

LCJE Bulletin

Issue 114, November 2013



Networking Jewish Evangelism

LCJE

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lcje.int@gmail.com

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From the Coordinator

Jews for Jesus began the celebration of its 40th anniversary in September 2013. As we close out this year, it is only fitting that we remember Jews for Jesus' founder Moishe Rosen's extraordinary commitment and energy in helping make LCJE possible in its early formation, as well as his dedication to its success for the rest of his life. Having said that, two key events related to Jews for Jesus and Jewish evangelism in Israel have recently occurred. The first was the opening of the "Rosen Center for Training and Evangelism" in the Florentin District of Tel Aviv. The second was the first-ever detention and arrest of a Jews for Jesus campaigner in Israel.

Barry Barnett, 50, a UK citizen and volunteer campaigner with Jews for Jesus, was suddenly arrested by Israeli authorities on November 20, 2013, simply for holding a banner proclaiming Yeshua. The ridiculous claim is that by doing so he was 'working' and therefore in violation of his tourist visa. The circumstances of this incident and its aftermath may hold major implications for Jewish evangelism in Israel. Barnett's arrest needs to be roundly condemned as a gross violation of freedom of speech and religious liberty. This is discussed in depth in my own editorial on the incident (see page 4).

In our devotional for this issue, Israel Area Coordinator David Zadok reminds us that God's grace is revealed even in the beginning of mankind's rebellion - in the Garden of Eden (Gan Eden) itself.

We next look at the implications of the October 2013 Pew Research study, "A Portrait of Jewish Americans", on the shifting attitudes of the American Jewish community. While the survey looked at the United States, there is much information that will be of interest and relevance to other members worldwide. Richard Harvey and Tuvya Zaretsky provide their individual perspectives on the survey's results. Next we discuss an amazing article about the survey published by the Jewish Telegraphic Agency (JTA). What is amazing is the fact that the author, Daniel Treiman, built his article almost entirely around viewing the perspective of our own Mitch Glaser, President of Chosen People Ministries! And he did so without rancor - primarily just reporting on what Mitch said and letting those words speak for themselves.

Next we take a brief look at LCJE Japan's website, lcjeyapan.com, and *LCJE News*, a monthly Japanese language mix of original and translated *Bulletin* articles related to Jewish evangelism, the Jewish people and Israel. What our precious brothers and sisters in Japan lack in terms of a Jewish population in Japan they make up for in their enthusiasm and prayer support of their fellow LCJE members!

Following this we look at a recent academic-related luncheon held by LCJE-North American members and a possible Consultation on Messianic Jewish Studies within the Evangelical Theological Society.

The LCJE 2014 European Conference is to be held in Kiev, Ukraine from 28-30 April 2014, with the theme, "Jesus, Still Today a Light to His People in a Post-Shoah Era." A schedule is found on page 21. Immediately after the conference, an optional trip is planned for Berdichev, Ukraine. In this issue I have included a short article on Berdichev itself, once considered to be the most Jewish city in Ukraine. Specially targeted by the Nazis, this city has a rich Hasidic past, full of Messianic expectation. But beyond that, many readers may not know that there are many Russian-speaking Jewish believers in Berdichev today. Berdichev has actually been held up by believers in Ukraine as one of those cities where Jewish evangelism has taken special root.

In our sure hope for the coming salvation of Israel. *Jim Melnick*
Isaiah 45:17: "Israel shall be saved by an everlasting salvation..."

Front cover photo: Hanukkah National Menorah in front of White House grounds, The Ellipse, Washington, D.C., USA. November 2013.

Grace in Genesis: Chapter 3

By David Zadok, LCJE Area Coordinator for Israel

From Judgment to Hope

Too often in many non-Hebraic congregations, the God of the Old Testament is the God of wrath and judgment, while in the New Testament he is portrayed as the God of mercy and grace. Though it is true that in the Old Testament God is often seen bringing judgment to our people, the Jewish people, at the same time every page is also painted with the God of grace. His loving kindness intercedes to become a message of hope and restoration. We see this clearly in the messages from the prophets that often start with the judgment of God, but end with great hope and future restoration for Israel.

Grace at the Beginning

We see God's grace from the very beginning. God, by his grace, created a beautiful and perfect world and a beautiful garden where he situated his supreme creatures, Adam and Eve. Everything he created was good and even very good, by the loving touch of this all-powerful and all-wise Creator. Perhaps the place where his grace stood taller than even creation was what came immediately after he established the marriage institution.

Every act: Mercy and Grace

In Genesis Chapter 3, the first couple sinned and fell short of his glory. God's every act in this chapter was one of mercy and grace. First, he did not bring death upon them immediately. Yes, they died spiritually, but God postponed the judgement pronounced upon them: "... surely you shall die." He enters into a conversation with them,



David Zadok

although he knew exactly what had happened. And while he sent them out of the garden, he provided them with skins to cover themselves - an act which points to the blood of Christ that one day will cover the sins of the world. Many even see the promise of God in Genesis 3:15, a protoevangelium, the first gospel.

Guarding the Tree of Life

And, finally, the Lord guards the tree of life so that Adam and Eve cannot reach it. While this might be seen as "putting the nail in the coffin" that they would surely die, yet, it is actually another act and manifestation of grace. The worst thing that could have happened to them was to remain in their state of sinfulness, forever. The fact that God guarded the tree

was a blessing and an act of grace and mercy. Now, they and we do not remain in our sinful state. Ironically, death is the great hope that we have! One day when we die, we, as believers in Christ, will be in paradise, in a place where there is no sin, no death, and no pain nor tears. We see in the first three chapters of the book of beginnings that God acted graciously and mercifully. These characteristics of God are seen again and again as he dealt with the people of Israel throughout their history. This was and is our God, a gracious and merciful one from the beginning to the end. Behold our God!

David Zadok
david@ha-gefen.org.il

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Editorial: Thoughts on the Arrest of Barry Barnett

By Jim Melnick, LCJE International Coordinator



CAMPAIGNER TAKEN TO PRISON IN ISRAEL WITHOUT CAUSE

The Arrest and Detention

On Wednesday, November 20, 2013, at around 4 PM, Jews for Jesus UK member and British citizen Barry Barnett, 50, was participating as a volunteer campaigner in the Jews for Jesus "Behold Your God" Israel Campaign near the city of Be'er Sheva in the Negev region when he was suddenly arrested by Israeli authorities while helping hold up a banner in a public area proclaiming in Hebrew that "Yeshu = Salvation = Yeshua", along with a phone number. After spending four days and nights in Ramle Prison in an immigration-holding unit, Barry was released on bail but was then faced with an expulsion order from the Ministry of Interior to leave Israel by December 3, 2013. His lawyers launched a legal battle in Israel to fight this expulsion order in the courts. Thousands of dollars in legal fees have already been spent on his defense. Barry is now back in the UK with his wife Alison, who was

with him during this visit to Israel and who had to face the ordeal of her husband being thrown into prison and not knowing when he would be released – all because he held up a banner in a public place proclaiming Yeshua. As far as we are aware, this is the first time that such an event has ever occurred in Israel. Those are the simple facts, and they should send a chill down the spine of any who care about religious liberty and freedom of speech in Israel.

Initial Reaction

At the time of the incident, Israel director of Jews for Jesus Dan Sered stated: "I am shocked at this outrageous behavior. As an Israeli, I have been proud that our country allows for freedom of religion, yet those who seized Barry and took him to prison have done a shameful thing. Our outreach in Israel is

100% legal and Barry, though a British citizen, is not an illegal worker in Israel. With his B2 visa he is permitted to exercise his faith, which is what he was doing." In another interview Sered said that the authorities "did not really give a reason why they detained [Barry]... All they said is that he was doing 'missionary activity'." Sered added: "That is correct, he was doing missionary activity, and that is legal to do in Israel." (1)

A conspiracy to deny religious freedom?

