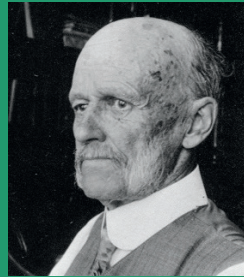


LCJE Bulletin

Issue 124, June-July 2016



Jocz



Blackstone



Taylor

Committed to Jewish Evangelism

Networking Jewish Evangelism



Lausanne Consultation
on Jewish Evangelism



LCJE Bulletin
Issue No. 124
June-July 2016

© Lausanne Consultation on
Jewish Evangelism

Editor: Jim Melnick

Printed by: Wave Printing &
Graphics, Fredericksburg, VA
USA

Address: P.O. Box 5501
Falmouth, VA 22403 USA

Individual membership US \$25
annually; subscription US \$15
payable to 'LCJE'

Payment: By check or bank
wire transfer; see www.LCJE.net
(under "Contact")

CONTENTS

- 2 From the Coordinator
- 3 Devotional: The Righteous Shall Live By Faith
- 4 Jakob Jocz: CMJ Worker in the 20th Century
- 7 The William E. Blackstone Commemoration Project
- 10 Re-Enchanted Judaism: The New Jewish Search for Personal Experience and Religious Expression
- 17 Moses Gotthold Löwen: (An excerpt from "Jewish Witnesses for Christ")
- 18 Attributes of Jewish Evangelism
- 19 Remembering Bishop John Bernard Taylor
- 20 LCJE Facebook & Twitter Accounts
- 21 Upcoming LCJE Meetings
- 21 Caspari Media Review
- 22 Two Different Views from the Opposition
- 23 AustralAsia Conference Ad

From the Coordinator

This edition of the LCJE Bulletin looks at the lives of several men who were deeply committed to Jewish evangelism: Jakob Jocz, William E. Blackstone, and the late Bishop John B. Taylor. Their photographs grace the cover of this issue. In the case of Blackstone, a Blackstone Commemoration Project is now underway, which Paul Rood discusses in his article, beginning on page 7.

A fourth person is also commemorated in this issue but for whom we have no photo: Moses Gotthold Löwen. Löwen's name is probably unknown to most of us, yet the Lord used him in some marvelous ways; his life, for example, intersected at times with people whose names are well known to us - names like Delitzsch and Rabinowitz.

Löwen is remembered in Rev. Aaron Bernstein's 1909 book, *Jewish Witnesses for Christ*, which was re-published by Keren Ahvah Meshihit in 1999. I am thankful to Elie Smadja of Keren Ahvah Meshihit and Samuel Smadja for permission to quote from the 1999 re-publication of Bernstein's work. Bernstein's book carries short biographies and testimonies of scores of Jewish believers of past centuries like Löwen. I hope that we can re-publish more of these in the future - their testimonies serve as great inspirations and speak to us across the generations.

Also in this issue we publish an important paper by Stan Meyer titled, "Re-Enchanted Judaism." Stan covers disturbing trends in segments of the Jewish community toward 'Jewish Buddhism' and 'Neo-pagan Judaism,' along with similar developments. In the United States, Meyer notes that "The Boomers [Baby Boomer generation] and their children [the Millennials] have brought a fringe movement into Judaism's mainstream." He adds that "Re-Enchanted Judaism has influenced synagogue worship" and even Jewish education. Stan first presented this paper at the February 2016 LCJE North American regional conference in Dallas/Ft. Worth, Texas.

Dan Sered opens this issue with a devotional from the book of Habakkuk and encourages us to read this entire book. I did and found many Scriptural treasures in this short but powerful book that I was not aware of before. We are indeed called to live by faith during 'times of trouble' and to exult in the Lord even when "there be no fruit on the vines" and "no cattle in the stalls." Though the prophet was speaking primarily of physical famine and harsh economic times, we can also apply this lesson to seeing spiritual fruit in the vineyard of the House of Israel. When spiritual fruit is slow in coming or times are lean, yet we still rejoice in the God of our salvation! He will give increase in due time.

In our sure hope for the coming salvation of Israel. *Jim Melnick*

Isaiah 45:17: "Israel shall be saved by an everlasting salvation..."

lcje.int@gmail.com

The front cover photos show three great champions of Jewish evangelism commemorated in this issue of the Bulletin: Jakob Jocz, William E. Blackstone and Bishop John B. Taylor.

The Righteous Shall Live By Faith

By Dan Sered, Jews for Jesus Israel; ICC Member-at-Large

Overview

I have been engaged in a study on the book of Habakkuk. Habakkuk was a contemporary of the prophets Zephaniah and Jeremiah. Little is known of his life or circumstances. The only clear historical reference in the book is Habakkuk 1:6, probably referring to the Chaldean threat to Judah, which was realized after the battle of Carchemish in 605 B.C. The book is dated to the reign of Jehoiakim (609-597 B.C.), probably around 607-606 B.C.

After the death of Josiah the king (609 B.C.), the spiritual conditions of the people in Judah rapidly degenerated. Wickedness, injustice, and disregard of the law (See Hab. 1:3-4) came to characterize the moral attitudes and actions of the Judeans. It reminds me of the world we live in today; definitely the place that I live in, Tel Aviv, Israel. Now, although Egypt's Pharaoh Necho challenged the ascendancy of the Babylonians, he was defeated at Carchemish in 605 B.C. Nebuchadnezzar then advanced against Palestine to secure the newly won territory of Judah. His destruction of Jerusalem and exile of the people fulfilled the predictions of Jeremiah and Habakkuk. All of this is to say that Habakkuk writes and lives in a time of great distress. But remember he is a prophet of God. He is a believer; a light in a dark world.

Habakkuk cries out, "How long, O LORD, will I call for help, And You will not hear? I cry out to You, 'Violence!' Yet You do not save. Why do You make me see iniquity, And cause me to look on wickedness? Yes, destruction and violence are before me; Strife exists and contention arises. Therefore



Dan Sered

the law is ignored, and justice is never upheld. For the wicked surround the righteous; Therefore justice comes out perverted" (Hab. 1:2-4).

A conversation with God

This begins a conversation between the prophet and God. I want to encourage you to read this entire book. What surprises me are not Habakkuk's doubts, accusations and complaints to God, but where the prophet lands after all that is happening in his own culture and life: sin, darkness, exile, death, torment, and suffering – which the prophet sees and knows is coming. What encourages me is the end of the book. In chapter 3, Habakkuk prays to God and says:

*"Though the fig tree should not blossom
And there be no fruit on the vines,
Though the yield of the olive should fail
And the fields produce no food,
Though the flock should be cut off from the fold
And there be no cattle in the stalls,
Yet I will exult in the LORD,
I will rejoice in the God of my salvation.
The Lord GOD is my strength,
And He has made my feet like*

hinds' feet

And makes me walk on my high places."

From doubting to exalting...

Wow... how did Habakkuk get here? He went from doubting to exalting the Lord. I think that he learned to walk in faith; "the righteous will live by faith" (Hab. 2:4). The book of Habakkuk is intended to provide comfort and hope during one of the darkest periods of Israel's history. Although God would judge, He would "remember mercy" (Hab. 3:2).

Today, you and I must believe this as well. That message is still true right now. How are you doing with your own faith, living in this dark and crazy world? Do you believe God's promises? Our challenge, and may I even dare to say our divine call, is to live by faith. Especially in this time of trouble, we are called to be that prophetic voice that calls all people to turn to Yeshua.

Dan Sered

dan.sered@jewsforjesus.org

Jakob Jocz: CMJ Worker in the 20th Century

By Theresa Newell, CMJ USA Board Member

Overview

With CMJ's over 200-year history of outreach among Jewish people with the Gospel of their Messiah Yeshua, one finds numerous saints who gave their lives to the call. One such was Jakob Jocz, a third generation Jewish believer born in 1906 near Vilnius, Lithuania. Over the years he achieved his PhD and DLitt degrees in England and wrote a half dozen books and many articles on Jewish evangelism.

Jocz and his parents and brother all worked at the CMJ mission in Warsaw, Poland in the 1930s. This was a most fruitful work among the 3.5 million Jews of this city which is outlined below. For all of his literary abilities, Jakob Jocz was at heart an evangelist to his own Jewish people.

The Back Story

It was Jakob's maternal grandfather, Johanan Don, who first encountered the Good News of Jesus. It happened when Johanan was seeking medical help for his 14-year-old daughter Hannah. Reluctantly he went to the Lutheran Medical Mission clinic in Vilnius and met Dr. Paul Frohwein, a Jewish believer and the doctor in charge of the Lutheran Medical Mission clinic. By reading a Hebrew New Testament which the doctor gave him, Johanan became a believer and was baptized.

