with these two will continue at least to the end of 2011, i.e. including number 106 – Deo volente.

LCJE Bulletin on www.LCJE.net

With one exception, all Bulletins, starting with no. 67, February 2002, are accessible on LCJE's website. We hope to find resources, in the not too distant future, to also make the first 66 issues available on the website.



Issues 19-90

Back issues of the LCJE Bulletin

In a room in my home there are still many back issues of the Bulletin. My wife, Kirsten, thinks it is about time to tidy up! Before that happens, those interested should perhaps check their collection of LCJE Bulletins and contact me if some issues are miss-



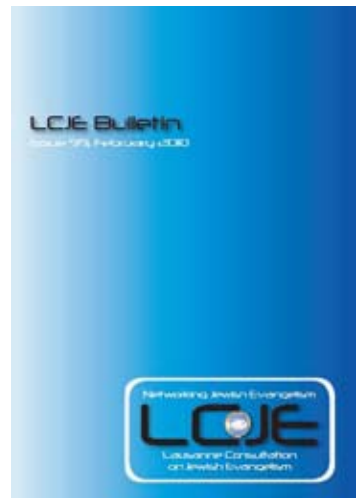
If you want to receive the LCJE Bulletin as an electronic publication *instead of the printed version*, please notify lcje.int@gmail.com

ing. Perhaps I can help so that their collection becomes (almost) complete, for at the end of the year these back issues will become pulp!

An extended newsletter

Although the LCJE Bulletin has always been regarded as an extended newsletter for members of LCJE, some research libraries have wanted to have it in their collection. It can also be found on the shelves of some missions and institutions whose primary concern is Jewish evangelism.

Since 1990, the number printed has been fairly consistent: 700–800 copies per issue.



Issues 91-99

LCJE members are kindly requested to pay their 2010 dues NOW

Kai Kjær-Hansen
lcje-kai@post4.tele.dk

Report from the 27th North American LCJE conference

Two People Are Better than One

By Daniel Richard Muller, New Covenant Forum, Toronto, Canada

I came to Atlanta for my first ever LCJE Conference looking forward to the fact that, as a newcomer, I could just sit back, take in the proceedings, and head back home. Of course I should have known better – my ways are not God's ways. So I was not totally surprised when, entering the conference room that first morning, Kai Kjær-Hansen asked if I would write a report on my conference experience for the Bulletin. I am glad he did.

You see, this is our ministry's first year as members of the LCJE. I came to the conference knowing that I would have to go back to my board of directors and justify both our membership and the cost of sending me to the conference. My experience at the conference would go a long way towards steering our decision regarding our relationship with the LCJE beyond this year, and the need to prepare this report has helped me to formulate my thoughts in this regard.

Informative and productive

I am glad to say that my experience was a very positive one. I found the conference both informative and productive, not only with regard to my personal understanding of Jewish evangelism, but in many practical ways for my ministry as well.

I am reminded that if you ask two Jews a question you



Daniel Richard Muller

will get three answers. I had some trepidation as to what would happen when you put together a bunch of Jews (of which I am one) and Gentiles, working among the Jewish people, to talk about Jewish evangelism. I was impressed to see how we could come together and exchange our ideas and concerns in equa-



Dr. David Allen brought Bible lessons from the Epistle to the Hebrews that were intellectually and spiritually stimulating.

nity of purpose, if not unanimity of thought.

I also found my time at the conference an excellent learning experience. The Bible teaching was superb, as Dr. David Allen of the Southwestern Baptist Theological Seminary presented some of his research into the Lukan authorship of the Letter to the Hebrews. It was very informative and certainly was one of the highlights of the conference.

We also had the pleasure of a number of excellent reports that, in scope, were both practical and thought-provoking. From the challenging presentation of Stuart Dauermann, to the practical challenge from Michael Hedrick to use story in our outreach, there was much to ponder and much to weigh for application both personally and in the context of our ministries. Even the presentations of the ministries of great missionaries past and present, such as George Gruen and Jacob Freshman, made me think about how their work can affect my work.

As helpful as these various presentations were to opening up ideas for missiological concept and methodology, more helpful still were the many connections that were made at the conference. The opportunity to speak with other leaders in Jewish evangelism about their victories and defeats, their joys, concerns, and struggles, was extremely helpful as I came back to

Toronto to return to the work of ministry.

The most helpful and memorable moment of my time in Atlanta was the impromptu forum put together by Abraham Sandler of CMJ. Here, a number of various ministry reps sat around tables to have a conversation about what was working in our ministries and what was not working. The discussion included the difficulty of finding workers in the field, as well as the issues of donor and church support. Those who were having difficulties in one area could hear how others were dealing with that issue. I would like to see this type of session expanded at future conferences, as it is in this kind of a forum that we can really lean on each other's experiences for support in our own ministries. Even if no solution is forthcoming on some item of difficulty, it is a comfort to share with others who are dealing with the same difficulties and to know you are not alone.

Two people are better than one

I was also happy to make new acquaintances with whom I can partner in ministry. This kind of cooperation can only serve to expand our outreach as we put our resources together to increase our impact on the Jewish community. Other contacts were made that could become future resources if New Covenant Forum expands its work in other areas of ministry.

Koheleth reminds us that,

*"Two people are better than one,
because they can reap more benefit from their labor.
For if they fall, one will help his companion up,
but pity the person who falls down and has no one to help him up.
Furthermore, if two lie down together, they can keep each other warm,
but how can one person keep warm by himself?
Although an assailant may overpower one person, two can withstand him.*

Moreover, a three-stranded cord is not quickly broken."
Ecclesiastes 4:9–12 (NET Bible)

It is very clear to me, and my presence at the Atlanta conference confirms my feeling, that if our individual ministries want to maximize our gospel impact on the Jewish community, we ourselves must be together in community – a Jewish outreach community that has the best interests of our members in mind. We strengthen each other, as iron sharpens iron, so that each of us can reach our potential.

It is for this reason that I can say that not only is it important to be a member of LCJE, but it is important that we meet together as members of LCJE. I look forward to the next opportunity to see my colleagues at the St. Louis, MO, conference, and through the association to become a better servant of the Lord in the calling he has given me to reach the Jewish people.

*Daniel Richard Muller
info@newcovenantforum.org*



Networking at the conference

The scheduled European LCJE Conference in Krakow was cancelled.
New dates: 15–18/19 November 2010. See page 23.

