

Sneak Preview on Moishe Rosen

Excerpted from the yet-to-be-published biography of Moishe Rosen



"Hey Rosen, where you going?"

"It's my lunch hour," Moishe explained, still on his way out (of Gart's sporting goods store where he worked).

"No it's not," was the retort. "We're too busy; we need you to cover." He punctuated his demand with some rather colourful language. Moishe liked and respected three of the four Gart brothers; unfortunately, this happened to be the fourth.

Moishe swallowed hard, forcing himself to remain calm. "But my wife made a special trip. She wouldn't be here if you'd told me earlier you wanted me to work through lunch today."

The man shrugged. "Well, that's too blank bad."

None of the other brothers used language like that in the store, much less in front of a lady...Moishe barely concealed his anger as he announced once again that he was going to lunch.

"If you do," the other growled, "don't bother coming back—you're fired."

Moishe put a protective arm around his young wife and left without another word.

They walked to their favourite lunch stop: Joe "Awful" Coffee's—where the coffee wasn't awful...

"You don't have to worry, you know," he told (Ceil) reassuringly, as they slid into their favourite booth. "I'll start looking for another job right away."

"I'm not worried." She tried to match his optimistic tone...

In fact, Moishe already had an idea of the kind of work he wanted to do... He had heard a radio interview in which (a man) ...insisted that until a person had worked with his hands, he was not worthy to be considered a philosopher.

After lunch, (Moishe) went home and...began pouring over the classified section of the newspaper. He purposely avoided sales opportunities in favour of manual labour. Before long,...Moishe got (a carpenter's assistant) position... Six weeks into the job his boss shook his head sadly and said, "Rosen I never seen anybody work so hard and fail so badly. I hate to do this, but I won't be able to use you after this week."

Next he tried driving a truck. That job ended on the very first day – when the boss asked to see his social security card and driver's license... It had never occurred to Moishe to get a license because he had no car.

...One after another, Moishe attempted a series of jobs for which he was ill suited...(He finally) decided that respect for manual labour was all very well, but doing work he was actually good at was even better. When a friend mentioned that the Fairmount Cemetery had an opening for a sales manager, Moishe called and made an appointment for an interview...

Moishe answered the questions put to him confidently, and felt relieved as the interviewer nodded his satisfaction. "You can run the operation however you see fit,

as long as sales remain up" the interviewer explained. "You seem very well qualified; the job is yours if you want it." Moishe wanted it.

Moishe's membership at Trinity Baptist Church had brought him into contact with several luminaries from Denver Seminary (then called Conservative Baptist Seminary in Denver), including Dr. Vernon Grounds, who, at that time was the dean. Dr. Grounds later became the president of the seminary. Dr. Grounds had shown himself a friend to Moishe, and through him, Moishe learned that many seminary students needed part-time work. He was welcome to come visit the seminary if he wished. Moishe felt that ministers-in-training would be sensitive in caring for bereaved customers. He visited the seminary and recruited his entire sales team from the student body.

It was the kind of move he would later refer to as "convergence" because it brought together multiple purposes. It provided compassionate care for his customers and it helped the theological students cover their school and personal expenses.

Selling burial plots wasn't nearly as much fun as selling cameras, but Moishe did well at it – and the sales job at Fairmount Cemetery turned out to be an important, if brief chapter in his life. One of the men he hired from the seminary helped him to take the next step in his call to ministry...a step that would help prepare him to change the face of Jewish missions.

TEST YOUR

Yiddishkeit

This year, Hanukkah, the Festival of Dedication, begins at sundown on December 1. The holiday lasts for eight full days and commemorates the miraculous victory God gave the people over Israel when they were oppressed by the Syrian tyrant, Antiochus. To learn more about Hanukkah, check out our website: <http://www.jewsforjesus.org/judaica/hanukkah>

For a fun way to learn (or review) a few holiday facts, answer the following either/or questions

The Maccabees were

- a. Ancient middle east insects that fed exclusively on macadamia nuts OR
- b. The group of ancient Hebrew freedom fighters who God used to break the power of the Syrian King Antiochus, who had demanded to be worshiped and had sacrificed a pig on the holy altar.