His daughter Hannah later married Bazyl Jocz, a young rabbinic student. Bazyl had questions while reading the Book of Isaiah which he could not answer. The same Dr. Frohwein led Bazyl to faith in Jesus. Hannah and Bazyl shared their common faith in Jesus and they were married! Their first son was Jakob, born in



Jakob Jocz

1906. It was a terrible time for Jews in Eastern Europe, even for those who confessed Jesus as their Lord.

In 1920, Bazyl became an evangelist with CMJ. Jakob enrolled in CMJ's newly formed training center in Warsaw for three years, doing missionary service there. After further study at a seminary in Frankfurt am Main, CMJ sent him to England where he trained for Anglican ordination at St Aidan's College in Birkenhead. There he met his future wife, Joan Celia Gapp, an Anglican missionary volunteer. After ordination in 1935, Jakob and Joan were married and assigned to CMJ ministry in Poland.

A gifted linguist, Jakob assumed leadership for the Yiddish-speaking messianic congregation in Warsaw.

What was CMJ Ministry like in 1930s Poland?

Based on regular reports from the Warsaw work, Rev. Martin Parsons, Head of Mission, noted that with 3.5 million Jews in Poland "in a condition for the most part of dread and depression," CMJ needed a staff of "over 700 instead of ten"! His reports are filled with calls for more workers.

The Mission had these works of outreach among the Jews of Warsaw in 1937:

1. English classes, where "over three hundred were registered."
2. Bible and tract publications and distribution. Parsons reported that four were assigned to this duty, but "forty would not be too many" as "this work was not unfruitful."
3. A Yiddish Gospel magazine, *Der Weg* (The Way), which was clearly evangelistic.
4. Meetings (in Yiddish and Polish) on Saturdays and Sunday evenings with "up to a hundred" in attendance.
5. A Bible class in German.
6. A club for children.

Parsons reported, "The burden of the evangelistic work falls upon Mr. Jacob Jocz. He is a ready speaker in Yiddish or Polish, but his most valuable work is in personal interviews." Jocz wrote that he saw two or three Jewish people in his study every day answering questions of the faith.

In his own report, Jocz wrote: "The great event of the year (1936) was the mission journey. In spite of anti-Semitism and increasing hatred, the Jews met us in many places with an open mind and with great readiness to hear the Gospel." This mission seemed to have been a series of visits to small Jewish villages in Poland speaking with Jews on the street and in their shops. Jocz wrote: "I only wish we could devote more time to them."

Often Jocz reported that the church would be filled as he and others preached, and "a bigger crowd was sent home than the one which was inside"! Ministry in Poland prior to the Nazi as-

sault was very fruitful. "Today when the cross is being twisted into a swastika . . . Jewish men and women flock into the mission halls to hear and to learn about the wonderful Savior," he wrote.

The curtain comes down in Warsaw

In May of 1939, Joan Jocz returned to England to await the arrival of their first child, with Jakob remaining in Warsaw. Due to illness, the main speaker of CMJ's annual summer conference cancelled. Jocz was called to urgently come to England to replace him. This was indeed a miraculous deliverance, as the members of his family all died at the hands of the Nazis soon after, when German armies invaded Poland on September 1.

Jocz remained in England with his wife and new baby. After the war he learned that his father had been betrayed to the Gestapo and shot and that other members of his family had perished in Nazi death camps.

Jocz was appointed to head CMJ's work in London during the war years. He also took graduate studies at the University of Edinburgh, and in 1947 he served an Anglican congregation in Hampstead. His doctoral dissertation was published in 1949 with the title, "The Jewish People and Jesus Christ."

(Unfortunately, all of Jocz's books are now out of print, although I have found a number of them on used book internet sites. Titles are listed below).

Early in his missionary career in Poland, Jocz wrote *The Essence of Faith* (1936) and edited the Yiddish journal *Der Weg* (The Way). Publications ceased in Warsaw after 1939.

Jocz wrote of the suffering of



Warsaw in the early 1930s - Source: CMJ archives

his people in a second book, *Is it Nothing to You?* (1940 with an enlarged edition in 1941), appealing to the churches to speak out against the persecution and killing of his Jewish people.

Since his Warsaw years Jocz had been involved in the work of the International Hebrew Christian Alliance (IHCA). In 1957 he became its president and travelled widely in this capacity. At that time Jocz was invited to Toronto to direct the Toronto Nathanael Institute, a large Jewish evangelism center. The Nathanael Institute was an off-shoot of CMJ's work in Toronto from the early 20th century. Many Jewish believers came to faith there, and many became leaders of Jewish congregational movements. (For details on this Institute, read an excellent paper by Daniel Nesim titled "The History of Jewish Missions in Canada" at <http://lcje.net/PapersConference.html>, 2004). Jocz went on to teach at Wycliffe College, and from 1960 onward he occupied its chair of systematic theology.

Jocz's strong convictions

Jocz was adamant that there are not two ways to God, one for

Jews (Sinai) and one for Gentiles (The Cross of Yeshua). A noted evangelist, he consistently advocated Jewish missions and challenged the theological absurdity that Jesus Christ is without salvific significance for the Jewish people.

At the same time he knew the impasse between the Church and the Synagogue over the acceptance of Jesus as Lord and Savior. Nevertheless, Jocz's lifelong concern was that the synagogue and church should continue to engage each other in discussion.

Jocz rejected the teaching by some Jewish scholars that there was an unbroken line of development between the Old Testament and later rabbinism. He taught that after the destruction of the Second Temple in AD 70, Judaism removed a central aspect of religious life from the Jewish people, i.e., substitutionary sacrifice as a way to approach a holy God, and reoriented its teaching to a preoccupation with the study of the law. Jocz saw modern Judaism's optimistic humanism (that man is not sinful in essence) as a misunderstanding of a biblical view of human depravity and man's in-



Dr and Mrs Jakob Jocz with a group of Hebrew Christians at the CMJ Summer School at High Leigh in 1958. Received by from Paul Hames on July 24, 2014 in an email to Theresa Newell.

Jocz is on the far right of the photo.

Editor's Note: The LCJE 9th international conference was also held at High Leigh (outside London) in 2011.

ability on his own to make himself fit for a relationship with God. He saw that these ideas led to the mistaken notion that all Jews by virtue of their birth could automatically gain acceptance into covenantal relationship with God.

He rejoiced to see the emergence of Hebrew Christianity as a remarkable sign of our times - that Jewish people could hear the message of Yeshua from Jewish lips in a Jewish idiom and in the context of a Jewish life. At the same time Jocz saw unity of the human race in the Messiah as a higher scriptural goal than Jewish survival. He advocated Jewish believers to fulfill the prophetic call to take the gospel to all the nations.

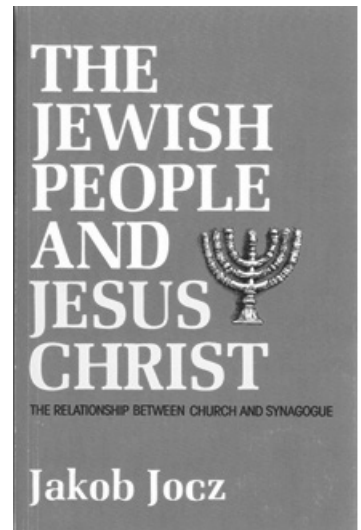
Jakob Jocz thought, wrote and taught with clarity and depth about the biblical and theological ideas which challenge all of us committed to witness to Jewish people. It is regrettable that his writings are not readily available today when so many of his Jewish people are finding Yeshua to be their Messiah. Here is a list of

some of his books:

- *A Theology of Election* (1958)
- *The Spiritual History of Israel* (1961)
- *Christians and Jews: Encounter and Mission* (1966)
- *The Covenant: A Theology of Human Destiny* (1968)
- *The Jewish People and Jesus Christ After Auschwitz* (1981)

*Theresa Newell
tnewell777@comcast.net*

(The author is indebted to research done by Dr. Arthur Glasser for his article published in the April 1, 1993 edition of The International Bulletin of Mission Research on the tenth anniversary of the death of Dr. Jocz.)



Jakob Jocz book, The Jewish People and Jesus Christ.