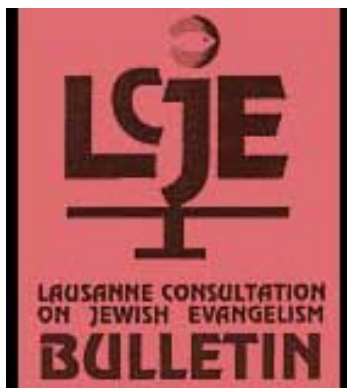
LCJE 30 years

Study Groups in 1979 on Reaching the Jewish People

By Kai Kjær-Hansen, International LCJE coordinator

At the end of June this year, LCJE will turn 30. Our network was set up in Pattaya, Thailand, in 1980, in connection with the Lausanne Movement's Consultation on World Evangelization (COWE). 30 years is not much when compared to, for example, the London Jews' Society, which last year celebrated its bicentenary. And in March this year the Danish Israel Mission celebrated its 125th anniversary. Other mission societies which saw the light of day in the 19th century have had their anniversaries. In some cases it has been in *continuity* with their founders' intentions. In other cases in *discontinuity*, when the original purpose, to evangelize Jews, was abandoned. I am happy to say that LCJE through these thirty years has preserved its identity.

Whether or not LCJE has been a success is for others to say. I think there are many things to rejoice in. But when it comes to, for example, obstacles to Jewish evangelism, the problems and the challenges are the same as they were three decades ago. This becomes apparent from the study material which various study groups sent to David Harley, who served as International Coordinator of the pre-COWE study groups on the Jewish people. Fourteen such groups produced reports prior to the conference. Geographically, these groups were located in North and



Old logo



New logo

South America, Europe, South Africa, Israel and Australasia – the very regions where LCJE today, thirty years later, has area coordinators.

I will limit myself to the San Francisco group, which met on November 27, 1979. In my files I have 2 minutes from this meeting, and the Final Group Report, submitted by Jhan Moskowitz. What did they engage in? What was important for them?

The San Francisco study group

According to the minutes, the

following were present at the meeting on November 27, 1979:

"Mike Davis and Barney Casden, representing Temple Aviv Judah; Lee Amber, representing Lamb Ministries; Bob Berk, representing the Church of the Open Door; Dr. Ellis, representing Simpson College Urban Studies Program; and Moishe Rosen, Tuvya Zaretsky, Susan Perلمان, Mitch Glaser, Steve Cohen, Ruth Rosen, Martha Jacobs, Ammi Adlestein [who submitted the minutes] and Stuart Dauermann, representing Jews for Jesus. Over 20 mission agencies had been contacted. The meeting was chaired by Jhan Moskowitz."

The group focused on two subjects:

1. What are the major obstacles to Jewish evangelism within a) the church, and b) the Jewish community?
2. What methods are being used in Jewish evangelism, and are they effective?

I have to confine myself to some remarks on what were believed to be major obstacles within the church thirty years ago; I quote from the Final Group Report.

The first thing to be mentioned among *Obstacles to Jewish Evangelism Within the Church* is "universalism," which is defined as "the belief that 'although all men have fallen into sin and are lost, all will be saved through the

universal redemption of Christ . . .” Also the Two-Covenant Theory “hinders Jewish evangelism,” it is said.

“RESOLVED: That we call upon the Church to reaffirm and state that a faith response to Christ is the only basis of salvation for Jew and Gentile, and that any ‘dialogue’ with the Jewish community must be based upon this understanding.”

This is followed by the section *Lack of Distinction Between the Church and Israel*. Here it is said:

“RESOLVED: That we call upon the Church to declare that although the Jewish people abide in unbelief, a valid covenant relationship does exist between God and Israel. That covenant does not provide salvation, but it does provide a certain standing for the Jewish people with God.”

The section *Underemphasis of the Old Testament* ends in this way:

“RESOLVED: That we call upon the Church to state and affirm that all Scripture, both Old and New Testaments, is God-breathed, and that the entire revelation of the Bible is necessary for the proper understanding of the counsel of God.”

Among cultural problems, “legalism” is mentioned. Over the years the word “legalism” has been used against Jesus-believing Jews who wanted to preserve their Jewish identity. This is a danger – but legalism is not only a danger for Jesus-believing Jews, it is a danger for all of us. In San Francisco, in 1979, the whole thing is turned upside down in a thought-provoking way. It

is said that “the term ‘legalism’ best captures the Jewish person’s assessment of the Church.” What is meant by this? Answer:

Many evangelical subgroups have been known for their sets of taboos. These social mores are viewed by the Jewish person as requirements for belief in Christ. The Jewish person finds himself unable to identify with these lifestyles and feels alienated from such social customs. Thus for him, a Biblical picture of Christian commitment is obscured by legalistic practices of the Church.

“RESOLVED: That the Church present the Biblical picture of the Gospel apart from supra-Biblical codes of behavior. This should lead to fewer barriers for the Jew seeking to know Christ.”

If the question is asked whether we in LCJE have succeeded in convincing the church as such of the relevance and truth of these matters, the answer is, of course, no. Must we then stop saying it “today”? Of course not. If we did not do so, we would be to blame.

What stand did the San Francisco group back in 1979 take on questions about Jewish identity and lifestyle for Jesus-believing Jews? Again, and briefly, under *Provision of avenues for cultural expression* it is said in the minutes:

- a) offering of worship in a Jewish way in a Messianic synagogue
- b) encouraging maintenance of a Jewish lifestyle as Jewish believers

In the Final Group Report there is a comment on the same matter under the heading “Methods”: “*Congregational Planting (Messianic Synagogues)*: This is defined as the establishment of Hebrew Christian congregations in conjunction with or independent of denominational outreaches, e.g., Beth Messiah Congregation, located in Washington, D.C.”

Even in this point there is continuity between the San Francisco group in 1979 and LCJE three decades later, which emerges from the statement “An Appeal for Unity,” put forward by LCJE North America at its meeting in San Antonio, 2007.³

These words are as relevant for us today as when they were said a little more than thirty years ago.

Some of the observations made by the San Francisco group were, with observations from other study groups, included in the *Position Paper* prepared by David Harley and entitled “Reaching Jews.” It formed the basis of the work in the mini-consultation in Pattaya which was concerned with reaching the Jewish people, and the result was submitted in the document *The Thailand Report on Jewish People*.⁴

Already in 1980 the Consultation on World Evangelization (COWE) was referred to in the Lausanne Movement as “historic.”