David Brickner, Executive Director of Jews for Jesus, in an online video response to Barry's arrest, stated: "We think that those who are opposed to the Gospel in Israel are behind this." According to Christianity Today, the Israeli anti-missionary group Yad L'Achim "had followed the Jews for Jesus teams to their campaign sites in Israel" from the time that the campaign began. Christianity Today stated: "Yad L'Achim has worked to

deny Messianic Jews...the right to return to Israel and to deny spouses of Messianics immigration visas." The group is known "to picket and severely harass Messianics at their homes and congregations" and has also been "linked to different government agencies revoking the licensing of Messianic-owned businesses." It is known that at least one element of Yad L'Achim receives funding from the government as part of the Israeli national budget, although it is not a government entity. There appear to be close ties between Yad L'Achim and some sympathetic Israeli government officials who would like to deny religious rights to foreign believers visiting Israel under the guise of alleged immigration law violations. Christianity Today states: "Informing on Barnett would fix a pattern of cooperation between Yad L'Achim and the government that has been well documented by the Israeli media." (2)

A pattern of harassment

Nearly all of us involved in Jewish evangelism know of the intense opposition that may arise at any time as we witness to Jewish people about the Jewish Messiah. Within Israel, there have been various cases of believers being harassed, while some foreign visitors have been detained and expelled at the airport for alleged immigration violations (usually put on the next plane home and not allowed to officially enter the country). Many times the police have been slow or even reluctant to investigate crimes against believers within Israel or to process their complaints in a just and timely manner. Officials in Arad, for example, have for years turned a mostly deaf ear and a blind eye to complaints of intense

harassment and illegal actions against believers there. In the case of the bombing of the Ortiz home in Ariel in March 2008 by self-confessed American Jewish terrorist and murderer Yaakov "Jack" Teitel - although the case was eventually solved, Israeli authorities dragged their feet for years. Most officials showed little sympathy or support to the Ortiz family, who came very close to losing their son, Ami, in the blast. Ami himself continues to suffer from his injuries. His family has sought official recognition from the government to declare Ami a victim of terrorism - thus far without success. At the time of the bombing in 2008, only the mayor of Ariel had the courage and integrity as an elected official to reach out to the Ortiz family. Finally, over the years, a number of Messianic congregations throughout Israel have been firebombed - usually with little, if any follow-up by authorities, who often shrug their shoulders or merely look the other way.

These well-documented incidents have occurred against Israeli believers themselves. But generally, the rights of both Israelis and foreign visitors to Israel to express their faith in public places - though odious to some and sometimes resulting in harassment - have been more or less respected. This is a minimum standard that one expects in a democratic society - where all views deserve the right to public expression unless they are actually criminal in nature. But with the arrest and expulsion of Barry Barnett, Israeli authorities appear to have crossed a line.

Israel has been an "extraordinary democracy"

In so many respects, Israel

is an extraordinary democracy. Just recently, for example, a committee hearing in the Knesset discussed whether Jews should be allowed to pray on the Temple Mount if they desire to do so. The committee chairwoman, Miri Regev, asserted: "If Jews want to go up to the Temple Mount to pray, they should have that right." In an outrageous response to this assertion, Arab Israeli parliamentarian Jamal Zahalka was quoted as saying: "There is no such thing as the Temple Mount!... It does not exist. It is not there." (3). So, a parliamentarian can make a statement like that, potentially inflaming passions to a white-hot level, but somebody holding up a banner on a highway is too much of a threat for Israel to handle?!

If the case against Barry Barnett is not reversed and if no action is taken against the officials who arrested and detained him, then one must sadly - and with great grief for all of us who love Israel - conclude that the country is going down a path where the most basic of democratic rights - freedom of speech and freedom of religion - are no longer respected.

The incident in context: a hypocritical and disgraceful situation

Would a British rabbi coming to Israel as a tourist to officiate at a ceremony for a friend at an Israeli synagogue be considered to be 'working' and then be expelled from the country? If Chabad Lubavitch in France sent a represen-

tative to Israel for a month to help plan for some Chabad social event in Jerusalem, would that representative be said to be 'working' - in violation of his tourist visa? And to hit closer to the mark - if Jews for Judaism anti-missionaries from the United States came to Israel and joined with their Yad L'Achim colleagues in harassing people like Barry Barnett as a way of expressing their own religious 'views', so to speak, would they be considered by Israeli authorities to be 'working' and then thrown out of Israel? The very idea is laughable and preposterous, yet these sample scenarios show the rank hypocrisy and the utter disgrace of the current 'case' against Barry Barnett.

Spiritual warfare; when to be silent and when to speak

We know that there will always be spiritual warfare over lost souls and that this is especially the case in the field of Jewish evangelism. The Scriptures tell us plainly that the Gospel is "to the Jew first" (Romans 1:16), and this is often the 'frontline' of spiritual warfare. We also know that the Lord is our only real Protector and that true justice rests only with Him, not with flawed human institutions or people, whether in Israel or anywhere else in the world.

Further, there is also a time to be quiet and simply 'take' injustice and persecution for the faith in silence, rejoicing that we have been found worthy to suffer for His Name. But there is also a time to speak up and to express our rights, as the Apostle Paul did when he proclaimed his rights as a Roman citizen.

Now is such a time to speak up and to defend the cause of Jewish evangelism and free speech. The pattern of harassment is getting worse, not better. We must stand together and support each other's liberty of conscience with all that we have within us, as the Lord enables us.

A Greater Harvest

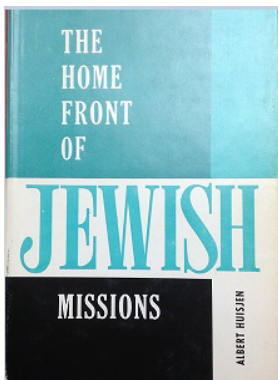
And perhaps responding to this kind of injustice and praying for our enemies - as well as for those officials who seem indifferent to what is happening - will help spur us on, as God uses us to advance His Kingdom, to even greater levels of Jewish evangelism, both in Israel and around the world. And perhaps opposition will have the opposite result than that intended by those who are pitted against us - an even greater harvest of souls than we have yet seen in our lifetimes.

*Jim Melnick
lcje.int@gmail.com*

References

1. See the following sources for more on the incident itself: Jews for Jesus press release, 22 November 2013, <http://www.jewsforjesus.org/about-jews-for-jesus/press/jews-for-jesus-campaigner-taken-to-prison-in-israel-without-cause>; an update following Barry's release from prison is at: <http://www.jewsforjesus.org/about-jews-for-jesus/press/campaigner-released-on-bail-from-prison>
2. Christianity Today online article, November 26, 2013, "Israel Orders Deportation of Jews for Jesus Missionary." Available at: <http://www.christianitytoday.com/gleanings/2013/november/israel-orders-deportation-of-jews-for-jesus-missionary.html>
3. William Booth and Ruth Eglash, "Jewish activists want to pray on Jerusalem's Temple Mount, raising alarm in Muslim world," Washington Post online, December 2, 2013. http://www.washingtonpost.com/world/middle_east/jewish-activists-set-sights-on-jerusalem-temple-mount-raising-alarm-in-muslim-world/2013/12/02/d0561dc4-4e00-11e3-97f6-ed8e3053083b_story.html

Maintaining "Steadfast Purpose" in Jewish Ministry



I recently came across a 1962 book by Albert Huisjen titled, *The Home Front of Jewish Missions*. This book was on the bookshelves of the Life in Messiah International library in Brooklyn. There is much of abiding interest in this well-written work, published more than fifty years ago. One section in particular - "Maintaining Steadfast Purpose" jumped out at me. Huisjen wrote that, as Jesus Himself did, "we too ought to set ourselves with steadfast purpose to fulfill our God-given mission to the Jews, regardless of what that might entail either for ourselves or for them..." Should not "our first concern...be what the Lord God would have us do?" (A. Huisjen, 1962, pp. 21-22)

These words are relevant at all times but seem especially so in light of the Barry Barnett situation.

Jews for Jesus at 40, Moishe Rosen and the LCJE

"LCJE would never have come into existence but for the enthusiasm and support of Moishe [Rosen]." David Harley, first LCJE International Coordinator

"Without Moishe, LCJE would not have come into existence, or it would not have become the significant network it has been through....[the] years."