The William E. Blackstone Commemoration Project

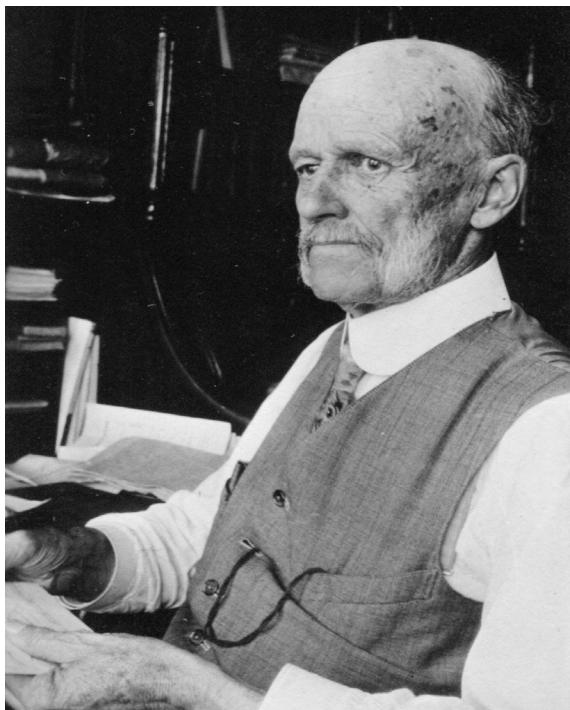
By Paul W. Rood, Biola University

Overview

My wife, Dr. Judith Mendelsohn Rood, and I attended our first LCJE North America conference, in February, 2006 (Pittsburgh). Life in Messiah International Executive Director Wes Taber, knowing that we were both Biola University professors, introduced himself to us and mentioned that we had something in common in that the founder of his mission organization, William E. Blackstone (1841-1935), was Biola's first dean. (1) I knew that Blackstone was a giant figure in 19th and early 20th century Jewish missions and Christian Zionism, but I told Taber that he must be mistaken about Blackstone's Biola connection. I was confident that I knew Biola's history, as my grandfather served as Biola's president in the 1930s, and I had read closely Biola's own published histories which made no such mention of Blackstone.

Searching the archives

I obtained permission from Biola to search deep in the archives for the founding documents, early correspondence and Board minutes to see if Wes Taber could possibly be correct. To my surprise, I discovered that Blackstone had taken a significant role in the founding of Biola, that he was the school's first dean, had established the school's first "Jewish Department," and served as a faithful trustee during the first twenty-five years of the school. I published an article correcting the historical record, summarizing Blackstone's legacy in a Biola Magazine article, "The Forgotten Founder," that received wide attention. (2) I continued to dig deep into the Biola archives and published and spoken widely concerning Biola's founders and their involvement in early Jew-



William E. Blackstone

ish missions and Christian Zionism. (3) These efforts for nearly a decade influenced the Board of Trustees of Biola University to name their recently completed residence hall, an award-winning architectural gem, after the "Forgotten Founder." On Blackstone's 174th birthday, October 6th, 2015, Taber and the Roods joined twenty-five members of the Blackstone family and Biola University administration and trustees for the formal dedication of William E. Blackstone Hall.

The Blackstone Commemoration Project

I am now coordinating a Blackstone Commemoration Project honoring and celebrating the anniversaries of two historic initiatives in public diplomacy undertaken by William E. Blackstone – the Blackstone Memorial Peti-

tions of 1891 and 1916. These petitions called on the President of the United States and world leaders to assemble an international conference "to consider the condition of the Israelites, and their claims to Palestine as their ancient homeland." These historic projects and William E. Blackstone's many decades of service and efforts on behalf of the Jewish people will be recognized by public ceremonies in Israel and the United States, commemorating the 125th and 100th anniversaries of these historic petitions, and the 175th anniversary of his birth. These events will also coincide with the centennial of the Balfour Declaration (1917) which Blackstone's activities anticipated and supported. That year, Supreme Court Justice Louis Brandeis, also chairman of the American Zionist Commit-

tee, called Blackstone "Zionism's greatest ally outside of its own ranks." (4)

Committee established

A committee composed of notable historians, Christian and Jewish organization leaders, and representatives of the government of Israel have lined up in support of this Blackstone Commemoration Project. This committee includes: LCJE representatives Wes Taber and Gary Hedrick; historians Dr. Paul Merkley, Dr. Yaakov Ariel, Dr. Jonathan Moorhead, and Dr. John Hannah; Rabbi Michael Berenbaum of the American Jewish University and Rabbi Yitzchok Alderstein of the Simon Wiesenthal Center; Mr. Jerry Kingler, President of the Jewish American Society for Historic Preservation, and other friends of Blackstone. Our committee hopes to complete a process initiated over fifty years ago by a group of Jewish and Christian historians to establish a "Blackstone Forest" under the auspices of Keren Kayemeth LeIsrael (Jewish National Fund). There was a ceremonial "Blackstone Forest" dedication in Jerusalem in 1962, but the process of establishing the Blackstone Forest on a site near Nazareth was never completed. An additional goal of the project is to recover and re-display the Hebrew Tanach that was sent by Blackstone to Herzl with many prophetic passages marked concerning the future restoration of the nation of Israel. This "Blackstone Bible" was observed on display in the Herzl Museum as recently as the 1980s.

Local events planned

In addition to these projects to restore Blackstone's legacy and testimony of friendship and gospel witness in Israel, the committee hopes to organize local commemorative events in Los Angeles and Chicago, where



Relatives and friends at the dedication of Blackstone Hall, Biola University (October 2015)

Blackstone spent many decades in ministry, and other academic and public venues. A longer account of Blackstone's lifelong ministry of friendship to the Jewish people can be found in the article, "William E. Blackstone: Zionism's Greatest Ally Outside of Its Own Ranks." Blackstone's lifetime contributions (1841-1935), include: best-selling prophetic writings, *Jesus is Coming* (1877); involvement in the founding of such organizations as the Chicago Hebrew Mission, Chicago Bible Training School, Moody Bible Institute, Philander Smith College, Biola, Christian & Missionary Alliance, and the China Inland Mission, North America; and the personal trustee of the Stewart World Evangelization Trust, which supported Bible translation work and distributed over 50 million portions of Scripture and gospel tracts around the world, primarily to Jews, Arabs and Asians. A Ph.D. dissertation by Jonathan Moorhead is the most comprehensive treatment of Blackstone's life and ministry. (5)

For further information about the William E. Blackstone 2016 Commemoration Project, contact me at: paul.rood@biola.edu

Paul W. Rood
paul.rood@biola.edu

ENDNOTES

1. Life in Messiah International was founded by William E. Blackstone and others as the Chicago Hebrew Mission in 1887.
2. Paul Rood, "The Forgotten Founder," Biola Magazine, Fall 2013. <http://magazine.biola.edu/article/13-fall/the-forgotten-founder/>
3. In 2013, I organized a "Centennial Yartzheit" to honor the legacy of the Hebrew Christian scholar Dr. Louis Meyer (1862-1913), a close associate of William Blackstone whom I also encountered in my search for Blackstone in the Biola archive. This centennial yartzheit ceremony, which included a number of LCJE participants, was held at Biola University and the Meyer gravesite and reported in the LCJE Bulletin.
4. Paul W. Rood, "William E. Blackstone: 'Zionism's Greatest Ally Outside of its Own Ranks,'"

in *Western States Jewish History*, 48/2 (Winter 2015/5776): 49-69. Access online at: https://www.academia.edu/19851495/William_E._Blackstone_Zionisms_Greatest_Ally_Outside_of_Its_Own_Ranks_

5. Jonathan David Moorhead, "Jesus is Coming: The Life and Work of William E. Blackstone (1841-1935)," (Ph.D. diss., Dallas Theological Seminary, May 2008).

For additional resources, see also:

Hedrick, Melissa. "Blackstone Hall dedicated to founder." *Biola University. Chimes*. October 7, 2015. <http://chimes.biola.edu/story/2015/oct/07/blackstone-hall-dedicated-founder/>

The Life in Messiah website has a short video on its main webpage that discusses the mission's founding and William E. Blackstone (see www.lifeinmessiah.org)



*Wes Taber, Judith Rood and Paul Rood (left to right)
outside Blackstone Hall, Biola University*

**Visit the Lausanne Movement website:
www.lausanne.org**

Re-Enchanted Judaism: The New Jewish Search for Personal Experience and Religious Expression

By Stan Meyer, Jews for Jesus

Editor's note: This paper was first presented at the February 2016 LCJE North America regional conference in Dallas-Fort Worth, Texas, USA. It has been slightly revised by the author. We were unable to obtain permission to reproduce the cover of the *Santa Cruz Haggadah* for the Bulletin.

Overview

The cover of the *Santa Cruz Haggadah* shows an illustration of an older, Jewish man with a white beard and yarmulke. He sits in the lotus position and has a third eye on his forehead. With one hand, he holds the Ten Commandments; with the other, he makes the peace sign. Passover is a celebration of Jewish freedom from bondage in Egypt. However, the editor of this Haggadah explains that Passover is an opportunity to channel our energy to "heal the earth...and free ourselves from what holds us back" (Roekard 1999). My wife's Jewish family used this Haggadah for their Seder in 2014. Jacqui's sister-in-law co-led the Seder. She holds a PhD in psychology and writes for a professional journal known as *Energy Psychology*. She trains health professionals to heal patients using energy channeling techniques and the disciplines of *Reiki*. According to Lori, healing energy is an integral part of her profession and her Jewish faith. When Jacqui described her family's beliefs, she exclaimed, "This is not my grandmother's Judaism!"