And thirty years later it is no exaggeration to say that it certainly belongs to history – also LCJE’s history.

Moishe Rosen's Fingerprints

The Final Group Report from the Francisco Study Group clearly has Moishe Rosen's fingerprints in terms of searching challenges, which appears from the following paragraphs.

In the opinion of Moishe Rosen, leader of the Jews for Jesus ministry, "Less than one out of ten of those organizations and agencies constituted to do the work of Jewish evangelism, whether they be part of a denominational program or an independent mission, have been effective to the point of justifying their continued existence."

1) *Lack of courage to face opposition*

All too often the cause of Christ has been hurt because those entrusted with bringing the gospel to the Jewish people have been afraid to stand up under pressure from the Jewish community. They have chosen to do less and be less rather than incur the wrath of the opponents of the gospel, whether they be Jew or Gentile.

2) *Unsuitable, culture-bound material*

Many times, the material used to reach the Jewish community is couched in the culture of the particular group bringing the message rather than in the culture of the people receiving that message.

3) *Inability to communicate beyond cultural boundaries with regard to those belonging to a more sophisticated culture*

Those who want to bring the gospel to the urban Jew should recognize that their Jewish socio-economic counterparts average 2.5 years more education than they do. The Jewish person, in all likelihood, has a broader world experience, is more sophisticated, and needs to be approached with that understanding.

4) *False notions that the chief means of communicating religious knowledge is through worship services or other scheduled meetings in the church*

The would-be missionary to the Jews must re-discover Jesus' imperative, "Go ye . . ." Most of the work of Jewish evangelism will not take place within the church building confines, but in the homes and offices of Jewish people and out on city streets.

5) *Unwillingness to exercise critical judgment regarding material, methods, and projects of evangelism used in the past*

All programs, methods and material must be reviewed, and measured against the criterion of, "Does it work?" If the methods, materials or projects do not meet that criterion, they should be revised or replaced with those that do. Because something was successful in the past is not enough to continue using it if it does not work now.

1. Cf. the Minutes: Consultation on World Evangelism. Study Group on Reaching the Jewish People (San Francisco), November 27, 1979.

2. Final Group Report from the San Francisco Study Group on Reaching Jewish People. Submitted by Jhan Moskowitz (n.d.).

3. Cf. LCJE Bulletin, no. 88 (2007): 10–11. Also accessible on www.LCJE.net

4. The final document from the Mini-Consultation in Pattaya 1980 is entitled Christian Witness to the Jewish People. The Thailand Report on Jewish People (Wheaton, Illinois: Lausanne Committee for World Evangelization, 1980). The report can be found on www.LCJE.net

Deadly Competition in Christian Ministries to the Jews and Its Shadow on the Future

By Moishe Rosen, founder of Jews for Jesus, San Francisco

Abraham Cahan (1860–1951) was possibly the most influential Jew of his time. Born in Lithuania, he had originally studied to be a rabbi like his father and grandfather, but was more inclined toward secular knowledge and became a schoolteacher instead. He emigrated to the U.S. in 1886. On staff with *The Daily Forward* newspaper, one of his regular columns was called a Bintele Brief (“The Bundle of Letters”), through which he became the Dear Abby of his day. In this column, he commented on all of Jewish life, talking to abandoned wives, disappointed husbands, giving advice on how to raise children in America, etc.

One letter he received was from a heartbroken Jewish mother whose son and daughter-in-law “fell prey to the missionaries.” Seems that they had converted and were worshiping in the church, and nothing would persuade them away from their new religion. The mother wanted to know what could best be done about these pernicious missionaries who baited young Jews with friendship and job training.

The competitiveness of the missionaries

In a personal, unpublished letter back to her, Abe Cahan gave what would be a strange answer. He told



Gary Hedrick phoning Moishe Rosen before presenting Moishe's paper at the Atlanta meeting.

her that any effort she made against the missionaries would only to call attention to their work. He observed, “In my personal study of the character of missionaries, I have found that as they have small degrees of success, they have a tendency to turn on each other and fight for converts the way that shopkeepers fight for customers. But even more, they compete with each other for the contributions of Christians, which they need to keep their work going.” He went on to say that these were people of low character and were self-destructive. “But if we fight them, they become noble, and defend one another, and actually gain

strength among our Jewish people who are fair-minded” (excerpt paraphrased from memory). Well did Abraham Cahan know human nature. The competitiveness of the missionaries themselves was far more destructive than anything the rabbis could say.

When it comes to competition

When it comes to competition, there is a lot that needs to be said. In the beginning of the LCJE (Lausanne Consultation on Jewish Evangelism), when things were a little more informal, I broached the subject with several heads of missions. I can recall it now, and perhaps there is someone else who can remember the event as well. We were sitting in a pub, enjoying one another's company. Each of us was enjoying a pint, which seems to be a prerogative that the LCJE has reserved to itself. We raised a glass. “L'Chaim!” said one. “Skol!” said another. “Slosh!” said Walter Barker. “Slosh?” we asked. “What does ‘slosh’ mean?” Dr. Barker answered, “I don't know. I just felt like saying it.” If you were there and remember that event, perhaps you can remember the conversation. I expressed concern over competition between Jewish missions. Walter Barker and Murdo Mc-

Competition

antagonism, battle, bout, clash, concours, competitive exclusion, contention, contest, controversy, corivalry, counteraction, dog eat dog, engagement, event, fight, go for the gold, match, one on one, one-upping, opposition, outperforming others, pairing off, race, rivalry, strife, striving, struggle, tilt, tournament, trial, tug-of-war, war, warfare

Antonyms

friendship, cooperation, partnership, amity, comradeship, camaraderie, contributing to one another, help, dividing the task, sharing the task, share, assess a portion, unity

Cleod listened to what I had to say, and then said, "Oh, that's an American thing. We don't have that over here." Well, as I got to know them better, I got to see something about the relationship between the Jewish ministries. I can say that unfortunately, this competition isn't a uniquely American thing.

Now, I'm not talking about ordinary competition, the kind of where you would rather that someone attend your church rather than the other one. The Baptists don't spend much effort or money explaining why the Lutheran Church is so good, and vice-versa. I've experienced a more deadly kind of competitiveness. When you're ministering and you want somebody to be involved in what you're doing, that's merely covetousness. But when you want the capabilities, human resources, and financial resources and you don't want the next ministry to have them, that's not covetousness, that's envy. Envy causes us to harm others.

