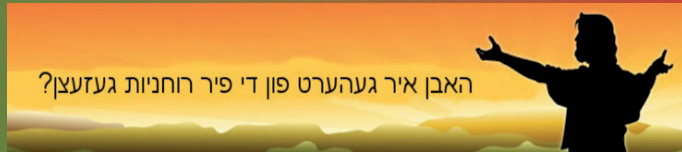


# LCJE Bulletin

Issue 126, November-December 2016



*Remembering  
Birger Petterson*



האבן איר געהערט פון די פיר רוחניות געזעצן?

*A New Ministry Tool for  
Reaching Yiddish Speakers*



*Historic Conference in Warsaw*



*LCJE South Africa Conference*

*Born is the King of Israel*

Networking Jewish Evangelism



Lausanne Consultation  
on Jewish Evangelism



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 Issue No. 126  
 November-December 2016

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**From the Coordinator**

**The U.S. Presidential Election and Jewish Evangelism**

The political insanity of the 2016 U.S. presidential election is finally over. In a November 25, 2016 television broadcast, Mark S. Golub, head of the Jewish Broadcasting Service (JBS - based in Bronx, New York) said that "some 70% of the American Jewish community is basically in mourning over the impending Trump Administration," while Dovid Efuno, Editor-in-Chief of the Algemeiner Journal, said that, with the election of Donald Trump, some in the right-wing in Israel now "think the messiah has already arrived."

Both views are misguided. But in this time of uncertainty, some new doors may open for Jewish evangelism. Just as Jewish leaders in Yeshua's today could not conceive that the Messiah could possibly come out of Galilee, that it was 'scandalous' to think so, U.S. media-elites prior to the election were completely convinced that they could not possibly be wrong. And yet they were - spectacularly wrong, and the shock has been palpable. In a deeper sense, the shock that many in the Jewish community have felt as a result of this election will be nothing in comparison to the shock and grief they will feel when Israel shall look upon Him "whom they have pierced and shall mourn for him..." (Zechariah 12:10). This election can perhaps be used as an object lesson for that Day yet to come.

**LCJE South Africa; Historic Conference in Warsaw**

The most recent LCJE South Africa Conference was held in Cape Town on 5 November 2016. Richard Harvey was the featured speaker. We have two articles on the conference in this issue. The Fourth Russian Messianic Leaders Conference was held In Warsaw, Poland from 14-18 September. This is believed to have been the first major meeting of Messianic leaders in Poland since the Holocaust. Mitch Glaser and I jointly discuss the conference and its significance.

**A Tribute to Birger Petterson; Remembering Elie Wiesel**

Birger Petterson was a devoted servant of LCJE and for many years a right-hand man of my predecessor, Kai Kjær-Hansen. Birger helped greatly in the publication of this Bulletin and many other responsibilities in support of Kai and LCJE for many years. Birger died suddenly on 20 September at age 70. Please see the tribute to Birger on pages 6-7.

This issue also contains a special remembrance of famed Jewish author and well-known Holocaust survivor, Elie Wiesel (p. 8).

**Reaching Yiddish Speakers; Mike Moore's Devotional**

Haredi Jews are among the most closed people groups in the world to the Gospel, yet some have come to faith. Through the combined work of numerous individuals and ministries, a new Yiddish ministry tool for reaching these populations has now become available. Finally, Mike Moore opens this issue with his wonderful devotional, "'To the Jew First': You Can't Miss It!," based on Psalm 67.

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

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**Front cover photos:** (from left to right, clockwise): The first photo is of Birger Petterson, who is remembered in this issue; the second photo shows the Yiddish "4 Laws" banner; the third photo is of the November 2016 LCJE South Africa conference in Cape Town; the final photo (left, bottom) shows the 4th Russian Messianic Leaders Conference in Warsaw in front of the Monument to the Ghetto Heroes.