For those who came to faith in Jesus in the 1970's, at the height of the counter-cultural revolution, we may be somewhat familiar with the syncretism between Judaism, Eastern religion, and the New Age. At that time, re-enchanted Judaism was a fringe movement, and not representative of mainstream Judaism. At that time, contemporary Judaism stressed moral value, ritual



Stan Meyer

practice, Jewish survival, and the preservation of tradition. Mainstream Judaism tended to disregard supernatural experience and miraculous phenomena. Today, however, there is a resurgence of interest in supernatural and personal experience, and an exploration into non-mainstream religious expression. Judaism is experiencing a re-enchanted. In this paper, I will give a brief background to Re-Enchanted Judaism, introduce some of the

beliefs and practices, and explore three streams contributing to the movement. I will explore common characteristics, and discuss how missionaries to the Jews can engage Jewish people in the context of this phenomenon.

Historical Overview

There has always been Jewish interest in mysticism, and supernatural, personal experience. Many contemporary Jewish beliefs originate out of medieval

mysticism. Some were borrowed from non-Jewish sources and adapted as a kind of syncretistic religious expression.

Pre-Enlightenment Judaism

Before the Enlightenment, most people did not separate experience into spiritual and natural phenomena. They assumed that an invisible spirit world pervaded our natural world. Their world consisted of healing and curses, spirits and demons, visible and invisible forces. There were common explanations for the mundane, and spiritual reasons for the inexplicable. Miraculous stories are found throughout rabbinic texts, Jewish folklore, and Yiddish stories. The term *supernatural* began to be used by the sixteenth century (Harper 2016).

Enlightened Judaism

By the nineteenth century, the Haskallah (Jewish Enlightenment) had penetrated the Jewish ghettos, and propagated across Europe. Enlightened Jews rejected supernatural explanations for the inexplicable. They rejected a literal reading of Scripture, the belief that God audibly spoke to mortals, and that He miraculously intervened in history. Reform Judaism emerged out of the Enlightenment as a religious system that stressed the moral value of religion and explained that the purpose of Jewish ritual was to teach worshippers moral truth and preserve tradition. The Biblical moral truth was clothed in primitive myth and miraculous narrative. The Pittsburgh Platform of 1885, Reform Judaism's joint statement says,

We hold that the modern discoveries of scientific researches in the domain of nature and history are not antagonistic to the doctrines of Judaism, the Bible reflecting the primitive ideas of its own age...clothing its conception of divine Providence and

Justice...in miraculous narratives. (Pittsburgh Platform 1885, para 2; cited in Levine 2016)

In the 20th century, the founders of Conservative Judaism and American Orthodoxy shared the same ideals of the Enlightenment, but retained traditional worship and religious practice.

Enlightened Judaism reached its apex in Reconstructionism. Its founder, Mordecai Kaplan, came to America escaping persecution in Eastern Europe. His Judaism was survivalist, nationalist, and rationalist. Kaplan predicted the end of European Jewry and its superstitious ultra-orthodox religion. He believed that Reform and Conservative Judaism led to Jewish assimilation. Ultra-Orthodoxy had failed to save European Jewry. Therefore, he sought to reconstruct a rational movement that would preserve Jewish civilization. Dana Kaplan (2013) explains, "Reconstructionists rejected supernaturalism...a belief in an omnipotent God who could perform miracles" and that Israel was providentially given a mission to civilization (p. 33). In his view, miracles were incompatible with science, reason, and history. Kaplan believed the Holocaust vindicated his thesis. Kaplan "pointed to the Holocaust as having completely demolished and voided faith in a supernatural providence" (Schweid 1992, p. 46). If God exists, He was not going to reach down from heaven and save the Jews. Kaplan exchanged "supernaturalism" for "super-nationalism."

Post-Enlightenment Judaism

Some theorize that the Enlightenment ended on August 6, 1945, when the US demonstrated that Western civilization had invented the means of its own destruction. Progress gave way to Post-Modernism. Many began to distrust technology and science, doubted

that reason is an infallible tool for inquiry, and questioned absolute truth. It seemed that rationalism, the god of the Enlightenment, was dying. Concerns reached a critical mass in the 1960's when a counter-cultural explosion engulfed North America. Boomers abandoned rational religion in search of alternative expressions of spirituality in the occult, ancient mysticism, and Eastern religion. Out of this milieu of beliefs emerged the Jewish Renewal Movement.

The Jewish Renewal Movement

Zalman Schachter-Shalomi immigrated to the United States in 1941 and was ordained as a Chabad rabbi, a Hassidic proselytizing sect. In the 1960's, he was sent to reach unaffiliated Jewish students on American college campuses. Schachter-Shalomi immersed himself in the counter-culture. He dropped LSD, educated himself in Buddhism, New Age and the occult; and entirely broke with Hassidism. He gathered students around himself and formed *havurot*, small home groups that met outside of the synagogue. Schachter-Shalomi rejected institutional Judaism, and promoted personal experience with God, and a popular version of Kabbalah. He used contemporary language, rock music, and explored the social concerns of the decade, including feminism, gay rights, and the peace movement. His efforts became known as the *Jewish Renewal Movement* (Harris 2014).

Today, the organizational arm of the movement is called *Aleph* (the Alliance for Jewish Renewal). The movement publishes a journal, *Tikkun*, and claims to have thirty-five congregations in North America (aleph.org 2016). The movement has since impacted all the branches of Judaism from Hasidic to Reform through

its language, music, interest in personal spirituality, and the Ha-vurah movement. Its two greatest contributions have been the popularization of Kabbalah, and its socio-political concept of *Tikkun Olam* (healing the world). Rabbi Lori Schneide-Shapiro, leader of the Open Temple in Venice, explained in an interview that during Schachter-Shalomi's time in Philadelphia, students at the Reconstructionist seminary became intrigued with his mystical teachings. Shapiro said that today, the Open Temple is interested in healing through psycho-spiritual technique, helping members experience personal healing through spiritual exercise, and that members of her congregation often pursue personal miraculous experience. (Phone interview with Shapiro, July 14, 2014).

Characteristics of the Jewish Renewal Movement

1. Healing. The *Jewish Renewal Movement* stresses *Tikkun Olam*, healing the world and healing the whole person. The term *Tikkun Olam*, a Medieval Kabbalistic term, originally described a metaphysical process of re-uniting God's essence through the performance of mitzvot (traditional practices). In the Renewal Movement, the term took on a socio-political meaning. It came to describe acts of social justice that lead to healing the world through meditation, prayer, and action and is ecumenical in nature. Michael Lerner, founder of Tikkun, writes: "The world we inherit is deeply flawed...Judaism is one part of the answer...it provides the metaphysical foundation for Tikkun Olam, healing and repair of the world that we so badly need" (Lerner, p.23). Karen Roekard (1999), in her book *The Santa Cruz Haggadah*, explains how celebrating the Passover begins this effort. Celebrating the

Passover helps heal the planet by liberating our souls from bondage: "It is up to us to heal the planet [Tikkun Olam] and free ourselves from whatever holds us back from being the best people we can be" (Roekard 1999).

2. Ecstatic Experience. Ecstatic experience, practiced in Hasidism, is a second aspect of the movement. Rabbi Sheff Gold, a student of Schachter-Shalomi, teaches meditation, healing, and ecstatic experience. An ecstatic experience happens when one is possessed and controlled by a Divine Spirit. She describes her own experience, "this is what happens when I chant: I heighten my attention as I use the music, breath, power, and beauty of the chant to relax...thus get out of the way so the Spirit can descend. After a while it feels as if God is chanting through me" (Gold 2013, p.110).

Three Streams of Re-Enchanted Judaism

The Jewish Renewal Movement is one of several streams contributing to Re-Enchanted Judaism. I will explore three streams that contribute to the phenomenon: (a) the resurgence of interest in Kabbalah, (b) the popular interest in Eastern religion, and (c) the emergence of neo-pagan Judaism and earth religions.

Kabbalistic Judaism

Kabbalistic Judaism was practiced by Hassidic sects for hundreds of years. Kabbalah offered a mystical explanation of traditional rituals. In the 1970's it was popularized by Chabad, the Jewish Renewal Movement, and celebrities such as Abraham Joshua Heschel (Huss 2007, p. 109). Contemporary Kabbalah differs from Medieval Kabbalah in that "It emerged as a postmodern spirituality, and [is] dependent on...social changes in the late twentieth century" (p. 107). It shares more with

New Age belief than a mystical exploration of rabbinic practice. Its emphasis on social justice and personal spirituality gathers non-Jewish attraction and non-affiliated Jewish interest as well as those within mainstream Judaism (Huss 2007, p. 109).

The Kabbalah Center, founded in Los Angeles in 1965 by Philip Berg, built a consumer market around this Medieval study. Some of the topics they explore include the nature of religious faith, the Bible, experiencing the presence of God, meditative disciplines, astrology, and sex. Some of their followers have included Madonna, Lindsay Lohan, Demi Moore, Lucy Liu, and Paris Hilton (Kabbalah Centre 2016, FAQ). Berg died in 2013 and today the center is managed by his family.