It would be very difficult to do research on deadly competition and how much actual damage is done, simply because Christians are very reluctant to admit that they

involve themselves in activities motivated by envy. Lacking documentation, all we have to offer is anecdotes. Perhaps, however, you can recognize such things from your own life that hinder your ministry.

The first anecdote

In Pattaya, Thailand, where the LCJE was formed, there wasn't as much competition between ministries. It seemed evenly divided – maybe a few more mission heads than academics, but then there were also denominational leaders who took part. And one time, the Lutheran Church Missouri Synod sent delegates to LCJE; Conservative Baptists came as well. A couple of times, we had representatives of the Assemblies of God.

These denominational workers and the academics had the effect of moderating our attitudes toward one another. Nevertheless, the first anecdote I have took place when LCJE met at Newmarket in England. We were just getting started, and I'll admit, it was exhilarating for me to be there with people who were my colleagues, my equals.

But when I arrived, I had the British version of shilshul [really bad diarrhea that comes from travel] and took a station in the men's room behind a closed door. In came two or three people with what they had to say, and I found myself an involuntary eavesdropper. One popped up and said, "If you had an income of six million dollars, you could do a lot with that, too." Another one said, "Lord, could we!" Now, so far as I knew, there was only one ministry that had an income of six million dollars, and that was Jews for Jesus.

I'm glad that I don't know who the speakers were, but the attitude was all too familiar. It's a common misunderstanding of cause and effect. They saw us doing a good work because we had the funding, whereas the opposite was true. I would like to think we were able to get the funding because ours was observably a good work.

I hadn't yet delivered my paper, and although I've since forgotten the exact topic, I remember that we were talking about funding. As I read my paper, I pretended to read a section that wasn't there. I said in my most positive voice, hoping

all would hear and understand: "It's a lot easier to raise money than it is to be worthy of it." I found myself repeating that over and over again.

Frankly, when it comes to achievement, my opinion is that most of our ministries to the Jewish people get far more donations than we deserve. We are not a high-achieving group.

The next anecdote

God bless Moody Bible Institute. They've been willing to feature more than two or three ministries to the Jews at their annual missions conference. It's been an occasion to get together with other people. Under discussion was the demise of Yiddish – how Yiddish is no longer used. Someone brought up the Yiddish translation of the New Testament by Henry "Chaim" Einspruch, which was done before the Second World War. It had acclaim even from *The Forward*, the critical Yiddish newspaper where Abraham Cahan once worked.

In the discussion, somebody piped up and said that Einspruch's translation of the New Testament was not nearly as good as Krollenbaum's. Now I've never been known as a Yiddish expert, though I spoke a little in my youth. I did know enough, however, to recognize that though Krollenbaum's translation of the New Testament was a good one, it certainly was not better than the Einspruch interpretation. I was careful to find out

if the person who lauded Krollenbaum's at the expense of the Einspruch's translation spoke Hebrew. I spoke to him in Yiddish with a common greeting: "Vus macht a yid?" This is a very common greeting among Jewish men, and literally means, "What is a Jew making?" or "How does a Jew make?" The English equivalent is "How ya doing?" The Yiddish expert, who knew that Krollenbaum's was better, didn't recognize this common greeting. I said again, "Vus macht a yid?" and he answered, "I don't understand what you're saying." Here was someone who didn't know the most common Yiddish greeting, but was pontificating about which of the New Testaments was the better translation.

We have a lot to give each other

There have been some brief times in the history of the Messianic movement, or the Hebrew Christian movement, when we've had a lot to give to each other. It was agreed a long time ago that we would share evangelistic literature. Any materials designed to help Jews understand the gospel and come to faith in Christ were available to anybody who was involved in evangelistic ministry. This agreement is something that I can't find recorded anywhere, but I rather suspect that it came out of the Hebrew Christian Alliance in the early 1920s.

Because missions and

ministries worked together, Moody Bible Institute was able to have a Jewish department, which later became the Department of Jewish Studies. Dozens of people were prepared for ministry at MBI. In Europe, ministries to the Jews were decimated, not only by Hitler, but by the skyrocketing inflation which preceded his rise to power. Most of the missions in Poland and Hungary and throughout Eastern Europe were supported by British missions. During the War, and right after the War, American missions came in and hired their staff so that the ministry could continue. Unfortunately, that only lasted a brief time. When the British ministries tried to rebuild their work, some of the American missions, who had undertaken to support the personnel, were not sympathetic. In some instances, those missions were transferred to North America. If we can work together we can do much more than if we work separately.

One thing we need to face: we need each other. We need assurance from one another. We need to face it. None of us conducts a ministry that is all that exciting. A good missionary might lead as many as a half a dozen Jews to faith in a year. But there are dry times, when nothing we do seems to work. It's in those dry times that we can appreciate and encourage one another.

Perhaps the endorsements I got that meant the most to

me were from other mission organizations and Messianic congregations. Yes, we can speak well of one another, and when we do, it seems to carry a lot of weight.

With the start of LCJE, things we were able to do together

1. There was an exchange of advice that was useful to me.

2. We offered to train Messianics from other mission boards, who would then go back to their own mission boards and serve. We did this a great deal on our witnessing campaigns and trained four workers for CMJ (The Church's Ministry among Jewish people). We conducted "Probe Campaigns" together in Europe and in Israel to find out what might be possible for outdoor ministries. I felt we were multiplying ourselves, and the other mission organizations felt they had solid achievement.

3. LCJE brought me into contact with a quality of people I usually didn't encounter. Who among us didn't benefit from the energy of David Harley, the wisdom of Erv Kolb, the scholarship of Louis Goldberg, the philosophical outlook of Art Glasser? I could go down the whole list of people at these conferences. Here I found people I could learn from.

The need for cooperation between Jewish missions and Messianic ministries is increased and intensified

by what is happening in the rest of the church. In 1953, when I came to faith, if a person said that they were a Christian, they knew and you knew their commitments. Almost all of the people who called themselves Christians were pleased and delighted when I told them that I had become a Christian. They regarded the conversion of the Jews as a good thing.

Today, there is much confusion. Some of it began with Billy Graham announcing that he didn't target Jews. Though he never clarified what he meant, most of those who heard it, especially those who were Jewish, understood that he didn't believe that any attempt should be made to win Jews to Christ. But even today among Christians who are committed to evangelism, there is confusion. Evangelistic ministries to the Jewish people have been supported in large part by those whom I might refer to as lovers of Israel, lovers of the Jewish people.