Bishop Ole Kvarme, past president of LCJE and Bishop of Oslo in the Lutheran Church of Norway (1)

Editor's Note

As Jews for Jesus celebrates its 40th anniversary, we should also remember our own roots as the LCJE, and how our network was shaped to a significant degree by Moishe Rosen's vision of global 'connectedness' between Jewish evangelical ministries and his strong dedication to LCJE's success. For those who are new to LCJE (or others who want to refresh themselves on this topic), a good place to start is *LCJE Bulletin* No. 101 (September 2010), which includes my predecessor Kai Kjaer-Hansen's wonderful tribute to Moishe and his impact on LCJE, titled: "Moishe Rosen and LCJE: Some reminiscences." (2)

Moishe Rosen started Jews for Jesus in 1973. The Lausanne Movement itself was launched a year later in 1974, in the city of Lausanne, Switzerland. Ruth Rosen, in her biography of her father, titled, *Called to Controversy: The Unlikely Story of Moishe Rosen and the Founding of Jews for Jesus* (Thomas Nelson, 2012), picks up the story from there. She writes that "Moishe was invited to that [original Lausanne] conference, but was reluctant to leave the country because Jews for Jesus was still less than a year old as an independent mission. He asked and received approval to send Tuvia Zaretsky in his place." Moishe told him to wear his "Jews for Jesus jacket and



Moishe Rosen

see who you can find as friends." (3) Tuvia realized only later "that Moishe had relinquished on him a front-row seat from which he witnessed a significant moment in the history of world missions." (R. Rosen, p. 233)

That was the first connection between Moishe and the Lausanne Movement. One of the next connections was requiring good preparation for the second major Lausanne conference, held in Pattaya, Thailand in 1980.

Good 'Prep Work' Helped Launch LCJE

The origin of LCJE is described as follows on our website (see <http://lcje.net/About.html>):

"In 1980, The Lausanne Committee for World Evangelization (LCWE) sponsored the Consultation

on World Evangelization (COWE) in Pattaya, Thailand. 'Reaching Jews' was one of the... mini-consultation groups at that event. The enthusiasm of the leaders in the field of Jewish evangelism who attended to expand the network gave rise to the formation of a task force, now called the Lausanne Consultation on Jewish Evangelism (LCJE)."

As in most histories of various events, there is 'more to the story'. The enthusiasm for Jewish evangelism of those present at that second Lausanne conference was certainly critical, but so was another factor - preparation. For his part, Moishe had required members of the Jews for Jesus staff "to write a paper for the conference as part of the assigned studies." (R. Rosen,

Called to Controversy, p. 233). This preparation helped 'front-load' the process prior to the start of the conference itself. Susan Perlman recalls: "I think we were one of only two groups that actually had finished what they called an LOP - a Lausanne Occasional Paper - because we had done so much prep work." And they did so on the very first day! This left more than a week to brainstorm and strategize and for the participants to get to know each other better (p. 234).

It was out of such preparation and the relationships that were formed in that environment that the LCJE was born!

Jews for Jesus at 40 Years

Jews for Jesus turned '40' this past September 2013, and the organization is having a year-long celebration to mark that event. They've published several books to commemorate their birthday, launched a year of audio testimonies of Jewish believers called 'Shout Out', produced an anniversary video and a photo gallery of then-and-now scenes, to name just some of the initiatives. When Moishe Rosen founded Jews for Jesus in September of 1973, he couldn't have imagined how God would grow it.

Jews for Jesus also had a significant role in the formation of the Lausanne Consultation on Jewish Evangelism. Among the original group in Pattaya, Thailand were Moishe Rosen, Jhan Moskowitz and Susan Perlman: all originator-founders of Jews for Jesus. David Harley, the first international coordinator of LCJE said this of Moishe's

role in those early days: "Incalculable. Moishe was very enthusiastic about the idea [forming an international task force] from the start, and his subsequent support in terms of advice, encouragement and financial commitment was invaluable...yet he tended to keep more in the background."

Ongoing Support for LCJE

David Brickner, has continued in his support and encouragement of Jews for Jesus involvement in Lausanne's network during his tenure as executive director. He has encouraged staff to attend and participate in the conferences, both regionally and internationally, while the current LCJE president, Tuvia Zaretsky, is one of the organization's founders as well.

A Decade of Change

The decade of the 1990s following the LCJE's inception was marked by major social and political change in the former Soviet Union. Jews for Jesus began a ministry in Russia and Ukraine early on. That work continues to be strong, yet demographic changes have given Jews for Jesus cause to rethink some of their Russian-speaking staff deployment. "We must be ready to go where the need is greatest," says Igor Barbanel, who oversees their FSU staff.

Other changes are happening as well. In reflecting on this special anniversary, David Brickner pointed out that the organization, while staying true to its mission statement and core values, is able to move in new directions to meet a new generation of Jewish people. Said Brickner, "When I wrote my vision statement back in 1996, one of the things I said was, "We

must be prepared to cultivate and train Israelis to reach their own. Now is the time for new energy to be applied to our work in Israel."

Back then, Jews for Jesus had just a few staff in Israel. Today, Israel is the organization's largest work and holds the status of being a registered non-profit there. The Moishe Rosen Center for Training and Evangelism in the Tel Aviv area is fully operational. Says Brickner, "The demographics tell us that more Jewish people will be living in Israel than in North America, and we need to rise to that challenge. We have only begun to see what God will do in the land." Tuvia Zaretsky agrees, "Israelis, particularly young adults and IDF soldiers, are more open to the Gospel than Jews in either the US or Europe."

Largest Shift

Perhaps the biggest shift that Jews for Jesus has seen in recent years is a growing emphasis on relationship-based evangelism and discipleship. Meeting one-on-one with new believers has always been part of Jews for Jesus' methodology. But now the ministry is taking that to the next level with programs and events that allow for extended times of fellowship around the dinner table in an effort to reach Jewish young people today. Another major change that has occurred is recognizing how the Internet would provide such amazing access to a worldwide audience. Says Perlman, "We are seeing evangelism openings through building an Internet evangelism team, doing social media, blogging, and being available in chat rooms that enable us to reach out more effectively

than we could with some of the traditional media markets. We have also found this area one that allows for cooperative efforts with others in the field of Jewish missions, such as Life in Messiah."

One avenue that the organization especially uses is YouTube. "I used to dream of doing a commercial that could be played during the Super Bowl when millions of people could watch it," says Perlman, "Now I can still have that dream, but it might happen by having something worthwhile that goes viral on YouTube instead. The potential for that is astounding to me."

A Third Metamorphosis

A third metamorphosis can be seen in the fact that Jews for Jesus has been growing from a domestic, North American organization into the worldwide presence that it is today.

Though they spent their first twenty years focusing on the US and Canada, Jews for Jesus now has a presence in fourteen different countries. The first overseas branch was formed in Johannesburg, South Africa in the late 1980s. Then, as communism fell apart in Eastern Europe, a number of branches were planted in the Former Soviet Union. From there, the ministry expanded into London, Paris, Budapest and Germany. Today there are even missionaries in such far-flung (but largely Jewish) places as Rio de Janeiro, Brazil and Sydney, Australia.

Looking toward the Future

Despite the cultural differences in each of these locales, Jews for Jesus has seen that front-line, direct evangelism has been effective throughout the world. Avi Snyder, European Director and regular participant

in LCJE's European chapter, says, "Wherever we've gone, there's been the question: 'Are we going to be able to use that high-profile approach in this new field?' And the answer has always been, 'Yes!' I think the Lord has honored that, even in places where you wouldn't think we could be that bold and direct—like in Russia twenty years ago, or in Budapest where anti-Semitism is so strong, or in Israel." While there are many challenges ahead, there is much optimism about the future. As Jews for Jesus celebrates this 40th year of ministry, David Brickner feels the same sense of optimism and enthusiasm that he did in 1996. As Brickner wrote in the most recent Jews for Jesus Newsletter, "The best songs have yet to be recorded, the best books have yet to be written, the best literature has yet to be developed, and the best methods of outreach have yet to be employed in proclaiming the Gospel." (4)

References

1. Ruth Rosen, *Called to Controversy: The Unlikely Story of Moishe Rosen and the Founding of Jews for Jesus* (Nashville, TN: Thomas Nelson Inc., 2012), citing David Harley and Bishop Ole Kvarme (pp. 234-235).
2. Kai Kjaer-Hansen, "Moishe Rosen and LCJE: Some reminiscences," *LCJE Bulletin*, No. 101 (September 2010): 7-10.
3. From David Brickner's paper, "Moishe Rosen's Legacy and the Inspiration for LCJE," presented at the Ninth LCJE International Conference at High Leigh, UK (August 2011).
4. Parts of Arielle R's article are adapted from Sarah Mebasser's "Jews for Jesus Celebrates Their 40th Anniversary," *Messianic Times*, Volume 23, Number 5 and from the September 2013 *Jews for Jesus Newsletter*.