The legend of the oil at Hanukkah refers to:

- a. The Maccabees strategy of pouring out large pools of oil, causing the enemy to slip and slide and thus giving the Maccabees the advantage in battle OR

- b. The story of how the consecrated oil – only enough to burn for one day – miraculously burned for eight. This enabled the Jewish priests to rededicate the Temple as soon as it was cleansed, rather than having to wait the eight days it would have taken to go and get more oil.



Blintzes* refers to:

- a. One of Hanukkah Harry's reindeer, a second cousin to that more famous hooper, "Blitzen" OR
- b. Delicious Jewish crepes, filled with cheese, potato or meat, and fried in oil (great at Hanukkah time!)



Hanukkah** refers to:

- a. What a New York locksmith with a mouthful of blintzes sounds like when he confirms that what you need is "a new key, yeah" OR
- b. The nine-branched*** candelabra used to celebrate Hanukkah, which is not to be confused with the seven-branched candelabra reminiscent of the one that once stood in the Temple.

* (pronounced blintz-is)

** (pronounced hah new key yuh)

***eight branches to hold a light for each day the oil burned according to the legend, and one branch to hold the shammas, or servant light, that is used to light the other branches.

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JEWES FOR JESUS

Christmas Warfare

by David Brickner, Executive Director

It never ceases to amaze me how much fighting takes place over the celebration of Christmas. Legal battles about public displays of crèches or Christmas trees are fodder for the news media. One of the most bizarre examples was when Jewish comedian Jackie Mason made news by standing up to stores that banned employees from wishing shoppers a "Merry Christmas." The headlines read, "Jackie Mason Saves Christmas."



Have you ever felt like you were in the middle of a skirmish just trying to find a parking place or navigating your way through the local shopping mall during the weeks between Thanksgiving and Christmas? It's like a battle zone out there.

Let's not forget the travel wars. I have vowed not to get on an airplane, if at all possible, between December 10 and January 1. But sometimes it is unavoidable and so I join my fellow trekkers enduring the long struggle to

negotiate the overcrowded airports, airplanes, bus terminals and freeways.

Then there is the growing number of Christians against Christmas. These are the folks who assiduously renounce all things associated with Christmas due to their conviction that it is a pagan holiday. I will receive letters from some of these good people just for writing this article.

But the truth is, all these conflicts are insignificant compared to the real

"Christmas warfare" dating all the way back to first-century Bethlehem of Judea. That battle deserves more attention than any of the annoying inconveniences or seasonal disagreements over traditions and their meanings. Even images of idyllic manger scenes and the beauty of carols and candlelight services can soften or sometimes even shroud our understanding of that battle. The real war – the life and death struggle for the future of the world, of all humanity – should never be forgotten!

Continued on page 2: Christmas Warfare

DAVID BRICKNER MAY 20, 2010

We can't know the exact point in time, but December 25th is the day that a majority of Christians choose to commemorate "D-Day" in this cosmic conflict of the ages. Selecting a date can help us focus on God's holy invasion: The Creator of this world and everything in it came physically to reclaim His own, to defeat the forces of darkness and rescue every prisoner of war willing to be set free.

The Scriptures tell how the Incarnation – the birth of Jesus Christ – was central to the defeat of Satan and the rescue of sinners. Seeing Christmas in that light may help us push past all the other distractions and skirmishes of the season to find its deeper meaning.

I have never served in the military, but I've heard the language of warfare just by paying attention to news reports. No successful warfare is ever waged without having "boots on the ground." It is just not possible to win and hold enemy territory without physically entering into the field of conflict. It is dangerous, costly, and always necessary. That danger, that cost, is exactly what lays behind the manger so often idealised by our artists and in our culture.