# 'To the Jew First': You Can't Miss It!

## By Mike Moore, Christian Witness to Israel

**Editor's Note:** After serving for more than eleven years as General Secretary of Christian Witness to Israel (CWI), Mike Moore has stepped down to become the 'General Secretary Emeritus,' with Joseph Steinberg taking the helm of CWI as the new Chief Executive Officer. I asked Mike to prepare a devotional for this issue of the Bulletin. JM

### Seeing 'To the Jew First' Everywhere!

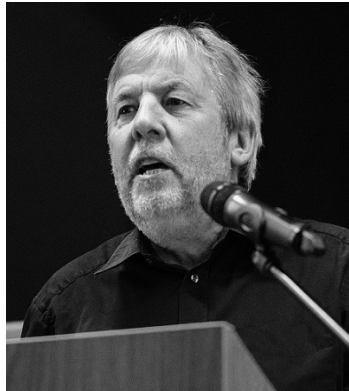
Ever since my wife became the proud owner of a royal blue Peugeot 405, it's been impossible to drive with her more than a couple of miles without hearing the exclamation: 'Oh look! There's my car!' I never notice them myself, but she sees royal blue Peugeot 405s everywhere.

After I began working with Christian Witness to Israel 33 years ago, just as my wife saw her car every time we set out on a car journey, so I could no longer read the Bible without seeing the 'Jew first' principle of Romans 1:16 everywhere.

### Psalm 67: A Fulfillment of Genesis 12: 1-3

A few years ago, as I read Psalm 67 for maybe the hundredth time, the 'Jew first' as a universal biblical principle hit me like an express train. Many commentators, Bible teachers and preachers (including the great 19th century Baptist preacher Charles Haddon Spurgeon) apply the Psalm primarily to the contemporary Church situation. The first verse of Psalm 67 – 'May God be gracious to us and bless us and make his face to shine upon us' – is understood to mean that before the Church prays for blessing on the world, she must pray for God's blessing on herself.

But Psalm 67 is the prayer of



*Mike Moore*

a Jewish poet for the fulfillment of Genesis 12:1-3, in which God promises Abram, 'I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing... and in you all the families of the earth shall be blessed.'

The psalmist calls on God to make the blessings of the high priestly prayer of Numbers 6:24-26 a reality for Israel: 'The LORD bless you and keep you... make his face to shine upon you and be gracious to you... lift up his countenance upon you and give you peace.' And he does so in order that the nations might know his Yeshua, that the nations might be saved.

### Reaching the Nations

However much God was blessing Israel at the time the psalmist composed his song, the nations were not saved. Paul explains why that should have been the case when he states in 2 Corinthians 1:20 that, 'all the promises of God find their Yes in [Messiah].'

The first two chapters of Luke's Gospel feature four 'songs' – The Magnificat of Mary, The Benedictus of Zacharias; the song of the angels and the Nunc Dimittis of Simeon – which together feature

the blessings of the high priestly prayer: God's blessing; the light of God's face; God's mercy and grace; God's peace.

At the end of Luke, after Yeshua has blessed Israel, he commissions his apostles to proclaim 'repentance and forgiveness of sins... to all nations, beginning from Jerusalem.'

### A Framework for Romans 11

Furthermore, the Psalm seems to be the framework for Romans 11 in which: God blesses Israel (Ps. 67:1/Rom. 11:1-10); Israel's blessing results in salvation for the nations (Ps. 67:2-5; Rom. 11-21); God once again blesses Israel (Ps. 67:6-7; Rom. 11:22-36).

The 'Jew first' principle is not (as some Christians imagine) an idea beloved by Israel crazies. 'To the Jew first' is a foundation principle for world mission, found everywhere in the Bible from Genesis to Revelation. "We must therefore...be steadfast, immovable, always abounding in the work of the Lord by following this basic principle, knowing that in the Lord our labour is not in vain." (I Corinthians 15:58)

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# LCJE South Africa Cape Town Conference

## By Cecilia Burger, LCJE South Africa Area Coordinator



*Cecilia Burger*



*Conference at Logos Christian Church, Cape Town*

### **Report on LCJE-South Africa Conference**

Reconciliation between Jewish and Palestinian believers in Messiah Jesus was a theme that kept coming up at meetings of our LCJE conference planning committee. The committee finally decided on "Reflections on the Gospel in the Middle East" to cover this topic, realizing that Richard Harvey, the keynote speaker, is experienced in this field.

### **Laying a Biblical Foundation**

The conference was held on 5 November 2016. About 100 people attended the conference at Logos Christian Church that ran from 9h00 to 14h00 with a tea break and light lunch at the end, allowing time for fellowship and further discussion. Richard started off by laying a Biblical foundation for reconciliation. As believers in Jesus, we believe God is in charge of His Kingdom and that covers every aspect of life - my personal, social, ecumenical, political and economical life. We cannot separate our spiritual life from our physical life.