Then we have people like Rabbi Yechiel Eckstein, who boasted that he raised 76 million dollars in 2007, which is probably twice as much as all North American missions to the Jews put together. He talks about the Christian witness to the Jewish people through him. Never mind the fact that since his money is distributed through the Jewish agency, there is no way that Jews could know how much is given by Christians, since there is no distribution done by the International

Fellowship of Christians and Jews. But not only that, we have the ministry of Dr. John Hagee. One can't doubt his love for the Jewish people, nor his credentials as a bona fide Pentecostal preacher. We could also mention the International Christian Embassy at Jerusalem.

Now, imagine the quandary of the lovers of Israel and of Jewish people who used to be donors to us and other evangelistic works. What can I say when these "Christian ministries" boast of Jewish politicians, rabbis, and other leading Jews who have commended their ministry to the Jewish people? No rabbi has ever endorsed Jews for Jesus.

So, what we see is that the support of lovers of Israel is less. Those who love Israel the most are being tapped by so-called ministries that are not going to tell Jewish people about Jesus.

In addition to this, the voice of opposition from rabbis is growing stronger. 35 years ago we didn't have Yad L'Achim, Jews for Judaism, or Outreach Judaism openly opposing us.

In the last quarter of a century, we've seen six to eight previously strong missions disappear, albeit through mergers. But the saddest part is that they go through a period of debilitating decline first before a lack of resources compels them to fail.

David Brickner told me that in a discussion group, there were some who really wanted to hear what I had to

say about deadly competition and its shadow on the future. But he also added that those who were interested in such an essay wanted to make sure I would not mention specific names of anyone involved in such contention. To me, this indicates just how deadly the rivalry has become.

In deference to their wishes, I will not mention any ministries. But you need to understand that the way to cleanse ourselves of this malady – the only way to do it – is for each of us to look within ourselves and to honestly identify what is competition. Evil exists within the church because of our unwillingness to identify it as evil and rise up against it. I recognize that there is a big problem calling something evil, or attributing evil to parties, when it is not true. But if I came into a restaurant and I knew that half of the dishes were washed by a steam-cleaning dishwasher, and the other half were cleaned by the dogs licking them off, I would certainly want to know which dishes I was getting. We cannot afford to allow evil to be in our midst. If we do, it affects everything.

In a sense, part of what is causing the decline in Jewish evangelism is our unwillingness to speak the truth where it makes us uncomfortable. If you doubt that, imagine yourself at a social event, meeting a Jewish person who asks you what you do for a living. And though you think you tactfully ex-

plain it, that Jewish person asks in a loud and irritated voice, "You mean to say that you want to convert us Jews to Christianity?"

How many of us feel the need to give an answer that misdirects them, like, "No, no, no. I don't believe I can convert anyone. I just teach religion. Of course, I hope that some will want to come to believe what I'm teaching, but . . ."

There is no merit whatsoever in perpetrating or promoting needless offense. Nevertheless, by being truthful, we always present the Cross in such a way as to cause people to be offended. After all, look at the gospel message: "All have sinned and come short of the glory of God." That sounds like a big, dark accusation. "The Lord has laid on him the iniquity of us all." That tells us that we're helpless – not exactly good news. "His is the only Name under heaven given among men whereby we must be saved." That sounds very narrow-minded to me.

The antidote to competition

The amount of support for Jewish evangelism is diminishing, and Jewish ministries are competing with each other for it. It is much easier to raise funds than it is to be worthy of them. But each of our ministries needs to present itself as being worthy of support.

I've carefully followed the presentations of ministries seeking support, and al-

though I might be wrong, what I see is that we are not treating our potential donors as though they are intelligent enough to understand the issues. Now, here are the issues that I think that they are well able to understand:

1. The Jews as a people feel that survival is dependent on us turning our backs on Christ and Christianity.
2. It is rare for us to encounter a seeker who really wants to know the truth, and has the courage to do the truth and follow the Lord.
3. We have to do an awful lot of looking to find those who really want to know. Now I, for one, happen to believe those things to be true, and hint that it takes a great deal of effort to find a few who would allow us to be their teachers. I am always suspicious when I hear of someone saying how Rabbi So-and-So was so very interested in a Christian witness. I'm not saying it is impossible; I am saying it is highly improbable. I am sure that some rabbis consider suicide in other forms. All of us have heard of wondrous responses to the message of the Messiah, and some of us have followed through, inquired, and found that once in a while, although not always, it was really true. We hear of miracles that were or will come to be. Whereas miracle stories might thrill the immature and uninformed, most of us who labor in the field have not

seen many of them.

An antidote to competition is that we must be willing to divest ourselves of anything that might be considered sanctimonious boasting.

I was on a deputation tour and had a free night. I was invited to come and hear a brother who was involved in Jewish evangelism. Since it was someone I had never heard of before, and I had the time, I went. There were about a dozen people. A man stood up and started to speak. He talked a long time, and afterward someone there asked what were his principal means of outreach. The speaker gave a big, broad smile, and said, "I really discovered the secret of witnessing to Jews." He dramatically paused, and then went on to say, "Already, there are enough people to do the work. What I found is that I could go to the churches and motivate the people, and tell them a few things about how they could witness to Jews." The brother who asked the question had a follow-up question: "So, most of your ministry to the Jews is talking to people in the church, is it?" The man with the big, broad smile said, "Yes." He said, "Well, my understanding is that's called deputation, and that's how people raise the funds, right?" I was embarrassed at the confrontation, but in myself I had concluded the same thing.

I have heard opinions on what method of Jewish evangelism is most effective. A person with a regular radio

or TV program says Jewish people can tune in without making themselves vulnerable. Another who writes tracts talks about how effective they are because they give the reader time to think. More than one Messianic rabbi has told that starting Messianic congregations is the best way. Well, I say the best way is whatever method I am using at the time you ask. One person extolled the method of sneaking into the synagogue and putting tracts in the prayer books. I sure hope he didn't use our tracts.

I hear us talking like children, saying, "This is best," or, "That is best." But if this or that doesn't have us face-to-face telling Jews about Jesus, it is not right.