Jewish Buddhism and Eastern Religion

Jewish interest in Buddhism began as early as the 19th century. Charles Strauss at the World Council of Religions publicly declared himself to be a Buddhist Jew and compared Buddha's principles with those of Judaism (Kamenetz 2007/1994, p. 8). After World War II, an interest in Eastern religion budded in the US. Popularity exploded on the scene in the 1960's. The idea of the *Jubu* (a Jewish Buddhist) was popularized by Kamentz' 1994 book, *The Jew in the Lotus*. He described a conversation between the Dali Lama and Jewish leaders following the Chinese conquest of Tibet and his exile. The Dali Lama compared his exile with that of the Jewish people. Out of this conversation, Kamentz (1994) describes the similarities of both religions.

What follows, then, is the story of a historic dialogue between Jews and Buddhists. It is also the story of some Jews toward Buddhism... and what this has to tell us about

the problems in Jewish religious life today. But most of all it is the story of the possibilities for Jewish renewal (p. 4).

Some seek to describe Kabbalah's connection to Buddhism. Others embrace Buddhist beliefs in their own context and seek to express Buddhism in Jewish ways. Both practices stress meditation, learning as a journey toward enlightenment, and the belief in reincarnation. Both stress the omnipresence of a Divine being who pervades all living and non-living matter. Both stress the importance of human harmony with nature.

Neo-Pagan Judaism

In the nineteenth century, historians and archaeologists began to understand the extent of the syncretistic practice in ancient Israel. Excavations in Judaea exposed Asherah poles, altars to Canaanite Deities, and inscriptions indicating Jewish pagan worship. Hellenistic practice proliferated into the Second Temple Period as shown in this mosaic from the floor of the Beit Alpha synagogue excavated in 1928. The mosaic shows Helios surrounded by pagan Zodiacs. In 1889, Sir William Robert Smith published *The Religion of the Semites*, in which he argued that Judaism originally emerged as a Canaanite religion and evolved into rabbinic Judaism (Smith 1889). In 1918, Sir James Frazier published *Folklore in the Old Testament*, which alleged that the narratives and practices in the Bible are rooted in Canaanite religious practice (Frazier 1918).

This remained largely an academic discussion until the subject matter trickled down into the undergraduate classrooms of the universities. In the 1970s, with the emergence of historical revisionism, socio-political concern over the earth, and an interest in

alternative religions, some Jewish people began exploring the alleged pagan origins of Judaism. They asked if the earth religions might offer us ways to save our planet and re-establish harmony between humans and nature. In 1979, the Jewish Wiccan, Starhawk, authored *The Spiral Dance: A Rebirth of the Ancient Religion of the Great Goddess*. She popularized the nineteenth century theories about the alleged pagan roots of Judaism and interconnected these theories with Wicca. Jennifer Hunter, author of *Magical Judaism*, writes,

The pagan history of the Hebrews introduces us to Semitic Gods and Goddesses. Seasonal elements of Jewish holidays bring us closer to the earth. We can take the magical focus and intent we've learned from our Wiccan path and apply it to Jewish rituals. We can bring the sense of ecstatic celebration we've found in Neo Paganism and wake up those Jewish rituals! It's...bash-ert [divine marriage] as they say. (Hunter 2006, p. 3).

Neo-Pagan Judaism stresses our interconnection with earth and each other, the importance of ecstatic experience, and holistic healing. Unlike Kabbalah and Buddhism, neo-pagan Judaism is polytheistic, and looks backward to Judaism's pre-rabbinic origins. It sees Canaanite religion as the original Judaism that was censored by the authorities who established Judaism and Christianity (Hunter 2006). Several factors account for the popularity of neo-pagan Judaism. It is a short step to go from practical Kabbalah to magic. It is fueled by the Western socio-political concern for the planet. It is allegedly validated by historic revisionism and academic theories describing the origins of Judaism. Most importantly it is popularized by Holly-

wood's fascination with the supernatural and the occult. Jews who ascribe to Wicca are called *Jewitches*.

Jewitches... admit that they are part of an eclectic group. Be they 'witchy Jews' or 'Jewish witches,' Jewitches have a strong sense of Jewish identity but also practice magic, cast spells and tend to identify with 'goddess-directed' worship (Jacobs 2003)

Evaluation

Throughout history, Jewish people have adapted their religious and cultural expression to the host culture they've resided within. Re-enchanted Judaism is a recent iteration of that adaptation. Re-enchanted Judaism is also a repeat of the Jewish-Canaanite syncretism prevalent in the first Temple period. Jewish people are thirsting for a connection with God and not finding it in traditional synagogue practice. As in the days of the latter prophets, they are turning to false religions and popular movements. Jewish people, along with the rest of Western culture, have become disillusioned with the empty promises of the Enlightenment and the impotence of rationalism that mainstream Judaism embraced one-hundred years ago.

How Does This Phenomenon Differ from Its 1970s Antecedent?

What is different today from its 1970s antecedent is that the phenomenon no longer on the fringe of mainstream Judaism. Its language, practices, and many of its beliefs are entirely familiar to most Jews. New Age spirituality has been popularized through film and entertainment; Re-Enchanted Judaism has influenced synagogue worship, it has pervaded

modern Jewish education, and informed Jewish theology. Another second difference is that voices of older Jewish thinkers who influenced Judaism prior to the 1970s, sometime called the Quiet Generation, are gone. Beginning in the 1980s, Boomers have filled their leadership ranks, and today it is their children, the Millennials, who are emerging into those leadership roles. The Boomers and their children have brought a fringe movement into Judaism's mainstream. Perhaps the largest difference is what many call the phenomenon of the shrinking world. Millennials, who are technological natives are well connected to the international resource of spiritual information by way of the internet. Millennials have discovered a global market of spiritual beliefs and practices to import into Judaism that the Boomers, in the 1970s never dreamed of enjoying.

Characteristics of Re-Enchanted Judaism

Most streams in the movement share these themes: Each stream stresses a tangible intersection of the invisible spiritual world with our natural one in time and space. Jews are looking for a tangible experience with a transcendent being. They are looking for personal healing. Buddhism promises an Eight-Fold path to heal and relieve suffering. Kabbalah explains that a Jew may heal their life through Tikkun Olam.

Each stream teaches that there is an invisible world inhabited by spirits, angels, or former mortals, whom we can communicate with. Buddhism and Kabbalah describe the process of reincarnation. Neo-Pagan religion describes a polytheistic world of gods and spirits that inhabit our organic and inorganic world.

We are interconnected with each

other and to the earth. We have a responsibility to care for it. Neopaganism teaches that the earth is our mother from which our life came. Kabbalah teaches that all Jews possess a Divine Spark that interconnects us. And Buddhism stresses the importance of living in harmony with nature.

Each stream teaches that there is a Divine being(s) that inhabits all living things and from whom we may seek help and guidance.

Prayer is a miraculous act that engages our mind and our spirits and has tangible results. It is meditative and is a personal tool to connect with the Divine and change our environment.

Engaging Re-Enchanted Judaism

Affirm What We Can

We should train missionaries to welcome the emergence of re-enchanted Judaism and the decline of rationalism. Rationalism and secular humanism held modern Judaism captive for over 100 years. Contemporary Judaism minimized personal experience with a Divine Being. It elevated science and reason above faith. And it relegated spirituality to the sphere of philosophy and superstition. It believed reason and human capability could solve our socio-political and ecological problems. It understood prayer to be a human ritual whose purpose was to preserve tradition and transmit heritage. We should train missionaries to embrace this new interest in prayer, personal experience, and quest for divine solutions to human problems. We can affirm concern for the environment, and our responsibility to maintain it. According to the Genesis 2:15, God placed Adam and Eve in the land to guard and care for it. We can affirm the task of Tikkun Olam (healing the world), explaining that it

is only through Yeshua that the world can truly be healed. Until the prince of peace reigns in the hearts of men and women there will not be peace on earth. We can explain that the God of Israel hears, but that our transgressions have short-circuited our communication with Him. We can explain that He provided the remedy through His Messiah.

Listen to the conversation

We should train missionaries to learn the language, vocabulary, themes and values that re-enchanted Judaism teaches. Contemporary Jewish values have shifted from Jewish survival and the preservation of Jewish heritage, to personal spirituality and holistic healing. Where we are able to describe the gospel using the language of re-enchanted Judaism, we should try. Where the meaning of the language is clearly non-Biblical, we should clarify Biblical truth.