### **Repentance, Reconciliation**

Reconciliation involves repentance. We have to deal with

the past to get reconciled in the present, and this leads to restoration and renewal in the future. Richard emphasized that we are called upon to love our enemies. How can we love our enemies if we don't want to talk to them? Messianic Jews have to talk to Palestinian Christians. Richard challenged us not only as far as our views on the Israel and Palestinian conflict are concerned, but also conflict in our personal relationships. Reconciliation asks something of us. We have to look critically at ourselves and our prejudices and repent of bad attitudes before we can point fingers at others.

Richard set a tone for communication that was honest and non-threatening. People could agree to disagree without getting emotional.

### **Sharing Testimonies**

Apart from the LCJE conference, Richard was the speaker at a conference of CMJ with the topic, "The Mission of the Church, Israel and Messianic Jews." He and his wife, Monica, shared their testimonies with some Jewish believers and others at the home of Ashley and Rosemarie Cloete.

Those present were encouraged in their faith and enjoyed the fellowship. Richard also had a public meeting at the Faculty of Theology at the University of Stellenbosch where he spoke on a Messianic-Jewish perspective about the way towards reconciliation in the Israel-Palestinian conflict. The lecture was followed by a fruitful time of discussion. For some of the people present this was their first encounter with a Messianic Jew.

It was a blessing spending time with Richard and Monica and working together with individual members and the various ministries represented in the LCJE in South Africa.

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# LCJE South Africa Conference: A Theme of Reconciliation

By Michael Sischy, Director, Jews for Jesus South Africa  
and Aden Friedman, Jews for Jesus, South Africa

## Overview

Richard Harvey was the keynote speaker at the LCJE South Africa meeting, which was organised under the auspices of LCJE South Africa chair, Cecilia Burger. The event was held in Cape Town from 4-5 November 2016 with about 100 in attendance from a diverse set of backgrounds.

On the Friday before, Richard delivered the message at Congregation Beit Ariel on Parsha Noach; the following day the conference started. The theme was based on "Reconciliation in Israel and Palestine".

## The Gospel - A Message of Reconciliation

The framework that was presented began with a reminder about reconciliation being God's plan, initiated by God. The gospel is a message of reconciliation: God making peace through Messiah with man, who were at war with Him and with each other. Once we have been reconciled with God, we in turn are to serve Him by extending the ministry of reconciliation to men who are still at war with each other and God. We are now stewards of the gospel.

This concept was extended to reconciliation in Israel and Palestine. Three areas were outlined: dealing with past history and hurts, reconciling the present, and restoring and renewing ourselves for the future. Israel and Palestine were elaborated upon as a "complex system of conflict complexes" which all influence each other by dynamic connection.

This started with the Israel-Palestine conflict, complicated by the Arab-Israeli conflict, complicated by the Middle East-Turkey-



such as that facilitated through Musalaha (an NGO focused on Israeli-Palestinian reconciliation).

## Being Good Stewards of Gospel Peace

By the conference conclusion we were left with knowledge of the whole process. The insight given shows the situation is far more detailed and complex than one initially may think.

We were reminded of Psalm 85:10, "Mercy and Truth have met together; Righteousness and peace have kissed." This is truth of what God does to reconcile the seemingly irreconcilable together.

We as individuals need to continue our stewardship of the gospel in reconciling people to God and being good stewards of this peace, sowing in our areas of influence. Ultimately we are reminded of the promise of God: "For unto us a Child is born, Unto us a Son is given...And His name will be called...Prince of Peace." [Isaiah 9:6 NKJV] This is echoed in one of our outreach slogans: "The Only Hope for Peace was born in the Middle East."

Iran complex, complicated by the Islam-Western world conflict, complicated by the USA-Europe-Eastern Blocs conflict.

## Missing Pieces in the Reconciliation Process

Next were the missing pieces in the reconciliation process, which consist of diverse parties with differing views and opinions on the conflict. They include: Messianic Jews, Palestinian Christians, Arab Christians, Christian-Zionists, Christian anti-zionists, Anti-Christian Zionists, and the wider Church.