2013 Pew Research Report: "A Portrait of Jewish Americans"

Comments by Richard Harvey, Tuvya Zaretsky; Mitch Glaser and the Jewish Telegraphic Agency's (JTA) Response

Editor's Note:

The first part of this article contains responses by Richard Harvey and Tuvya Zaretsky to the 2013 Pew Research Center report, "A Portrait of Jewish Americans." The second part of the article focuses on the Jewish Telegraphic Agency's (JTA) response to Chosen People President Mitch Glaser's published comments on the Pew report.

Richard Harvey

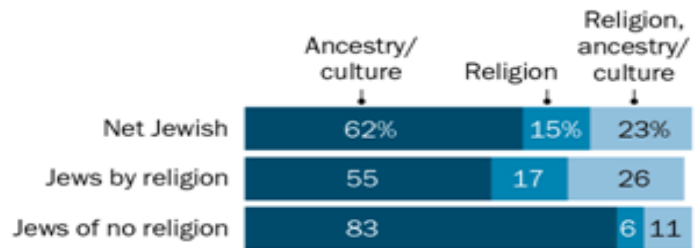
After two years' work, 70,000 screening interviews and 5,000 25-minute interviews with 3,500 respondents identified as Jewish, the Pew Research Centre's "Portrait of Jewish Americans" is a landmark survey of some 214 pages. (1) Despite some initial questioning of its findings and methodology, it will stand as one of the most reliable, rigorous and accurate surveys of Jewish people and their identity in the USA, and as a benchmark for future studies. (2)

In 1956 the National Population Census identified 3.9 million (3.2%) as Jews "by religion". Whilst the USA population has doubled since then, the number identifying themselves as 'Jews by religion' (JBR) has only grown by 15%. Those identifying as 'Jews of no religion' (JONR) – atheists, agnostics or nothing in particular – and Jews with another religion make up 22% of those surveyed.

32% of Millennials (born after 1980) identify as Jewish but have no religion. The key aspects of Jewish identity according to the survey are: remembering the Shoah, living an ethical life, pursuing justice, being intellectually curious, caring about Israel

Being Jewish More About Culture and Ancestry than Religion

% saying being Jewish is mainly a matter of ...



Note: "Ancestry/culture" is the net percentage saying that being Jewish is mainly a matter of ancestry, mainly a matter of culture or volunteering that it is both ancestry and culture. "Religion, ancestry/culture" is the percentage volunteering that being Jewish is a matter of both religion and either ancestry or culture, or all three of these.

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Figures may not sum to 100% due to rounding. Other responses and those who did not give an answer are not shown.

PEW RESEARCH CENTER

Pew 2013 Survey

<http://www.pewforum.org/2013/10/01/jewish-american-beliefs-attitudes-culture-survey/>

and having a sense of humour. These are considered more important than being part of community, observing Jewish law or eating traditional Jewish foods.

The report summarises the current situation as follows: "U.S. Jews see being Jewish as more a matter of ancestry, culture and values than of religious observance. Six-in-ten say, for example, that being Jewish is mainly a matter of culture or ancestry, compared with 15% who say it is mainly a matter of religion. Roughly seven-in-ten say remembering

the Holocaust and leading an ethical life are essential to what it means to them to be Jewish, while far fewer say observing Jewish law is a central component of their Jewish identity. And two-thirds of Jews say that a person can be Jewish even if he or she does not believe in God." (3)

Another trend discerned by the Pew Survey is that, whilst the number of younger Orthodox Jews is growing, the numbers of switchers from Orthodoxy are increasing. Conservative Jews are also losing ground,

but Reform is maintaining its members. Nevertheless, all the religious groups are experiencing loss of numbers. There are also signs of increasing polarization between religious and non-religious Jews. (4)

Jewish Daily Forward editor Jane Eisner stated in response to the survey:

“The findings point to a dramatic generational shift in identity and practice in which young Jews are increasingly likely to have no religion, despite saying they are Jewish. In doing so they are rewriting the norms of behavior that have long characterized Jewish life, abandoning traditional support for Jewish families, Jewish institutions and Israel, and opting instead for an individualized Jewish life filled with pride and possibility, but only loosely engaged in community.” (5)

Eisner’s advice is not to argue over the statistics, but to interpret them wisely. This means forgetting the “litmus test” of support for Israel as younger USA Jews are less concerned, accepting intermarriage with inclusive measures that welcome intermarrieds and their families, and preserving and celebrating Jewish distinctiveness.

Whilst “a sizable minority (34%) says a person can be Jewish even if he or she believes Jesus was the messiah” (6), there were only a small number of respondents who identified themselves as such. (7)

For Messianic Jews, the challenge to become more visible and more relevant to those who are not looking for ‘religion’ so much as identity and purpose needs to be

taken seriously. So much of our message is couched in discourse that is irrelevant to the Millennial generation. Whilst Yeshua promises not only a relationship with God but a life worth living, by investing in others and in the issues of justice, peace and reconciliation, we often fail to demonstrate this in our rhetoric or our relationships. The Pew survey does more than just estimate the numbers of Jewish Americans, varying from 4.2-11.9 million, depending on the criteria one adopts. It also assesses current demographic trends, providing a wealth of material for Jewish community leaders and others interested in making policy for the future. It not only provides a fascinating series of snapshots of Jewish life and identity in the 21st century, but gives missiologists, Messianic Jews and evangelists to the Jewish people some much needed data on which to reflect. If we fail to take note of what such surveys are telling us, our message, ministry and methods will fail to be relevant and contextual.

*Richard Harvey, PhD
mmjiteu@gmail.com
r.harvey@allnations.ac.uk*

Tuvia Zaretsky

When reading social research surveys I first look for the definitions of the population under investigation. The Pew Research Foundation looked at Jewishness defined by a person’s relationship to religion. In this case, by “religion” they meant “Judaism.” That is one way to consider Jewishness, but it is severely limited as the researchers acknowledged. It tends to skew the analysis to favor attachments to Judaism and to report “nones” (or Jewish without religion) as a less perfect form of Jewish identity.

My own preference is to view all

Jewish people as an ethnic community. Bloodline, after all, is an unchangeable constant. It comes from biological parents. The Pew research was based upon culture; the learned values, behaviors and symbolic meanings that accumulate during a lifetime. Religion is one component of culture. It can also change – unlike ethnicity.

As a focus on religion, the Pew study has to be understood for its unique slant of the data. For example, on pages 18 and 19 of the report, it describes how respondents were categorized. One of the first questions was, “Are you Jewish by religion?” If people saw themselves as Jewish by ethnicity and not by religion, they would respond “no,” but would eventually be counted as “Jewish” for the study anyway. If they said they were not Jewish by (Jewish) religion and were affiliated with “another religion,” they were described as “people of Jewish background.” However, such a response excluded them from being counted as part of the “net Jewish” population.

The reporting could become confusing with respect to Messianic Jews. For example, a Messianic Jew might report, “yes” to the initial question, “Are you Jewish by religion?” Then again, a Messianic Jew might say, “Well, I’m Jewish, but not by traditional Judaism as the criteria for what makes me Jewish.” So, “Am I Jewish by religion? Answer: no.” So, one Messianic Jew would be counted in the study as part of the “net Jewish” population and the other would not. And, therefore, they were not counted equally as Jewish for the purposes of the Pew research report.

Every Messianic Jew has the right to say that they are “Jewish by religion.” If many did, then it should not be surprising that they are part of the 34% of the respondents who said one can be Jewish while believing in Jesus (Page 14 reports 34% of all re-

spondents said Jews can believe in Jesus). I think the choice of "religion" as the operational definition for Jewishness introduced confusion and undermined the reliability of the data from the Pew survey.

Two observations can be made about the trends reported: The American Jewish community is secularizing and intermarriage continues to be a significant identification. Both factors, I believe, have missiological implications. Many of the demographic reports over the last 20 years have said that secularism is a dominant commitment of American Jewish life. That reflects the larger population trend toward secularization. As we plan missiological approaches to the American Jewish community, we must keep in mind that more than two-thirds have an outlook on life that is devoid of religion and of spiritual investigation. It is possible and even an advantage to address the ethnic identification of secular people, i.e. "Why continue to identify as Jewish people?" Apologetic discussion can lead into investigation of biblical material that describes the origin, covenant relationship and enduring testimony of ethnic Israel.