Some of the things that we could do to help us appreciate other ministries involved in Jewish Evangelism

1. It's unrealistic to choose favorites amongst the organizations. The quality of the missionary work done generally depends on the quality and commitment of the individual engaged in Jewish evangelism, more than the organization itself. At some of our branches, there are one or two people that can visit two or three times the reasonable visitation goals. Each of them might have several people who make decisions for Christ whom they disciple each year. If a supervisor was allowed just one question regarding the effectiveness of vocational

staff and volunteers, that one question should be: Do they win people to the Lord? And you would be surprised. Some of the bright, shining people who have engaging personalities and are otherwise attractive may win significantly fewer than those who plod along. I've always been happy to see people who want to be engaged in Jewish evangelism. Every organization has a part to play in the larger goal of reaching Jews for Jesus. No one part is better or more important than another.

2. When we know good about other ministries, we should speak that good. That good is not a threat to our ministry, it is being used to advance the kingdom of God.

3. We should treat those involved in Jewish evangelism as people from whom we can learn something. They have much to share.

4. We need to value gestures of support. We might meet someone who sends a ten dollar donation. Ten dollars is not a lot of money, but it carries the message, "I'm for you."

5. A heartfelt acknowledgement goes a long way. Sometimes, I've read a missionary report in another mission's magazine, and have written to the person who made the report and told them what I liked about it.

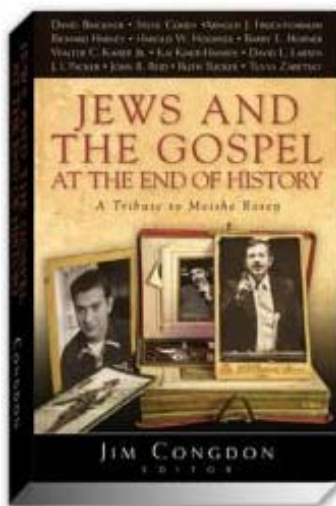
Moishe Rosen

Book Review: A Tribute to Moishe Rosen

By Theresa Newell, CMJ USA

There are many ways in which Moishe Rosen, the giant of Jewish evangelism of the 20th century, might be honored. Producing a book of essays on the topic Moishe devoted his life to, written by people who knew, admired, and loved him, is one excellent way to do just that. After all, Moishe was the first to admonish many of us that if we wanted our best ideas heard and debated we should "write it down and get it published." This gives the ideas permanence and a future, he said. Moishe was, among many other things, a master communicator. He wanted to reach people, God's Jewish people, with the Good News of Yeshua. That was his life's call from God, and one that he was faithful to from his earliest days as a believer in Jesus – as Susan Perlman, Moishe's long-time friend and co-worker, documents in the Preface of this book.

The mark of this volume is that the fourteen well-known essayists who contributed their thoughts speak from their own areas of expertise, for example: J. I. Packer on Romans; Kai Kjær-Hansen on LJS's first missionary to the Levant; Richard Harvey on the state of Messianic Jewish thought; and Arnold Fruchtenbaum on the basis of Yeshua's



Jews and the Gospel at the End of History: A Tribute to Moishe Rosen.

Jim Congdon, editor. Grand Rapids: Kregel Publications, 2009

Second Coming. These experienced theologians and Messianic leaders bring weight to this scholarly but readable tribute to Moishe.

Editor Jim Congdon, chairman of Jews for Jesus USA, divided this volume topically into three E's: Evangelism, Ethics, and Eschatology – each area central both to the world of Jewish mission and to Moishe's heart. The present reality of proclaiming the gospel to the Jews by people leading transparent and holy lives must inevitably

be steeped in the hope for God's future for Israel and the coming reign of Jesus. This trinity of "E's" gives an orderly progression and cohesion to writings on topics as varied as Paul and the prophets, moral and pastoral theology, the history of Jewish mission, mixed marriage and the gospel, and "the day of the Lord." The whole, in this case, is greater than its parts and, by book's end, there is a sense that one has had a very good and balanced fourteen course meal – one that I am sure Moishe would approve of!

What else would our esteemed brother Moishe approve of? That his innovative, creative, cutting edge, courageous witness of getting the gospel to his Jewish people would be only the beginning. And that the day will come soon when multitudes of Jewish believers in Jesus will cry out: "Blessed is he who comes in the Name of the Lord" so that he can once again stand on the Mount of Olives in full glory and splendor for all to see. As David Brickner, Moishe's successor as Director of Jews for Jesus, writes at the end of this book: "Maranatha! Come Lord Jesus!"

*Theresa Newell
Tnewell777@comcast.net*



See Susan Perlman's full media report at www.lcje.net



Excerpts from paper delivered at Atlanta

Do Jews have a Jesus Problem?

By Susan Perlman, Jews for Jesus, San Francisco

Amy Jill Levine is a New Testament scholar and teaches at Vanderbilt University's Divinity School. In an interview in the Jewish Chronicle of Kansas City (she was a visiting scholar at Village Presbyterian Church last April), she shared her views on our movement. Said Levine, "Jews who accept Jesus as the Messiah still see themselves as Jews and do not want to give up that part of their identity. I do not want to force them out."

In New York's Forward, Jay Michaelson wrote, "Do Jews Have a Jesus Problem?" He begins by telling how when he was a child, "Christianity was like the big stupid bully; at once idiotic and overwhelmingly powerful. Could they see how ridiculous their religion was? A virgin birth? Santa Claus? An Easter Bunny? A messiah who got killed, but actually died for our sins? And yet these were the people running our country, telling us which days we get off from and which we don't, and playing their insidious music ever winter." He goes on to comment on Peter Schafer's "Jesus in the Talmud" and how the rabbis of the Talmud were concerned enough about the growth of the Jewish-Christian sect to condemn the New Testament and in unsparing terms. He then gives some examples including that the conviction and execution of Jesus was entirely just and was carried out in strict accordance with rabbinic law.



Susan Perlman

Why are Jews Liberals?

The cover story for the September issue of Commentary Magazine had this arresting title: "Why Are Jews Liberals? —A Symposium". Norman Podhoretz, who edited Commentary for 35 years wrote a book trying to answer that questions and the magazine asked six Jewish thinkers to reflect on it themes. They are Dave Wolpe, Jonathan D. Sarna, Michael Medved, William Kristol, Jeff Jacoby and David Galertner. These 13 pages are pdfed for you to read. All of the contributors are worth reading. Because of time constraints, I'd like to point out some of Michael Medved's observations.