We were presented with a picture akin to one big dysfunctional family, co-dependent upon one another in a horrible way.

## Varying Perceptions

Reflecting on each other's stories, the varying perceptions of the Palestinians and the Israelis regarding the events of 1948 and afterward were starkly contrasted and reviewed.

We also watched testimony from Israel concerning current efforts at reconciliation between Israelis and Palestinians by spending time away together, and learning to listen to each other's stories,

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# A Tribute to Birger Petterson: Kol Ha-Kavod

## 12 March 1946 – 20 September 2016

On September 20 at around 6 pm Birger Petterson and his wife Adela arrived in Rome. The trip went well, and a week's holiday was before them. However, at the hotel Birger felt ill and was taken to a hospital at 10 pm. Just before midnight the message to Adela from the doctor was: "I am very sorry, but your husband is dead." Birger reached the age of 70. Besides his wife, he leaves two adult sons, Kasper and Mikkel.

Birger's long and tireless work for Jewish mission - both nationally and internationally - had come to an end, along with his impressive activities as a translator.

He had been of staff at a Christian high school, from its start in 1979 until he retired in 2011. He taught English and religion. Large parts of his spare time he devoted to the gospel and service in mission. The Danish Israel Mission and LCJE benefitted from this, along with many others.

Birger was not a preacher. And yet he preached. Not through his verbal preaching or his own understanding of the Christian faith, but in written form by translating the preaching and insight of others. He wrote very little in his own name. He translated more than 60 books into Danish, mainly solid evangelical literature from English. It added up to more than 10,000 published pages. For many years he did so despite his suffering from painful arthritis and a weakened immune system.

He did not highlight his own achievements and did not know of self-promotion. He declined to be on the podium. He worked behind the scenes. He was best when working in the engine room.

Personally, I owe him many thanks for all the help he gave



*Birger Petterson*

me during all the years I served as the international LCJE coordinator from 1990-2011. Not only with matters related to LCJE business and correspondence on my behalf, but also with the publication of the *LCJE Bulletin* and with preparations of booklets for the international conferences to make them available in printed form for the start of the conferences. All the speeches, lectures and articles I wrote in Danish Birger translated into English - often under tight time constraints, which I unfortunately all too often exposed him to.

Birger "retired" from LCJE work by the end of 2007, but continued translating for me until his death. And he kept an interest in LCJE. In September 2015 he wrote:

"Dear Kai. Thank you for our conversation and for keeping me informed about LCJE that for so many years was a big part of our (daily) cooperation."

Included in "our (daily) cooperation" was also our long-standing collaboration with the journal *Mishkan* and the magazine of the Danish Israel Mission.

And more than that. Birger's private life was to a great extent de-

voted to helping me in my work in general, also what did not concern LCJE and Jewish mission. It is not an expression of pathetic commemorative words or exaggeration when I say: In essence, whatever I have worked with in my career since around 1990, Birger became involved.

As one person here in Denmark expressed it: "Birger - with his humble attitude - pulled a great load for others."

Yes, indeed!

Of course I know the term "Righteous Gentiles" or "Righteous Among the Nations" and the requirements for this designation. As a Christian, I have problems with the term, but will not discuss that here. However, it would be against Birger's self-understanding to be declared a "righteous Gentile". Righteousness he could not perceive without relating it to Jesus.

Several years ago Birger expressed his wish that I would officiate at his funeral, if I lived when he died. Birger's message to me at that time was - if not the exact words: "Preach the Gospel in light of the resurrection; it will bring comfort to my family; and as little as possible about me and my potential excellences; it brings them no comfort or help."

I concluded my speech with the words: "As believers we want be buried with reference to Jesus. We will leave this world in the name of Jesus, in the blessed name that expresses that Jesus came to save sinners. In Jesus' name we also place Birger in God's hands."

The following condolence messages from LCJE-related persons were addressed to me, but have been forwarded to Adela and her sons. In her address on behalf of LCJE at the memorial gathering

following the funeral on October 1st, Bodil F. Skjøtt also referred to them.