On page 9 of the Pew survey an American Jewish intermarriage rate of 58% was reported between 2005 and 2013. For more than 25 years, over half of all American Jews have intermarried. That means that children coming from those marriages are now of college age or entering the workforce. We are encountering them on campuses, in wedding venues and are hearing from their generation as they consider marriage and raising inter-faith children. This, in my opinion, has been a very

fruitful segment of population for evangelistic engagement.

*Tuvya Zaretsky
tuvya.zaretsky@jewsforjesus.org*

The Jewish Telegraphic Agency (JTA) Response to Mitch Glaser

The Jewish Telegraphic Agency responded to the Pew research study in an October 11, 2013 online article by Daniel Treiman. Treiman used the opportunity to integrate Chosen People President Mitch Glaser's views on the survey into the discussion. This was a remarkable development in itself. Treiman started by describing Chosen People as "a long-established New York-based group that works to evangelize Jews." Treiman said that "Glaser was pleased that 34 percent of Jewish survey respondents said that one could believe in Jesus as the messiah and still be Jewish." He then quoted Glaser at length: "As a Messianic Jew and leader of Chosen People Ministries, it is incredible to think that hundreds of thousands of Jewish people in the United States are now open to the concept that you can be Jewish and believe in Jesus. This is a dramatic change from the times when I first became a follower of Jesus in 1970." Glaser continued: "Over the years, I and many others in our ministry have labored to challenge the long-held concept that Jewishness and belief in Jesus were incompatible - so I am greatly encouraged by these findings, and I believe that this is just one step closer for many Jewish people to explore and even accept the claims of Jesus as the Messiah." (9)

"Absolutely staggering..."

Treiman added that Glaser was "heartened by the Pew report's finding that there [are] 1.7 million adults with 'Jewish back-

ground' who today identify as Christians." Glaser noted that this fact was "absolutely staggering" to him, although it is still "not clear how many of these people are 'Christians by conviction'."

But also "saddened by some of the Jewish losses"

However, while the JTA article recounted how Glaser was heartened by these findings from the Pew survey, it also recorded his concerns: "At the same time," he wrote, "I am concerned about other aspects of the survey results, because [they] revealed that many Jewish people are no longer interested in practicing the Jewish religion, or even in being Jewish. Two-thirds of Jews do not belong to a synagogue, and one-fourth does not even believe in God!" Mitch concluded: "Though I am glad to see Jewish people coming to faith, I am also troubled to see that the Jewish community is fragmenting and becoming more secular."

Mitch Glaser's perspective was the main backdrop for the JTA article

Treiman allowed Mitch Glaser's comments to largely speak for themselves without interposing rebuttal statements - in fact, Mitch's views provided the main backdrop for nearly the entire JTA article. This was quite remarkable in itself. Treiman did make one clarification of note: he said that the 34 percent statistic from the survey "of Jews answering that one can be Jewish and still believe in Jesus as messiah... [is] one of the survey's most talked-about findings." (10)

References

Richard Harvey comments

1. <http://www.pewforum.com>

org/2013/10/01/jewish-american-beliefs-attitudes-culture-survey/. The full survey can be downloaded at: <http://www.pewforum.org/files/2013/10/jewish-american-full-report-for-web.pdf>

2. See the key findings of the report in an 18-minute video available at: <http://www.youtube.com/watch?v=uf7qyHF4BX4>. For a short Vox Pop see "Jews on the Pew" <http://vimeo.com/76077674>.

3. <http://www.pewforum.org/2013/10/01/chapter-3-jewish-identity/>

4. <http://www.pewforum.org/2013/10/01/video-a-portrait-of-jewish-americans-overview/>

5. Jane Eisner (ed.), 'Who Are We Now? Interpreting the Pew Study on Jewish Identity in America Today,' loc. 82-3., kindle ed, Available at <http://www.amazon.com/Interpreting-Study-Jewish-Identity-America-ebook/dp/B00FWVFD2C>

6. <http://www.pewforum.org/2013/10/01/chapter-3-jewish-identity/>

7. Personal email from Liga Plaveniece, Pew Research Center, (15 October 2013), "All told, about 0.1% of the respondents we spoke with indicated (in one or another of the questions) that they are Messianic Jews."

8. See interactive population calculator at <http://www.pewforum.org/2013/10/01/jewish-population-calculator/>

Mitch Glaser and the JTA

9. Mitch Glaser comments, cited in Daniel Treiman, "Christian missionary troubled, heartened by Pew Jewish survey," Jewish Telegraphic Agency, October 11, 2013. Accessed at: <http://www.jta.org/2013/10/11/news-opinion/the-telegraph/christian-missionary-troubled-hearted-by-pew-jewish-survey>

10. Tremain, op. cit.

See also LCJE member Theresa Newell's article, "Pew Research Center Findings on Jewish Americans" on the CMJ USA website at: <http://www.cmj-usa.org/content/pew-research-center-findings-jewish-americans>

Pew Research Center Study "A Portrait of Jewish Americans" (October 1, 2013)

The full study can be downloaded at:

**<http://origin.library.constantcontact.com/download/get/file/1101712066343-312/jewish-american-full-report-for-web.pdf>
(Full 214-page report)**

Video overview:

<http://www.pewforum.org/2013/10/01/video-a-portrait-of-jewish-americans-overview/>

Book Review: *Jewish Themes in the New Testament: Am Yisrael Chai!* by Paul Morris

Reviewed by Rich Robinson, Senior Researcher, Jews for Jesus

Paul Morris. *Jewish Themes in the New Testament: Am Yisrael Chai!* Paternoster Press, 2013. ix, 268 pages. (The Kindle edition is reviewed here.)

Overview

Paul Morris is a veteran missionary with Christian Witness to Israel (CWI — cwi.org.uk), which places itself within the Reformed tradition. His book is a New Testament theology of the role of the Jewish people in God's plan past, present, and future. Largely organized thematically by New Testament passages, it is written from a missionary's vantage point to a general Christian audience. Morris is not Jewish, and his intended readership appears to be largely Gentile Christians who may not have had the Jewish people on their theological radar.

Summary of the Contents, Parts I-III

There is much ground covered, so it may be helpful to summarize the contents. Part I is "Privileges and Promises." Its five chapters focus on:

- the God of Israel (the starting point theologically);
- God's people (the Jews and the Church are two groups who are God's people);
- the meaning of "to the Jew first," a missions perspective which is not only of historical interest but of urgency today;
- the olive tree imagery from Romans 11:16-24, the root being the patriarchs and the tree, Israel. Morris' ecclesiology here is that there is "one people but different administrations."

- the debt of Gentile Christians towards Jewish believers and unbelieving Jewish people

Part Two is "Hard Truths," followed up in Part Three by its counterpart, "Not Cast Away." Roughly speaking, these two sections pick up the twin themes respectively of God's judgment and his love and faithfulness vis-à-vis the Jewish people.

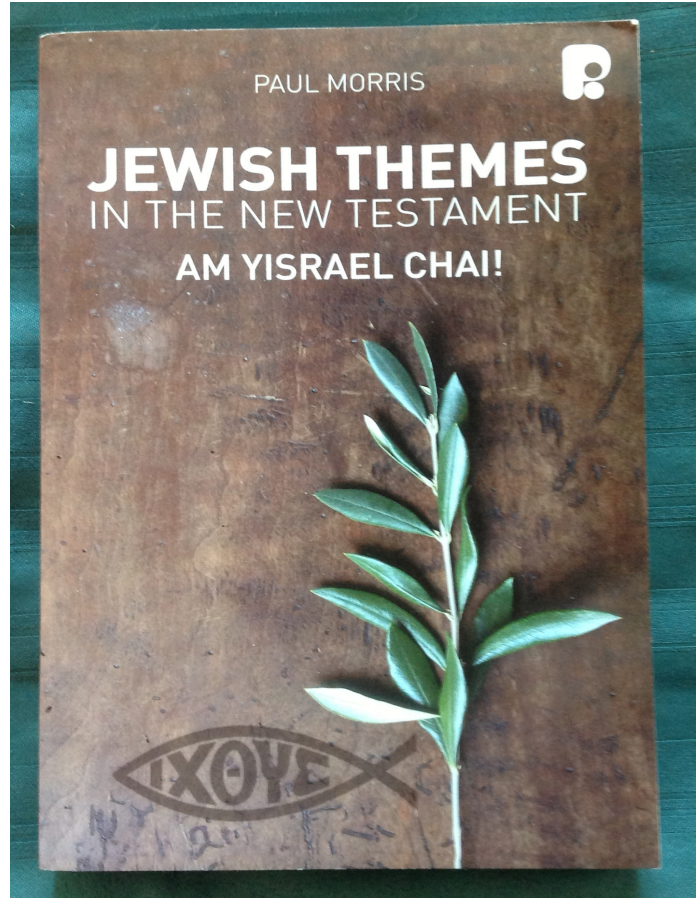
Treated in Part Two are:

- in Paul's letters, Israel's unbelief in the context of both divine sovereignty (election) and human responsibility.