God did not seek to win the battle against sin through a detached, long-distance air war. He came into the thick of the conflict in the person of Y'shua. The Scriptures tell us that

"when He came into the world, He said:...a body You have prepared for Me...Behold, I have come...to do Your will, O God". (Hebrews 10:5,7)

Jesus was not drafted into the battle. He was an all-volunteer army of one. His incarnation as a baby in Bethlehem was an act of complete and willing obedience to the Father and a demonstration of His complete love for us, His lost creation. He endured the long separation from His home in glory and from a loving heavenly Father in order to engage and defeat the enemy, the ruler of this world. Jesus paid the ultimate price in order to win that war, to win our freedom. And those of us who have been rescued by His bravery have been commissioned to continue serving as His boots on the ground. Are we willing? Are we ready?

Any successful battle plan includes clear and unambiguous objectives. What could be more dangerous or discouraging than to find ourselves in the thick of the battle, wondering why we are fighting and what got us into the war to begin with? If we are following Jesus, then our objective is the same as His:

"This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners..." (1 Timothy 1: 15)

God's battle plan was never any mystery, nor were there any hidden costs involved. Y'shua was born to die, to give His life as a ransom for many. Christmas was always about the cross. When we think of the baby in the manger do we envision the man on the cross? God did. His purpose and saving grace was clear and established *"before time began"*. (2 Timothy 1: 9) It was spelled out in many ways throughout the book of Isaiah, which was written hundreds of years before Jesus walked the earth.

How well do we carry on the clear communication of the Word made flesh? Are we ambiguous about our objectives on this planet? There is no doubt that Jesus lived life to the fullest. The Bible tells us that He grew *"in wisdom and stature, and in favour with God and men."* He laughed, He dined, He celebrated weddings and holidays, but He never lost sight of His ultimate objective to save sinners. Neither should we.

One of the greatest problems in any campaign is a breakdown in communications. Plans fail, people die from *"friendly fire"* and entire battles are lost due to the confusion referred to as *"the fog of war."* That is why God planned and executed His invasion using only the best and most reliable communication:

"And the Word became flesh and dwelt among us". (John 1:14)

No war is won without clear communication and Jesus is exactly that – God's clearest communication of truth, love and salvation to a lost and dying world. Jesus never minced words and He never obscured the truth in order to gain a greater following. His

mission was paramount to any other consideration.

Yet the profound simplicity of His mission is often overlooked today. Some who misunderstand what it is to be *"incarnational,"* have insisted that since *"actions speak louder than words,"* any verbal witness for Christ must be preceded by demonstrations of the speaker's justice and mercy. I have heard people say that unbelievers are not interested in what we have to say until they see what we will do. I don't know whether they are speaking from their own experience, but I have to tell you, I have found many people to be interested in what we have to say, even strangers on the street corner who stop to take a tract, listen to our music or notice the writing on our T-shirts.

Please do not let anyone discourage you from giving a verbal witness on the grounds that you must first prove yourself worthy by your actions. In reality, good works and good words spring from the same place and the two go together. One is not more important than the other, nor does God tell us that they need to follow a certain order to be effective. It is His Spirit that wins hearts and it is only through His power that anything we say or do will make a difference.

God's incarnational battle plan involved the Word becoming flesh and if we are to continue to follow His strategy ourselves, we must be prepared to use our actions and our words to proclaim Him, to communicate truth with the same precision as He did. The celebration of His incarnation provides us with many occasions to take actions and to speak words of clarity concerning His mission on earth. The season offers so many opportunities for us to shine the light of His truth that pierces through the fog of war – but only if we are willing to act and speak.