Says Medved, "For most American Jews, the core of their Jewish identity isn't solidarity with Israel; it's rejection of Christianity." This, he offers as an explanation for the "otherwise puzzling political preferences of the Jewish community." He goes on to say that "This political pattern reflects the fact that opposition to

Christianity—not love for Judaism, Jews or Israel— remains the sole unifying element in an increasingly fractious and secularized community."

Listen to this: "Anyone who doubts that rejection of Jesus has replaced acceptance of Torah as the eekur sach—the essential element of American Jewish identity should pause to consider an uncomfortable question. What is the one political or religious position that makes a Jew utterly unwelcome in the organized community? We accept atheist Jews, Buddhist Jews, pro-Palestinian Jews, Communist Jews, homosexual Jews, and even sanction Hindu-Jewish meditation societies. "Jews for Jesus" however, or "Messianic Jews" face resistance and exclusion everywhere. In Left-leaning congregations, many rabbis welcome stridently anti-Israel speakers and even Palestinian apologists for Islamo-Nazi terror. But if they invited a "Messianic Jewish" missionary, they'd face indignant denunciation from their boards and, very probably, condemnation by their national denominational leadership. It is far more acceptable in the Jewish community today to denounce Israel (or the United States) to deny the existence of God, or to deride the validity of Torah than it is to affirm Jesus as Lord and Savior."

Susan Perlman
susan.perlman@jewsforjesus.org

Excerpts from paper delivered at Atlanta

George Gruen: A Father of the Modern Messianic Jewish Movement

By Abraham Sandler, Awake O Israel Jewish Ministries, Philadelphia PA

George Gruen is a little known father of the modern Messianic Jewish movement, who sowed some of the seeds that led to the growth of this movement.

George was born in North Jersey on February 5, 1928.

As a young boy, George did not believe in God. One night, God moved upon his heart to consider what would happen to him when he died. This brought fear to this young Jewish boy and caused him to seek God. As a result, George put his trust in Messiah Jesus in a Christian and Missionary Alliance Church in North Caldwell, N.J. However his story does not begin there.

George's paternal grandfather, Paul Gruen, was a very Orthodox Jew in Europe in the early 1900s. He studied under the leading rabbi of Poland. One day a young Jewish believer in Messiah Jesus approached Paul and desired to tell him about Yeshua. Paul knew Hebrew well and was certain that he could convince this younger man not to believe in Jesus and to return to Judaism. However, when he and his wife saw the Messianic prophecies in the Jewish Bible that they had never seen before – such as Micah 5:2, Isaiah 7:14, Isaiah 53, and others – they put their trust in Jesus as their Messiah and



Abraham Sandler

Redeemer. His wife Emily was first to become a believer and then Paul followed.

When Paul Gruen came to faith in the Lord he became an immediate ardent witness for Messiah and won many Jewish people to the Lord. God eventually led the family to the U.S., where Paul Gruen became a witness to the Jews in Brooklyn, NY. George's father, Samuel, was also brought to the States at that time. His mother, Mary, emigrated from Germany some time later. George's Uncle Herman stayed in Germany and was murdered in the Holocaust at the Buchenwald Camp in WWII. Herman was a Jewish Bible believer and trusted in Jesus, so George knows he will see him again in Heaven.

Among the Jewish people who have come to faith through Gruen's ministry are Manny Brotman, Joe and Debbie Finkelstein, Michael Wolf, and Larry Feldman. See Abraham Sandler's full story at www.lcje.net.

I have known Gruen for 54 years

It has been a privilege of the Gruens to see God work in drawing many Jewish people to himself, from teenagers to those in their mid-90s. The Gruens have great joy in seeing their Jewish people put their trust in Messiah Jesus.

George Gruen has been sharing the gospel with his Jewish people for the past 60 years, and continues in full-time ministry to this day at the age of 82. Has no plans to retire as long as the Lord provides his needs and gives him the health and strength to continue.

Joy, faith, godliness, persistence, and passion to reach Jewish people for Messiah have marked this man's life and ministry. He is able to start up a conversation with almost anybody, and he presents the gospel to Jew and

Gentile alike. This 82-year-old witness for Yeshua just keeps going, and recently he led two Jewish men to the Lord; one was 94 years old and the other was 95.

I have known George Gruen for 54 years. He led me to faith in our Messiah Jesus. I have watched his life; I have learned from his faith in God and the Bible, from his teaching, and from his example. I have been blessed to have him as my spiritual father and a true friend in the Lord. It is largely because of him that I am in Jewish ministry today. When my parents threatened to hold a funeral for me at the age of 16 because I believed



George Gruen

that Yeshua was our Jewish Messiah, George and his wife Doris were there to pray for me, and to encourage and

guide me as I went through five years of alienation from my immediate and extended family.

I am so glad to be able to say that because of the seed sown in me by George Gruen, my entire family – my father, mother, and two older brothers Herman and Jack – have all come to faith in our Messiah Jesus.

Truly, as I look at the life and ministry of George Gruen, I see him as a father of the modern Messianic Jewish movement.

*Abraham Sandler
awakeisraeljm@aol.com*

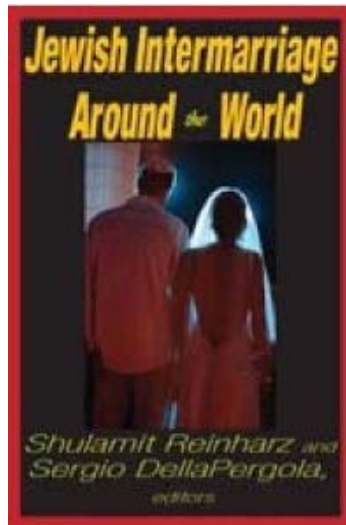
Book Review: Jewish Inter-marriage Around the World

By Tuvya Zaretsky, President of LCJE

General Description

Sergio DellaPergola is an outstanding international Jewish demographer working out of the Avraham Harman Institute of Contemporary Jewry at the Hebrew University in Jerusalem. His scholarship has increased contemporary knowledge of demographic trends and movements in world Jewry. This volume is another quality contribution.

I noted a need for international data on Jewish Inter-marriage in my research on Jewish-Gentile couples in America.¹ *Jewish Inter-marriage Around the World* addresses that need with a series of articles that enlarge our knowledge about the inter-marriage trend in Diaspora Jewry. I can commend this



Jewish Inter-marriage Around the World.

Reinharz, Shulamit and Della-Pergola, Sergio, editors. New Brunswick:

Transaction Publishers, 2009.

book to anyone involved in Jewish mission or missiological studies, serving as a pastor or Messianic congregational leader, or who is engaged in Diaspora studies or Jewish inter-marriage ministry.