- in Matthew 21:23-36, the kingdom of God, understanding the group to whom the kingdom in the parable is given to be Jewish and Gentile believers in Jesus together.

- in 1 Thessalonians 2:14-16, unpacking the scriptural teaching on God's punishment for sin
- in Paul's letters, the warnings against "the circumcision," when used to describe Jewish believers who were false teachers.

- the nature of and reasons for Jewish opposition to the Gospel.



Cover of "*Jewish Themes in the New Testament: Am Yisrael Chai!*"

In Part Three, "Not Cast Away," we find:

- a discussion of Jesus' and Paul's compassion for Israel.
- a correction of the idea of the "failure of Israel," focusing on the realization of God's purposes for Israel in the future as well as in the present.
- scriptural passages on the so-called apostolic division of labor (Peter: apostle to the Jews; Paul, apostle to the Gentiles), and the validity of a modern-day "apostleship" to the Jews.
- a look at "provoking to jealousy" in Romans (this happens "by ensuring they [Gentile Christians] present their faith as Jewish in its origins, and that Gentiles are enjoying the blessings promised to Israel.")
- a study of "one new man" in Ephesians 2. In this connection, "there is no warrant for ethnically defined churches," including messianic congregations (there are other forums where Jewish believers can express their Jewishness).
- in Galatians 6:26, the expression, "the Israel of God," referring to Jewish believers
- in Hebrews, the pressures that Jewish believers encountered then and continue to face.
- "cultural Jewishness" — Morris is in favor of Jewish believers maintaining Jewish cultural identity and practices, advocating such things as the propriety of circumcising sons, and (rather surprisingly) for devotional purposes, "to observe Judaism's laws of family purity for a season."
- the land of Israel — with the "obsolescence" of the Mosaic Law, "the land of Israel is no longer a divine space" but going further: "I have also sought to demonstrate that the present return is not a fulfillment of prophecy but that it should be seen as God's covenant graciousness to the Jewish people."

Part IV: The Triumph of Grace

Part Four, "The Triumph of Grace," finishes with "and so all Israel will be saved." Throughout the book, Morris makes several noteworthy assertions:

- the Mosaic covenant is abolished, the Abrahamic covenant remains in effect
- a better phrase than "replacement theology" is "exclusion theology" or "boasting theology." More positively, a New Testament theology of the Jewish people should focus on "fulfillment" as the driving factor.
- "to the Jew first" remains an "abiding priority."
- a positive view of the Jewish people comes with dangers to be avoided, such as imagining that Jewish people have an "intrinsic spirituality" or the danger of belittling the church.
- support for the state of Israel does not entail having a particular prophetic perspective
- the worldwide Jewish diaspora "was a consequence of one major act of disobedience under the Mosaic covenant — the rejection of God's Messiah by the leaders and the majority of the nation" — but such a viewpoint must not be used in the service of anti-Semitism.
- the modern Messianic movement has its share of problems, such as Gentiles who try to act Jewish or keep the Law; teachers who present alleged Jewish understandings of the Bible as esoteric secrets; and those who want Gentile Christians to convert to being (messianic) Jews.
- contrary to some, Christians cannot and should not repent for the sins of what the church has done in the past vis-à-vis the Jewish people, but only for

their own sins

- Paul did not continue to keep the Law (though there seems to be some ambivalence in the book about this).
- there ought to be a balanced view of Israel/Palestinians concerns in light of "Christian Palestinianism."

Areas of Disagreement and Agreement

Some Reformed readers may find the book too "dispensational" in ecclesiology and indeed, in its treatment of the Jewish people as unique and still covenantally related to God. Some premillennial readers will be disappointed by its position on the land of Israel. Some Messianic Jews will take exception to statements about Messianic Judaism, and some church planters will disagree on the scriptural propriety of ethnic congregations. And yet others will take issue with hermeneutically prioritizing the New Testament over the Old! All this is to be expected. However, all of us involved in Jewish missions will find much with which we can enthusiastically agree.

Conclusions

What Paul Morris has given us is the robust outline of a New Testament theology of the Jewish people. The various Scripture passages he discusses are a solid foundation for further study and discussion. I hope the book receives a wide circulation among Reformed and other Christians—and helps spark a fire for Jewish mission.

Rich Robinson
rich.robinson@jewsforjesus.org

Introducing the LCJE Japan Website and Newsletter

By Mr. Takeshi Sano, LCJE Japan Committee Member

2013年7月01日更新

Lausanne Consultation on Jewish Evangelism

ローザンヌ・ユダヤ人伝道協議会 日本支部

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活動報告

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◆ LCJEの予定 ◆

■ 2013年祈り会の予定

大阪祈り会（毎月第二木曜日）
=>6時半より開始 V I P関西センタービル8Fにて

東京祈り会（毎月第二土曜日）
=>13時半より開始 O C C 811号室にて

■ 祈り会の予告

2013 partial screenshot of lcjeyapan.com

Overview

LCJE Japan is a network of evangelical organizations engaged in Jewish evangelism in Japan. We don't encounter Jews on a daily basis here in Japan, but our members are actively involved directly or indirectly in Jewish evangelism in their respective fields, as we view the Jewish people and Jewish evangelism as an integral part of God's plan revealed in the Scripture.

The LCJE Japan Monthly Newsletter: *LCJE News*

As one of our activities, we publish our newsletter, *LCJE News*, on a monthly basis. We've been publishing it from the formation of LCJE Japan in 1994. In our newsletter, each of our member organizations, a total of six organizations, contributes an article to it. The content is varied for each organization, such as prayer requests and news updates on Jews and Jewish evangelism, biblical teaching from a Jewish frame of reference, and insights for correcting biases against Jews and Israel in Japan from a perspective of Christians. We also translate some of the articles in the LCJE Bulletin into Japanese to update readers on

what is happening in the field of Jewish evangelism around the globe. As we look back, Japanese Christians have grown significantly for the last twenty years in understanding the need for Jewish evangelism and the vital role of the Jewish people in God's master plan.

The *lcjeyapan.com* website

Our website, *lcjeyapan.com*, is our portal site for the member organizations. We host back numbers of our newsletter there, which are available as PDFs. We also use it to announce our group events, such as prayer meetings and annual conferences. In addition, we're planning to release audio messages recorded at our LCJE Japan conference, which has been held annually by inviting various LCJE members as distinguished lecturers from abroad.

The LCJE 'Family'

We are very grateful for the fellowship with the LCJE family and our privilege of participating in the cause of Jewish evangelism. We hope to be a blessing to the Jewish people, as well as to Gentile Christians in the Far East.