We don't often associate Christmas with warfare, but it just may be that seeing things from that perspective this year will help us to be fully engaged in God's purposes for us in this season. May we not miss a single opportunity He has for us to celebrate and make known the joy and meaning of His coming. ✨

The third Lausanne Congress on World Evangelization was held during the last two weeks of October in Cape Town, South Africa. The Lausanne movement began through the vision of Billy Graham, who convened the first meeting in Lausanne, Switzerland in July 1974. This important movement has served in facilitating partnerships in the Body of Messiah as we respond to the call to take the gospel to the world. Approximately 189 nations were represented at this gathering! The message of this conference simply stated was *"The whole church taking the whole Gospel, to the whole world."*

Taking the lead from the scripture, *"God in Christ, reconciling the world to Himself"* (2 Corinthians 5:19), we were reminded that we are Messiah's ambassadors, whom ourselves – once God's enemies – are now brought near by the blood of Jesus, and made His friends and family. Now, as His family, we are His ambassadors – making the appeal of reconciliation to a dying and broken world in turn.

Each day would begin with a study taken from Ephesians as we worked our way through the great themes elaborated upon in this book. We were inspired by the words of the apostle Paul to live a life worthy of the calling we have received. We were reminded of the great blessings we have been given in Jesus' death, burial and resurrection and ascension into the heavenly realm. We were inspired to maturity and unity in the Lord Jesus. We were reminded of our real battle not being against each other as human beings but in the unseen realm where our enemy, Satan works his wicked schemes.

After the time in the Word of God together, we then had different speakers share with us testimony and witness about what God is doing in their region of the world. The afternoon was taken up with further talks in smaller groups and then late afternoon with small dialogue discussions. The vastness of what God is doing on the earth today both encouraged and challenged the participants. The night time session focused on specific broad global areas of the world and was a time for praise, worship and celebration of the Lord of the Harvest who had given His life for us.

The Friday before the Lausanne Conference was held, I was privileged to attend the LCJE (Lausanne Consultation on Jewish Evangelism) South Africa meeting which is a network of ministries and peoples who are witnessing to our Jewish people locally and abroad. Ministries such as *Chosen People, Messiah's People, Jews for Jesus* and others were represented.

Two moments stood out for me: one was when an Israeli believer, Dan Sered (director of *Jews for Jesus* in Israel) and a Palestinian believer, Shadia Qubti



4000 delegates from around the globe at the LCWE



Dan Sered & Shadian Qubti – a picture of Israeli and Palestinian reconciliation through Jesus



The Worship Team

from *Musalaha* ministry were on the platform together and spoke a message of reconciliation that is in Messiah Jesus. This sent a powerful message of the truth of the gospel and the power of the cross to reconcile bitter enemies –

a reflection of the message of Ephesians – the breaking down of the wall of hostility and making peace with those were far away and those who were near in Messiah and placing them together in one new body.

Cape Town 2010

A report on the Third Lausanne Congress on World Evangelization by Michael Sischy, Director of Jews for Jesus South Africa



My table group



Tuvya Zaretsky (Jews for Jesus USA) sums up the LCJE meeting



Amazing prayer meeting

(You can watch this session on YouTube: <http://youtube.com/watch?v=q114t22-oPw&feature=youtu.be> qdata player)

The second moment was when I was able to join an Israeli and Palestinian

prayer session in the night, which was scheduled in separate venues. I noticed that the venues were located next to each other and wondered while on the way whether we perhaps could join with each other. To my surprise this is



David Brickner addresses the LCJE

also what the leaders had decided. So we prayed, both Jew and Palestinian together, for God's peace and forgiveness in Jesus for each other and for those in the land. I really believe Jesus was crying with us and smiling upon the picture of reconciliation that was mirrored that night in Him.

We left the congress encouraged and challenged to continue the work of the Gospel in the Lord's harvest to Jew and to Gentile, having forged new relationships for the sake of the Kingdom of Heaven.

We know that the hope for the Middle East lies in the Prince of Peace. As we celebrate his birth this season, remember to shine his light brightly. Thank you for your support as we share the Good News of our Messiah Y'shua with Jews and Gentiles alike in South Africa and throughout the world. ✨