Re-think Personal Engagement

Sixty years ago, a missionary to the Jews sat down with an inquirer and opened the Jewish Bible to Isaiah 53 where they would build a case for the Messiahship of Yeshua. For many Jews today, Messianic prophecy is not an effective starting point. In 2005, I had the opportunity to meet Galia, the Israeli mother of a Jewish believer. Galia, in her mid-forties, was steeped in Kabbalah. She repeatedly disputed Messianic prophecy, parroting what her Kabbalistic rabbi had taught her to say. However, when we looked at the story of Yeshua casting a demon out of the man from the Gadarenes, her eyes became huge. She read about the spiritual power of Yeshua and His ability to heal. She wanted to discover how Yeshua's power could heal her life. She continued talking to her son, Guy, in the weeks to come about the story and con-

templated how Yeshua was able to heal.

Paradigms of Jewish Religious Expression

Sometimes I have felt that we, in the Messianic Movement, and in Jewish missions, have held on to antiquated paradigms of Jewish culture and religious expression as one holds on to a forty-year-old black and white photograph of their family sitting on their dresser. The Jewish community has evolved since the 1970's. Many Jews are looking for a different experience than their parents. Jewish culture, beliefs, and religious expression have changed. Missionaries to the Jews need to re-immense ourselves in today's Jewish communities and re-acquaint ourselves to its new cultures, values, religious expression, and quest for personal experience.

Discover and Explore the New Jewish Cultural Artifacts

In *Culture Making* (2008), Andy Crouch argues that we engage culture through its cultural artifacts. We change culture by creating new artifacts. I believe we can understand Re-Enchanted Judaism by learning what the new Jewish artifacts are, and exploring how we can appropriate them to communicate the gospel. Artifacts include the language of Tikkun Olam understood through a Biblical lens, contemporary forms of Jewish worship and music, a Biblical view of meditation, and Biblical understanding of healing and prayer.

Be Willing to Disagree and Explain Why

Jews respect *chutzpah* (holy guts). Jews respect those who are unashamed of what they believe and are willing to engage in respectful conversation over those differences. We need to train missionaries who will not

shrink back from discussing the Biblical view of prayer, healing, the spiritual world, and the human condition. For centuries, Jews who embraced Jesus were ostracized by the Jewish community and vilified. However, Re-enchanted Judaism has generated a tolerance and pluralistic climate among Jewish. It has promoted ecumenical discussion and even an interest in alternative religious expression. Re-enchanted Judaism provides a new opportunity to share the gospel.

Pray Because We Are Engaged in a Spiritual Battle

False belief and idolatry did not originate in the minds of profound thinkers or charismatic leaders. The Bible tells us that we are engaged in a spiritual battle with Satan for the minds and hearts of people. Re-enchanted Judaism and its miraculous phenomena originates from the author of evil, who is committed to turning Jews away from the God of Israel. He will use miraculous phenomena to validate its beliefs. Our weapon in this battle is prayer. We should pray for the hearts and minds of the Jewish people. We should pray that for those immersed in supernatural experience that God will draw back the curtain so that they may see who is truly generating false spiritual experiences and turn to the source of Living Water who truly can satisfy.

Conclusion

In this study I described the decline of rationalistic Judaism and emergence of a post-modern phenomenon called Re-Enchanted Judaism. I explored three streams that contribute to the phenomenon. They are Kabbalah, Eastern religion, and Neo-paganism. Re-Enchanted Judaism emerged in the 1970's as a fringe movement, but today has influenced mainstream Judaism as well as unaffiliated Jews.

Today Jews are familiar with some of the language, belief, and practices of re-enchanted Judaism. Younger Jews emerging into leadership roles have brought beliefs and practices into the mainstream. Missionaries to the Jews need to learn how to engage today's Jewish community. We need to affirm the search for personal spirituality, experience with God, and point them toward true healing and connection through Yeshua. We need to listen to the discussion and learn the vocabulary, values, and beliefs. We need to use the contemporary language when we can, and discuss differences as we communicate the gospel. Jewish syncretism is not new. Our role is no different than Isaiah's in his day when Israel sought spiritual experience in Canaanite religion. He declared:

Come, everyone who thirsts, come to the waters; and he who has no money, come, buy and eat...Why do you spend your money for that which is not bread, and your labor for that which does not satisfy...Incline your ear, and come to me; hear, that your soul may live; and I will make with you an everlasting covenant, my steadfast, sure love for David (Isaiah 55:1-3, ESV)

Stan Meyer

Stan.Meyer@jewsforjesus.org

REFERENCES

- Berenbaum, Shalo, M., Skolnik, F.F. (Eds.), 2007. Kabbalah. Encyclopedia Judaica.
- Crouch, A., 2008. Culture Making: Recovering Our Creative Calling. IVP Books, Downers Grove, IL.
- Frazer, J.G., 1988. Folklore in the Old Testament: Studies in Comparative Religion, Legend, and Law. Random House Value Publishing, New York, NY.
- Harper, D., 2016. Supernatural. Online Etymology Dictionary.
- Harris, B., 2014. Zalman Schachter-Shalomi Brought Old World Gravitas to New Age Judaism. Jewish Telegraphic Agency.
- History [WWW Document], 2016. The Kabbalah Centre.
URL <https://www.kabbalah.com/about> (accessed 2.19.16).
- Hunter, J., 2006. Magickal Judaism: Connecting Pagan & Jewish Practice. Citadel, New York, NY.
- Huss, B., 2007. The New Age of Kabbalah. *Journal of Modern Jewish Studies* 6, 107–125.
- Jacobs, J.S., 2003. Nice Jewitch Girls Leave Their Brooms in the Closet. *Forward*.
- Kamenetz, R., 2007. *The Jew in the Lotus: A Poet's Rediscovery of Jewish Identity in Buddhist India*, Updated Edition. Harper One, New York, NY.
- Kaplan, D.E., 2013. *The New Reform Judaism: Challenges and Reflections*. The Jewish Publication Society, Philadelphia, PA.
- Kaplan, M.M., 1934. *Judaism as a Civilization: Toward a Reconstruction of American-Jewish Life*. Macmillan Publishers, New York, NY.
- Lerner, M., 1995. *Jewish Renewal: Path to Healing and Transformation*, A. Harper Perennial, New York, NY.
- Levine, J. (Ed.), 2016. *Reform Judaism: The Pittsburgh Platform*. Jewish Virtual Library.
- Love, B.J., 2006. *Feminists who Changed America, 1963-1975*. University of Illinois Press.
- Roekard, K., 1999. *The Santa Cruz Haggadah*, 2nd Ed. Hineni Consciousness Press, Berkeley, CA.
- Rosenthal, G.S., 2005. Tikkun Ha Olam: The Metamorphosis of a Concept. *The Journal of Religion* 85, 214–240.
- Schweid, E., 1990. The Reconstruction of Judaism Out of Secular Culture, in: Goldsmith, E., Scult, M., Seltzer, R.M. (Eds.), *The American Judaism of Mordecai M. Kaplan*. New York University Press, New York, NY, pp. 35–52.
- Schneide-Shapiro, L., 2014. *Phone Conversation*.
- Smith, W.R., 2002. *Religion of the Semites*, 2nd edition. ed. Transaction Publishers, New Brunswick, N.J.
- What Is Jewish Renewal [WWW Document], 2016. Aleph.org. URL (accessed 3.1.16).

“Judaism is a Talmudic, not a biblical religion; without the interpretive guidance of the Talmud, the Hebrew Bible can lead to Jesus on the cross as easily as to me at my bar mitzvah.”

Jewish author MICHAEL WEX, *Born to Kvetch: Yiddish Language and Culture in All of Its Moods* (2006 edition, p. 14)

Moses Gotthold Löwen

Excerpt by Rev. Aaron Bernstein (1909)

Editor's Note:

This is the first in a series of short biographical pieces about dedicated Jewish believers from the past who were deeply involved in Jewish evangelism and related scholarship but whose names are not as well known in our circles as names like Josef Rabinowitz or Franz Delitzsch. Our first story, which is about the life of Moses Gotthold Löwen, is taken from Rev. Aaron Bernstein's 1909 book, *Jewish Witnesses for Christ*, although, interestingly enough, both Rabinowitz and Delitzsch play important roles in Löwen's story, as you shall see as you read further!

Even the author himself, Rev. Aaron Bernstein, played a role in Löwen's story! Please read on...