Takeshi Sano

ローザンヌ・ユダヤ人伝道協議会 日本支部発行

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T541-0041 大阪市中央区北浜2-3-10 VIP関西センター3F Eメール lcjefapan@hotmail.com
TEL. 090-6947-2980 FAX. 072-667-6721 ホームページ LCJEJAPAN.com

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P2-P3
ハーベスト・タイム イスラエル学(B)

P4
ミッション・宣教の音 奥田 耕一 師

P5
アルコイリス・ミニストリー 山口 新

P6
シオンとの交わり 石井 直二

P7
ハチクバのミニストリー 藤田 裕香

P8
国際コーディネーター シム・スリック
お知らせ 事務局より

巻頭言 怪しい人が教えてくれた 信仰生活



LCJE 日本支店長 C. クリゲンスマス

娼婦ラハは、新約聖書でキリスト者の信仰生活の模範としてよく取り上げられています。信仰の殿堂に並んでいる顔を見て読んでみましょう。「信仰によって娼婦ラハは様子を探りに来た者たちを穏やかに迎え入れたために、不従順な者たちと一緒に殺されなくて済みました。」(ヘブル 11:31) 使

上は天、下は地に至るまで神であられる。」(2:11) エリコの人たちはそう信じていない中、彼女の信仰はいつぞう大きく見えます。周りの言と違ふことを信じる、生まれ育ってきただ中で信じられて来た神と違ふ神を信じます。「わたしは知っています」という確信の姿です。その確信を踏まえて、ラハ

LCJE Japan Newsletter, *LCJE News* (June 2013, partial screenshot of Issue #164)

To see copies of LCJE News (in Japanese), go to:

www.lcjejapan.com/kiji.html

To download a sample PDF, go to:

www.lcjejapan.com/LCJE163-4.pdf

Online VIDEOS from the LAUSANNE Global Leadership Forum, Bangalore, India (June 2013) are available at:

www.lausanne.org/en/multimedia/videos/bangalore-2013.html
(general site for Bangalore Global Leadership Forum videos)

<http://conversation.lausanne.org/en/conversations/detail/13197>
(video - Richard Harvey's Bible lesson on the city of Philippi)

www.mappingmessianicjewishtheology.eu/ (PowerPoint slides)

Academic Programs of Interest to LCJE Members

Editor's Note: This section of the *LCJE Bulletin* covers key academic programs and related information relevant to Jewish evangelism and the global Messianic movement that may be of interest to various LCJE members. Readers of the *Bulletin* are invited to send information on academic programs or related activities in their respective countries or regions. For now, please send information to: lcje.int@gmail.com or to: LCJE, P.O. Box 5501, Falmouth, VA 22403 USA.

Evangelical Theological Society Conference - Baltimore (USA) - Academic Group Planning Luncheon



LCJE Members' Academic Group luncheon, Evangelical Theological Society conference, Baltimore, Maryland, USA. November 20, 2013. From left to right: Tim Sigler, Tuvya Zaretsky, Jim Sibley, Amy Downey, Helene Dallaire, Jim Melnick, Pieter Van Den Beukel, Gregg Hagg, Mitch Glaser, Zhava Glaser.

Academic Group Launched

Various LCJE-North America members have established an academic group to further the study of Jewish evangelism and Messianic Jewish studies within academic and scholar-based communities, with a primary focus on North America. The group has grown out of previous discussions and meetings at past LCJE-North America annual conferences, culminating in a working lunch on November 20, 2013, at the recent Evangelical Theological Society (ETS) annual conference, held this year in Baltimore, Maryland, USA. For more information about ETS, see their website at: www.etsjets.org

A key goal of the group is to see a consultation established within the ETS structure. A working title for this Consultation is: *Messianic Jewish Studies: History, Theology and Praxis*. The Consultation proposal was recently submitted to the ETS leadership for approval.

The Consultation Theme - A Synopsis

The Consultation plans to invite evangelical scholars to address Biblical, theological, historical and practical issues related to both the ancient and modern evangelical Messianic movements. A primary focus will be on the Jewish background of Christianity, the integration and impact of evangelical theology

on the Messianic movement, the missiological call of the Jewish people, and the application of Messianic Jewish expressions of faith to all aspects of life.

Rationale for the Consultation

As stated in the proposal, there has been a resurgence of interest over the past three decades in the Jewish roots of Christianity. The Messianic movement has grown worldwide in the form of congregations, organizations and academic programs - and has produced scholars who have published extensively on topics related to Messianic Jewish history, theology and practice. The goal will be to engage evangelical scholars on topics related to



LCJE member Barry Rubin and Lisa Rubin, representing Messianic Jewish Communications (<http://www.messianicjewish.net>). This was the Messianic Jewish Communications display at the Evangelical Theological Society conference, November 20, 2013. Baltimore, Maryland, USA.

Jewish backgrounds, Jewish evangelism, Jewish ministry and Messianic Jewish scholarship. Another key goal will be to encourage the next generation to approach these topics in a scholarly way and to seek to continue to bridge the gap between the Church and the Messianic movement.

Initial Steering Committee Members

The following LCJE members will constitute the initial steering committee of the proposed Consultation: Chair: Hélele Dallaire, PhD - Professor of Old Testament, Denver Seminary; Tuvya Zaretsky, D.Miss - Executive Director for Development, Jews for Jesus, President, LCJE; Amy Downey, PhD candidate - Liberty Baptist Theological Seminary; Jim Sibley, PhD - Pasche Institute of Jewish Studies,

Criswell College; Gregg Hagg, PhD - Director of Feinberg Center for Jewish Studies; Jim Melnick, M.A., LCJE International Coordinator.

Level of Involvement

If the Consultation is officially approved and launched, it is estimated that as many as twenty-five persons may be involved in its activities during its first year or so.

2015 ETS Conference Theme

If the Consultation is approved by ETS, the steering committee will consider presenting papers from a list of topics related to the 2015 ETS theme of "Marriage & Family." Potential topics might include (among others):

- * Issues of Intermarriage
- * The Jewish Home as a Model of Community
- * Jewish Understanding of Death and Dying

- * Spiritual Formation in the Messianic Jewish Home
- * Marriage Motifs in the Old Testament as a Paradigm for Messianic Jewish Living

Editor's Note

Although I had heard about ETS from various quarters for many years, this was my first opportunity to attend an ETS conference myself. I was very pleased to participate and to see how many of our LCJE members are involved in scholarly evangelical studies and research. If approved, the Consultation may have many positive benefits for LCJE in engaging the evangelical academic community on topics that are relevant and significant to many of our members.

Jim Melnick
lcje.int@gmail.com

Berdichev, Ukraine: Hasidic Past, Messianic Expectations and Jewish Evangelism Today

By Jim Melnick, LCJE International Coordinator

Upcoming Tour of Berdichev

An optional tour at the close of the 2014 LCJE European Conference is a planned visit to the city of Berdichev (or 'Berdychiv'), Ukraine on May 1st (see bottom of page 21). Berdichev has a long and important Jewish history. This brief article is intended to provide some additional background information for LCJE members who have signed up for or are considering taking this optional trip.

Hasidic Past: Levi Yitzhak

One of the best-known Hasidic sages of the past, Rabbi Levi Yitzhak (1740-1809), settled in Berdichev and is buried there. He was close to the first Chabad Lubavitcher Rebbe, Rabbi Schneur Zalman of Liadi, and was also admired by Rabbi Nachman, founder of the Breslover Hasidic sect. In his book titled, *Souls on Fire: Portraits and Legends of Hasidic Masters*, author and Nobel Peace Prize winner Elie Wiesel devoted an entire chapter to Levi Yitzhak. Wiesel shares an unforgettable story about Levi Yitzhak concerning Messianic expectation. A scribe was drawing up his son's engagement contract, writing that the marriage was planned on such and such a date in Berdichev: "Levi Yitzhak furiously tore the contract to shreds." He was quite upset that the scribe had written Berdichev. Instead, he told him, this is what you must write: "The marriage will take place on such a date in Jerusalem, except if the Messiah has not yet come; in which case the ceremony will be performed in Berdichev."

Boot-shaped Jewish graves

Messianic expectation is also seen in a Jewish cemetery in Berdichev. Some of the gravestones are in an

odd boot shape. When a guide was asked during a 2012 visit why this was done, they were told that it was in expectation of the Messiah: "When Messiah comes, they will all rise from the grave and walk to Jerusalem. The boot shape (when the people rise from the dead) will set them on their feet and on the way to Jerusalem." (T. Swailes, "Jewish Graveyard - Berdichev, Ukraine," Blog entry, September 6, 2012 tswailes.blogspot.com/2012/09jewish-graveyard-berdichev-ukraine.html)

The Holocaust in Berdichev

Prior to the Second World War, "Berdichev was considered the most Jewish town in the Ukraine." According to Ilya Ehrenberg and Vasily Grossman, editors of *The Black Book* (English edition, Yad Vashem, 1981), which chronicles the impact of the Holocaust within the boundaries of the then Soviet Union, "The German Fascists, who had studied the distribution of Jews in the Ukraine preliminary to their mass murders, took special note of Berdichev." (p. 13) See also "The Untold Stories - Berdichev" (<http://www.yadvashem.org/untoldstories/database/index.asp?cid=339>)

Many Messianic Jewish Believers in Berdichev Today

Many members of LCJE may not be aware of the amazing developments in recent years in Jewish evangelism in Berdichev and of the fact that many Russian-speaking Jewish people in that city have now become believers!