The Authors

Professor DellaPergola immigrated to Israel in 1966. He is a scholar of Quantitative Research Methods, Demography, and Sociology in the Jewish context. (His email is sergioa@huji.ac.il).

His collaborating editor, Shulamit Reinharz, earned her Ph.D. at Brandeis University in 1977, where she currently serves as Jacob Potofsky Professor of Sociology. Her research focus is qualitative and feminist research meth-

ods, with a focus on Jewish women's issues and Holocaust memoir. (Her email address is reinhartz@brandeis.edu).

The book is available in a hardbound edition at a cost of \$44.95 from Transaction Books; 300 McGaw Drive – Raritan Center; Edison, New Jersey 08837; 732-445-1245.

Introductions

The book begins with a simple table of contents and ends with a useful subject index. End notes are used throughout, and some chapters include either references or a bibliography.

Two introductory chapters, one by each of the editors, sketch out an overview of the material in the book. Professor Reinharz gives the focus: "Which Jewish man or Jewish woman is marrying a non-Jewish person, where, why, and with what effects?"² She is candid about a weakness in the project. Though this is a collaborative effort, there is a great deal of independence. So we find inconsistencies in use of terms and methodological approaches.

The terms "mixed marriage, interfaith marriage, out-marriage, exogamy, and intermarriage" are all used to refer to the same phenomenon.³ That drawback is not enough to undermine the usefulness of the material.

There is also inconsistency in the quality and types of data provided. It would have been helpful to see comparable rates of intermarriage and gender differences among Jewish intermarried partners across all the countries surveyed. Taxonomy of reported challenges in raising children in each region would also have been interesting. More attention might have been given to the relationships between Jewish community structures and intermarried couples or families.

Professor DellaPergola provides an insightful "global perspective" on "Jewish out-marriage." He identifies three relevant concerns: ⁴

1. "Definitions, measurement techniques, and the ascertainment of facts."
2. "The role of out-marriage in relation to paradigms of Jewish assimilation and erosion . . . versus Jewish resilience and revival."
3. Application of facts to "the policy choices that the organized Jewish community should consider in dealing with the issue of out-marriage." As a researcher, DellaPergola is sensitive to two research inconsistencies: the casual and indiscriminate use of terminology for describing Jews involved in out-marriage; and the different methodologi-

cal approaches regarding the phenomena, from its impact on individuals or measuring them as couples. It is this methodological inconsistency in research assumptions that caused intense debate and the reporting of three different intermarriage rates from the same data in the 2000 National Jewish Population Survey.⁵

DellaPergola offers four implications of global Jewish intermarriage: conversion, identity transmission, corporate consequences, and Jewish community responses and policies. Researchers in Diaspora missiology can appreciate this list. It might provide a starting point for strategic approaches in ministry to Jewish-Gentile couples and their families.

International Surveys

The remaining ten chapters survey Jewish intermarriage in four areas: Europe, the Former Soviet Union, English-Speaking countries, and South America. The papers are inconsistent in quality and some are simply case studies. The countries surveyed include France, the United Kingdom, Sweden, Finland, and Norway; Russia, Ukraine, and Belorussia; Canada, South Africa, and Australia; and Venezuela, Argentina, and Curaçao.

Mishkan

is 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 and CJF Ministries.

Annual subscriptions available at www.mishkanstore.org.

Final Thoughts

Anyone seeking a global perspective regarding inter-married Jewish communities will find this book worthwhile. It is also useful for Jewish studies, because cross dating, inter-ethnic cohabitation, and

Jewish-Gentile marriage will continue to have implications for Jewish identity transmission, marital stability, family identity formation, and the search for spiritual harmony.

Professors Reinharz and DellaPergola are to be ap-

preciated for their efforts to enlarge our knowledge on this subject. LCJE network members are encouraged to purchase a copy of this book for ministry libraries and further missiological study.

*Tuvya Zaretsky
twovya@aol.com*

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1. Wan, Enoch and Tuvya Zaretsky, *Jewish-Gentile Couples: Trends, Challenges and Hopes* (Pasadena: William Carey Library, 2004), 104.
 2. Page 2.
 3. Page 2.
 4. Page 13.
 5. Reported intermarriage rates of U.S. Jews between 1995 and 2000, from the same data, were 58%, 54%, and 47%. Page 23.
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LCJE Meetings

New dates for LCJE Conference in Krakow, Poland

The European LCJE conference in Krakow, scheduled for April 19–22/23, had to be cancelled, like so many other events in Europe, when the volcanic ash from Iceland caused airports all over the continent to shut down.

The decision was taken by European LCJE Coordinator Jean-Paul Rempp after consultation with International Coordinator Kai Kjær-Hansen and Secretary Bodil F. Skjøtt, and communicated to the participants two days before the planned opening of the conference.

New dates have now been fixed, namely November 15–18/19, 2010, also in Krakow and at the same hotels. The program will be roughly the same, although with a few alterations.

Registration is also open for new participants.

Confirmation of registration, and specific questions, should be sent to Jean-Paul Rempp at jpnremppbn@wanadoo.fr

LCJE South Africa

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

LCJE Europe

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

LCJE Australasia

8-11 February 2011, in Toolangi VIC, Australia
Contact Bob Mendelsohn
BobMendo@aol.com

LCJE North America

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

LCJE International

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

Visit the website at www.LCJE.net

Networking Jewish Evangelism



Lausanne Consultation
on Jewish Evangelism

President Tuvya Zaretsky twovya@aol.com

International Coordinator Kai Kjær-Hansen lcje.int@gmail.com

International Committee Members

Ann Hilsden ahilsden@kkcj.org

Mitch Glaser MitchGlaser@aol.com

Area Coordinators

AustralAsia Bob Mendelsohn BobMendo@aol.com

Europe Jean-Paul Rempp jpnremppbn@wanadoo.fr

Israel David Zadok David@ha-gefen.org.il

Japan Teiichiro Kuroda lcjeyapan@hotmail.com

Latin America David Sedaca david@chosenpeople.com

North America Jim Sibley jimsibley@pascheinstitute.org

South Africa Cecilia Burger simcha@mweb.co.za

International Coordinator & International Mailing Address

Kai Kjær-Hansen, Box 11, DK 8520 Lystrup, Denmark

lcje.int@gmail.com

Website www.LCJE.net

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