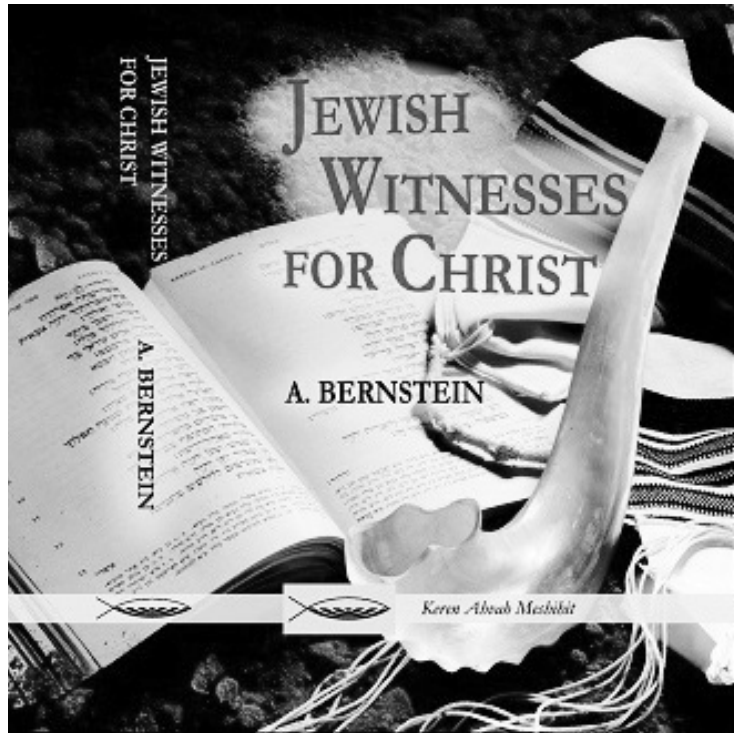
I would like to thank Keren Ahvah Meshihit for their permission to reproduce this excerpt in our LCJE *Bulletin*. It appears here as printed with only very slight editing changes.

Jim Melnick
lcje.int@gmail.com

MOSES GOTTHOLD LÖWEN

Moses Gotthold Löwen was born on August 8, 1859, just at the time when his father, dressed in mourning, was sitting on the floor in the synagogue, bewailing the destruction of Jerusalem. When the father returned home, a near relative presented him with his firstborn son.

His parents educated him after the manner of Orthodox Jews, and he diligently studied the Talmud and the 'Shulchan Aruch,' but very little of the Old Testament. When the boy was fifteen years of age, he was employed by the rabbi of Sombar, in Galicia, as a copyist, and for this he received from him instruction in



This excerpt taken from Aaron Bernstein's "Some Jewish Witnesses for Christ" (published by Keren Ahvah Meshihit, Jerusalem, 1999, pp. 344-346. First published in London in 1909). Copyright 1999 by Keren Ahvah Meshihit. Reproduced by permission. <http://kerenahvah.org/product/jewish-witnesses-for-christ>

rabbinical writings, in the Bible, and in religious philological literature. This distinguished savant, Joshua Hullah by name, was liberal-minded and exercised a salutary influence upon the boy.

Later on, Moses perceived the untenableness of the rabbinic views of the world, and he gave up the idea of becoming a rabbi as his parents wished. He then devoted himself to commerce but found no pleasure in it. Then he met the Rev. J. Lotka, missionary of the L.J.S. at Lemberg, and for the first time learned to know the New Testament and other Christian literature; and after an inward struggle, lasting ten years, in which the late Professor Franz

Delitzsch encouraged him to persevere, he threw himself at the feet of Jesus and became His faithful disciple. He was admitted into the Church of Christ by baptism by the Rev. P.E. Gottheil in Stuttgart in 1886. Two years later he entered the service of the Berlin Society for Promoting Christianity among the Jews, under whom for years he laboured with great blessing upon his efforts.

Löwen's work was mostly of a literary character. In 1888, he wrote a useful booklet in Yiddish titled, "Siach l'Elohim," through which he introduced the jargon of the Eastern Jews into Christian literature. A year later he

joined Chr. Theophilus Lucky in editing the Hebrew monthly periodical, "Eduth l'Israel." This was and remained the first Jewish Christian periodical in the sacred language. He worked at this difficult post for only two years, but continued in cooperation with Professor Dalman for fifteen years in the publication of his monthly Yiddish periodical, "Berith Am." He also contributed numerous articles, poems, narratives, etc., to "Nathanael" and to "Messiasbote," publications of the Berlin Society.

On Löwen's suggestion, the International Jewish Missionary Conference at Leipzig in 1897

resolved to offer a prize for a life of Christ in Yiddish. Amongst the competitors was the well-known Joseph Rabinowitz, but the umpires, Professor Strack and the Rev. A. Bernstein, adjudged the prize to Lowen's work, which is titled, "Podeh Umazil," which found great acceptance among the Jews.

In 1901, a collection of essays appeared from his pen under the title, "Brod und Salz" (bread and salt), which was gladly read. He also brought out a series of booklets titled, "Orchim," which was of the greatest missionary value. Lowen was stationed in Berlin, Lemberg, Posen and Vien-

na, where he continued to testify to the Jews of the unsearchable riches of Christ, and the Lord crowned his work with success, in that he was permitted to witness a spirit of enquiry among the Jews, not a few of whom acknowledged Him as their Lord and Saviour through his labours.

AARON BERNSTEIN
(1909)

Republished 1999.
Copyright 1999 by Keren Ahvah Meshihit. Used by permission.

**For more testimonies from *Jewish Witnesses for Christ*, see:
<http://kerenahvah.org/product/jewish-witnesses-for-christ>**

'D.C.S.B.' - ATTRIBUTES of JEWISH EVANGELISM*

DARING - to actively seek Jewish people to witness to

CARING - in speech, attitude and welfare of the Jewish people

SHARING - the gospel and your life with Jewish people

BEARING - with false accusations, ridicule and opposition from the very ones you wish to share your faith with

* This chart, developed by a veteran missionary to the Jewish people with Life in Messiah International, was shared during a June 2016 training session in Brooklyn with the YES! ISRAEL ministry team. Used by permission.

Remembering Bishop John Taylor

By Jim Melnick, LCJE International Coordinator

"A church that withdraws from evangelism has lost touch with its essential message for the world." Bishop John Taylor

Brief biography

John Bernard Taylor was born in Newcastle upon Tyne on 6 May 1929 and went into the presence of our Lord on 1 June 2016. He was a great friend and supporter of Jewish evangelism.

The Right Reverend John Taylor took a First in Classics at Christ's College, Cambridge University, and later received a First in Theology as well from Jesus College. He joined the Royal Air Force in 1952 and was awarded "the Sword of Honour as the top officer cadet" at the time. After his national service, "he was awarded a research fellowship at the Hebrew University in Jerusalem," according to The Telegraph (UK). He at one time also served as the president of the Garden Tomb Association in Jerusalem.

Seeing "Christianity through Jewish eyes..."

He once stated that it was when he was in Jerusalem that he "developed a love and admiration for Judaism and learnt for the first time to view Christianity through Jewish eyes. Those were the days before the rise of the Messianic Jewish movement..."

The Telegraph's obituary described Taylor as being "[f]irmly rooted in the evangelical tradition," although he was "by no means narrow in outlook..."

"Patron of CMJ"

The Church's Ministry among Jewish People (CMJ) UK, in announcing his passing, referred to him as the "Patron of CMJ." "Bishop John" was described by LCJE member and CMJ UK CEO Rev Alex Jacob as "a great Biblical scholar, teacher and pastor," someone who "served the Church with distinction in many roles, including being Bishop of



Rt. Rev. John Taylor

St. Albans, from 1980-1995." Alex continued: "All who knew John will testify to his immense faith, kindness and love... We all at CMJ felt honoured and greatly encouraged to have him serve us as our President, and later as our Patron."

LCJE Bulletin article - Theme of Acts 4:12

A major article by Bishop Taylor was published in the December 1986 issue of the LCJE Bulletin, titled "Acts 4:12 - There is Only One Name of Salvation." (Issue No. 9, 1986, pp. 8-12). This article was first presented as a conference Bible Study at the LCJE Third International Consultation. This was when David Harley was LCJE International Coordinator, Rev. Murdo MacLeod was President and Rev. Ole Kvarme and Susan Perlman were also members of the ICC.

In his presentation, Bishop John reflected on Acts 4:12 in light of Romans 9-11. Regarding Romans 11:26, where the Scripture says that someday, "All Israel will be saved," he wrote: "The important thing to bear in mind is that, echoing Acts 4:12, their salvation will be totally through Christ, the Deliverer who will come from Zion and banish ungodliness from Jacob."

Publications

Taylor's published works include: *A Christian's Guide to the Old Testament* (1966); *Evangelism among Children and Young People* (1967); *Tyndale Commentary on Ezekiel* (1969); *Preaching through the Prophets* (1983). His Biblical commentary on Ezekiel, first published by IVP in 1969, is still considered to be one of the most widely used and respected commentaries on this book.

"A powerful advocate of Jewish evangelism..."

LCJE member Richard Harvey said that Bishop Taylor "'loved our people,' was a Hebrew scholar, leading UK bishop and powerful advocate of Jewish evangelism." Theresa Newell observed: "His love of the Jewish people and desire to have them know their Messiah inspired so many of us to 'keep on keeping on' in CMJ and other ministries to [the] Jewish people!"

Some 800 people attended his funeral at St. Albans Abbey, where the Shema was sung at the start of the service, along with the hymn, "The God of Abraham Praise."