A 2010 Russian language book published in Kiev under the auspices of the Kiev Jewish Messianic Congregation (KEMO) is

titled, *Besedy ravvinov: Prakticheskiy opyt pastyrskoj raboty v messianskikh obshchinakh* (*Discussions of the Rabbis: Practical Experience of Pastoral Work in Messianic Congregations*). KEMO is believed to be the largest Messianic congregation in the world, with many daughter congregations located throughout Ukraine, one of which is in Berdichev. The book makes a remarkable claim, citing an earlier report from the 2002-2003 timeframe, stating that there may be as many as 2,000 Messianic Jewish believers in Berdichev! (p. 29). The accuracy of that figure is not known, but, at a minimum, it certainly demonstrates that much has happened in Berdichev in bringing the Gospel to Jewish people.

Jewish Evangelism Today

Senior KEMO pastor-rabbi Boris Grisenko (who is set to address the LCJE Europe conference in April) also comments in the book about Berdichev, noting that it is one of the main cities in Ukraine that has shown a great response to Jewish evangelism. He urges evangelists to Jewish people in other parts of Ukraine who don't necessarily see the same response yet in their own areas to stay the course, that the Holy Spirit is moving! (pp. 41-42)

Further, Vadim Keldych, pastor-rabbi of the Berdichev Jewish Messianic Congregation, shares in the book that Aleph (Alpha) Clubs (which originated in the Anglican Church) have been very successful in Jewish evangelism and ministry in Ukraine.

Jim Melnick
lcje.int@gmail.com

LCJE European Conference (Kiev, Ukraine)

April 28-30/May 1, 2014

'JESUS, STILL TODAY A LIGHT TO HIS PEOPLE IN A POST-SHOAH ERA'

UPCOMING PROGRAM (MAIN TOPICS):

Monday, April 28.

10:00 - 14:00 Registration

15:00 Welcome to this conference and to Ukraine (Anatole Glukhovskyy and other Ukrainian pastors)
Why this Conference in Ukraine? Perspectives (Jean-Paul Rempp)
LCJE Update (Jim Melnick)

16:30 Update on the situation in Ukraine (Boris Grisenko) [response: Valery Reshetinsky]

17:15 Progress and challenges to direct evangelism and proclamation among Jewish people in Ukraine (Tolik Emma, Irina Voldarska and Igor Barbanel)

20:00 The relations of the Russian-speaking Jews and Israel and how to keep the Gospel alive among the Russians (David Zadok)

20:20 A History of Jewish Mission in Europe until World War II: Some unknown facts and figures. Return to our roots. (Rolf Heitmann and Mike Moore)

21:00 The Hebrew Christian group in Lemberg/Lwow before and after the Shoah (Kai Kjaer-Hansen)

Tuesday, April 29.

09:00 Worship (Jamie and Hanna Hilsden)

09:30 Bible Study: Christ in the Day of Atonement (Mike Moore)

11:00 Some flashlights from France (Jean-Paul Rempp), Germany (Vladimir Pikman) and England (Daniel Nessim)

11:30 - 12:15 Choice of workshops:

* How can we use the paragraph on Jewish evangelism in the Cape Town Commitment in our European countries? (Bodil Skjøtt)

* What are some of the challenges in reaching the Jews in former Soviet Union (FSU) and how can we face those challenges? (David Zadok)

15:00 Jewish evangelism and the role of Israel in the theology of the Church (Henri Blocher)
[Responses: Krista Bellows and Alex Jacob]

16:30 The problems linked to Jewish evangelism in post-Shoah Ukrainian society

17:15 Some flashlights from Eastern European countries: Bulgaria (Stanislav Alexiev), Hungary (Feri Kozma), Romania (Florin Sucui)

20:00 Presentation of a public statement (draft)

20:20 Update on Jewish evangelism in Israel (Dan Sered)

21:00 The pursuit of true nationality: the dangers of ethnocentrism (Eiko Takamizaka)

Wednesday, April 30.

07:45 Prayer meeting

09:00 Worship (Jamie and Hanna Hilsden)

09:30 Bible study: Created to proclaim: Israel, an evangelistic light to the nations (Avi Snyder)

11:00 Some flashlights from Denmark (Arne Hougarrd Pedersens), Finland (Juhani Koivisto), and Norway (Rolf Heitmann)

11:30 Choice of workshops:

* Ways that LCJE Europe and its member organizations can effectively cooperate to bring the Gospel to the Jews in FSU countries (Jim Melnick)

* The uniqueness of Christ and the importance of Jewish evangelism in a Western secular society (Alex Jacob)

15:00 How Jewish Mission relates to - or is part of - World Mission (Armin Bachor)
[Responses: Bodil Skjøtt and Jim Melnick]

16:30 Some flashlights from Eastern countries: Russia (Alexei Shepelev), Belorussia (Nikolay Haskin), and Poland

17:15 Breslover Hasidim, the Shoah, and Points of Messianic Witness (Jim Melnick)

20:00 A History of Jewish Mission in Europe: successes and failures (Rolf Heitmann and Mike Moore)

20:45 Panel: The next generation in the work of Jewish ministries (Haavard Maurstad and other young leaders)

Thursday, May 1.

Optional tour to Berdichev and Babiy Yar (Kiev)

Dinner in a typical Ukrainian restaurant and an extra night in Kiev

*For more information on this program or optional tour, please contact Jean Paul Rempp,
LCJE Europe Area Coordinator, at: jpnremppbn@wanadoo.fr*

Selected Items of Interest

The video "Promised Land: Israel through the eyes of surfers" is now available via:

iTUNES

Go to:

<https://itunes.apple.com/us/movie/promised-land/id664398766>

for downloading information and price.

Mishkan

A Forum on the Gospel and the Jewish People - a quarterly journal dedicated to biblical and theological thinking on issues related to Jewish evangelism, Messianic-Jewish identity and Jewish-Christian relations.

On November 8, 2013, ownership of Mishkan passed from the Pasche Institute of Jewish Studies (Dallas, Texas, USA) to the Caspari Center for Biblical and Jewish Studies (Jerusalem)

For additional information, contact: caspari@caspari.com

10th LCJE European Conference (Kiev, Ukraine)

April 28, 29, 30. 2014

May 1, 2014 - optional tour to Berdichev and Babiy Yar (Kiev)

Contact: Jean-Paul Rempp

jpnremppbn@wanadoo.fr

VIDEOS from LAUSANNE Global Leadership Forum, Bangalore, India (June 2013)

<http://www.lausanne.org/en/multimedia/videos/bangalore-2013.html>

Visit the MAIN LAUSANNE MOVEMENT Website at:

www.lausanne.org

UPCOMING LCJE MEETINGS

LCJE North America

March 3-5, 2014, in Chicago

Contact Gary Hedrick

garyh@cjfm.org

ICC Meeting: March 4, 2014

12:30-5:30 PM (Chicago, USA)

LCJE AustralAsia - Fourth Bi-annual

Conference; 21-24 July 2014

Stanwell Tops, NSW, Australia

Contact: Bob Mendelsohn

australia@lcje.net

LCJE Europe

April 28 - May 1, 2014

Kiev, Ukraine

Contact: Jean-Paul Rempp

jpnremppbn@wanadoo.fr

LCJE 10th International Conference

2015 - Israel

TBD

Contact: Jim Melnick

lcje.int@gmail.com

Networking Jewish Evangelism

LCJE

Lausanne Consultation
on Jewish Evangelism



President Tuvya Zaretsky tuvya.zaretsky@jewsforjesus.org
International Coordinator Jim Melnick lcje.int@gmail.com
International Committee Members
Ann Hilsden ahilsden@kkcj.org
Mitch Glaser mitchglaser@chosenpeople.com

Area Coordinators

AustralAsia Bob Mendelsohn australia@lcje.net
Europe Jean-Paul Rempp jpnremppbn@wanadoo.fr
Hong Kong/China Mark Lam marklam99@yahoo.com.hk
Israel David Zadok David@ha-gefen.org.il
Japan Teiichiro Kuroda lcjejapan@hotmail.com
Latin America David Sedaca david@chosenpeople.com
North America Gary Hedrick garyh@cjfm.org
South Africa Cecilia Burger simchaministry@gmail.com

International Coordinator & International Mailing Address

Jim Melnick, LCJE, P.O. Box 5501, Falmouth, VA 22403, USA
lcje.int@gmail.com

Website www.LCJE.net

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