Bishop Taylor is survived by his wife Linda, their son and two daughters. Linda and John were married for 59 years. A former Probation office and social worker, Linda closely supported her husband throughout his many ministry roles during their ministry lives together.

"Precious in the sight of the Lord is the death of His saints.."

Psalm 116:15

*Jim Melnick
lcje.int@gmail.com*

LCJE FACEBOOK and TWITTER Accounts



LCJE FACEBOOK ACCOUNT:

LCJE.Intl



LCJE TWITTER ACCOUNT:

@LCJE_Intl

TO ALL LCJE MEMBERS: For those who are on Facebook or Twitter, please take the opportunity to 'like' our new LCJE Facebook page and to 'follow' our new LCJE Twitter page!

UPCOMING LCJE MEETINGS

LCJE AustralAsian Bi-annual Conference: 20-23 June 2016
Naamaroo Station, Chatswood NSW, AUSTRALIA

LCJE North America Conference: 6-8 March 2017
Denver, Colorado, USA

CEO Meeting: 8-12 May 2017
Emmaus Conference Centre, Haslev,
DENMARK (near Copenhagen)

LCJE European Conference: 14-18 August 2017
Berliner Stadtmission (Berlin City Mission), GERMANY



Caspari Center - *Media Review*

CASPARI CENTER for Jewish and Biblical Studies

The work of the Caspari Center is enabled through the prayers and financial support of organizations and individuals all over the world. The **Media Review** is a weekly English-language synopsis of articles that were originally published in the Israeli press, mostly in Hebrew, focusing on issues related to Messianic Jews, Christians in Israel, Jewish Attitudes toward Christians, Anti-Semitism, Anti-Missionary Activity, Archaeology, and similar themes.

To subscribe to this free publication, please contact: caspari@caspari.com

While offered for free, we would be grateful for donations in any amount to help underwrite the cost of producing this vital chronicle of Messianic/Christian history in Israel and to help us continue distributing it to as many people as possible.

Donations online to support this work can be made via credit card or Paypal at: www.caspari.com under "Get Involved" (Donate)

Cheques for donations can also be made payable to:

Caspari Center
P.O. Box 46
Jerusalem 91000 ISRAEL

- OR -

Caspari Center
P.O. Box 147
Wheaton, IL 60187 USA
(tax-deductible in the U.S.)

Two Different Views from the Opposition

By Jim Melnick, LCJE International Coordinator

Yad L'Achim Ad

Yad L'Achim is the well-known Israel-based anti-missionary group. Its ad headline in the May 27, 2016, issue of the New York City *5 Towns Jewish Times* (p. 27) screamed out the following statement: "...A FIRSTHAND Account by A. Schiff, a former member of an Israeli "Messianic Jews for J. Cult." Not surprisingly, like many anti-missionary publications, Yad L'Achim itself or those who produced this ad were not even willing to write the name "Jesus," just referring to Him as "J." The initial topic of the evening was titled, "Why I Joined the Cult, and How I Left." A follow-on topic was: "How to Protect Your Children."

According to the article, the speaker planned to reveal "details of how the missionaries operate, the lies they tell, the vulnerable Jews they target, and how to fend them off." (p. 70)

For many, if not most, people involved in Jewish missions, this type of attack on them is standard fare - nothing unusual here!

What *was* unusual, however, was the candor and point of view expressed later on *in that very same issue* of *5 Towns Jewish Times*! The tone and approach of the second article regarding missionaries to the Jewish people could not have been more different.

"Not cunning deceivers..."

The second article, titled "Return of the Missionaries, Part 2," (pp. 92-94) begins by stating that "missionary activities in the New York area will be on the rise this summer." Like the first article, the author refuses to use the name of "Jesus" when referring to "Jews for J." Chosen People Ministries and Tom Cantor's Israel Restoration Ministries (IRM) are

also mentioned. Much of the rest of the article seems to center on IRM (*Note*: Tom Cantor has spoken at a past LCJE North America conference. The IRM website is: www.israelrestoration.org).

The author of the piece, Gavriel Aryeh Sanders, makes most of his subsequent comments about IRM in particular, although he might be writing more generally about missionaries to the Jews - the context is a little unclear. Whichever way he meant it, however, his comments are striking.

(*Note*: Sanders, who says his given name was "Mark," describes himself as being someone who went "from being a Catholic to a charismatic, evangelical minister to an Orthodox Jew." - see ministersjourney.blogspot.com, "A Minister's Journey to Judaism by Gavriel Aryeh Sanders" - circa 2005 and www.gavrielsanders.com).

Sanders says that reacting to these missionaries to the Jews "with name-calling or threats only reinforces their expectations of being persecuted for their faith. Why fuel that?" He next asserts that these missionaries "are very nice people - very moral, quite disciplined, and very pious in their dedication and service.

They are not cunning deceivers, as certain anti-missionary groups portray them.

They are sincere believers." [emphasis added] Sanders adds that "there may be a few Jewish missionaries among them." These, he says, "have the halachic status of *tinok she'nishba* (a captive infant). We have an obligation to help them..." (p. 93). Sanders laments the fact that there are few in the Jewish community who are equipped to "help" in that way: "I'll also confirm," he says. "that there are not 400 Torah-observant Jews in North America - I'm

not even sure if there are 40 - who are trained and capable to help bring [these] Jews..." back to Judaism.

Which is it?!

If one would happen to be an ordinary Jewish reader of the *5 Towns Jewish Times* and didn't know any differently, one could be excused for being somewhat confused after reading these two articles: do missionaries to the Jewish people tell lies and prey on the vulnerable, or are they sincere believers who "are not cunning deceivers..."? Which is it? Obviously, there is a 'disconnect' here. Sanders sharply differentiates himself from the approach of "certain anti-missionary groups" when it comes to evaluating and dealing with missionaries and the 'problem' and challenges of Jewish believers in Jesus.

In the end, whether we are slandered because of our witness to Jewish people or whether the truth is told about us, our message remains the same. Let us pray for those who oppose us, that the veil may be lifted from them, that they might know the truth of the Gospel and Yeshua's redeeming love, and that the light of salvation may shine upon them!

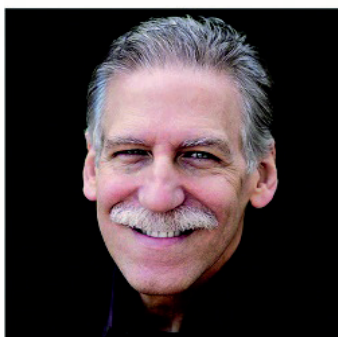
Jim Melnick
lcje.int@gmail.com



LCJE CONFERENCE

20TH - 23RD JUNE 2016

SYDNEY AUSTRALIA



THE PREMIER BI-ANNUAL CONFERENCE ON JEWISH EVANGELISM IN AUSTRALASIA

WITH KEYNOTE SPEAKER:

DR. MICHAEL BROWN PH.D

PLUS OTHER LEADING SPEAKERS...



LAWRENCE HIRSCH
MESSIANIC RABBI & DIRECTOR OF CELEBRATE MESSIAH



BOB MENDELSON
AUSTRALASIAN DIRECTOR OF JEWS FOR JESUS



SCOTT BROWN
DIRECTOR OF CHOSEN PEOPLE MINISTRIES NEW ZEALAND

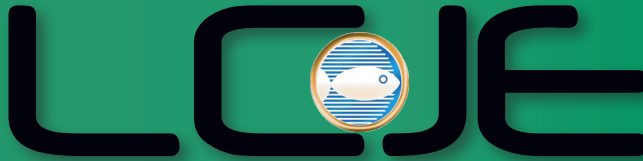


DR. ASHLEY CRANE
AUSTRALIA'S LEADING MESSIANIC JEWISH AUTHORITY ON OT STUDIES

Fifth Bi-Annual AustralAsian Conference
June 20-23, 2016

Naamaroo Centre, Chatswood NSW
AUSTRALIA

Networking Jewish Evangelism



Lausanne Consultation
on Jewish Evangelism

President Tuvia Zaretsky [tuvya.zaretsky@jewsforjesus.org](mailto:tuvia.zaretsky@jewsforjesus.org)

International Coordinator Jim Melnick lcje.int@gmail.com

International Committee Members

Dan Sered dan.sered@jewsforjesus.org

Bodil Skjøtt general@israel.dk

Area Coordinators

AustralAsia Bob Mendelsohn australia@lcje.net

Europe Rolf Gunnar Heitmann rolf@israelsmisjonen.no

Hong Kong/China Mark Lam marklam99@yahoo.com.hk

Israel Efraim Goldstein efraim.goldstein@gmail.com

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

Facebook: [LCJE.Intl](https://www.facebook.com/LCJE.Intl)

Twitter: [@LCJE_Intl](https://twitter.com/LCJE_Intl)

ISSN 1016-2089