Kai Kjær-Hansen  
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*"Precious in the sight of the Lord is the death of His faithful servants."*

**PSALM 116:15**

---

**Tuvya Zaretsky, President of LCJE:**

I write with a heavy heart on behalf of the Lausanne Consultation on Jewish Evangelism (LCJE) network. I personally share your sense of loss in the passing of our brother and colleague Birger Petterson. May the Lord Jesus comfort you all in Denmark, as we say, "along with those who mourn in Zion and in Israel."

Birger Petterson served our network with a heart full of love for the Lord Jesus and for our Jewish people. His example, as your voluntary helper at international conferences was a tremendous example to me and many of our friends in ministry worldwide. His work in translation was amazing and a gift to our network. I have to smile at a remembrance that Birger, our Viking colleague, once corrected my English grammar in a document I submitted for an international conference. He made us all in the LCJE better by his participation with us. I am so grateful for his wisdom, gentle manner, servant's heart and passion for doing things properly.

Please let Birger's family know that we pray the Lord Jesus' grace be with them all at this time of loss. The Lord gives. The Lord takes away. Blessed is the name of our Lord.

**Theresa Newell, former LCJE North America coordinator:**

Birger Petterson was the bridge which connected me as LCJE North America Coordinator for eight years to Dr. Kai-Kjaer Hansen, LCJE International Coordinator and to the international work. Without Birger's precise English translations of emails and letters, I can only imagine how much miscommunication would have occurred! But more than being a willing and able translator, Birger's kind heart, loving spirit and ever-present, sometimes subtle, sense of humor cemented our friendship across the ocean. He knew Kai very well and had such respect for him. But Birger often couldn't resist adding a small remark to Kai's emails such as "Kai will want this on the exact deadline, so don't be late"! I could sense that he was smiling when he added those notes to Kai's directions or requests. Even in our long-distance correspondence over the years, I knew Birger's devotion was to God and to his family and his loyalty was to his colleagues. Such precious spirits are rare and will be terribly missed by us all.

Kol ha-Kavod, Birger! Your friend and sister in Jesus, Theresa.

**Mitch Glaser, former LCJE ICC member:**

What a shock. Birger was a good man, with good organizational skills and a sly sense of humor. He loved you and the LCJE very much and was always so helpful to me personally when I was getting started in the work of theological writing etc. He reminded me of the passage found in Philippians chapter, where Paul, using Jesus as a role model, described the personality traits of a true servant of the Lord.

*"Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; do not merely look out for your own personal interests, but also for the interests of others. Have this attitude in yourselves which was also in Christ Jesus."* (Phil 2:3-5).

This was Birger.



**Photo 1 (left):** Flemming Markussen (left) and Birger Petterson (right) serving at the LCJE Zeist conference (1991). **Photo 2:** Markussen & Petterson. From 1990 to 2008, Birger, Flemming and Kai Kjaer-Hansen together produced a total of 72 LCJE Bulletins. Flemming died in 1996 at age 49.

# Remembering Elie Wiesel

By Jim Melnick, LCJE International Coordinator

*"I saw Jerusalem the first time in Auschwitz."* Elie Wiesel

## A Giant of Our Age

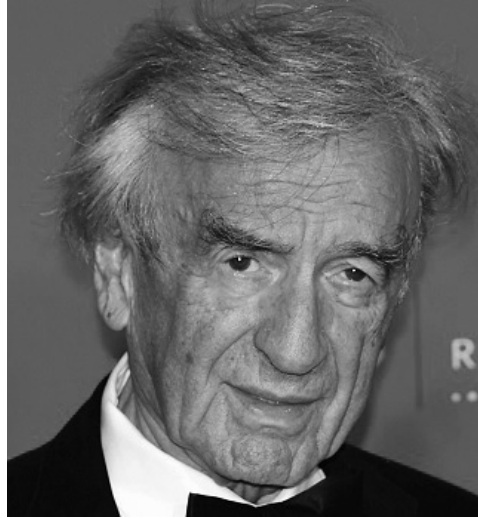
Elie Wiesel, one of the most famous Jewish authors of this generation, winner of the Nobel Peace Prize and the best-known survivor of the Holocaust, died on 2 July 2016 at age 87. Born in 1928 in a Romanian *shtetl* into an Orthodox Jewish family, during his life he was considered a "living memorial" of the Jewish people and perhaps the best-known witness to the horrors of Nazism.

Wiesel was truly one of the giants of our age. For young people who may not be as familiar with his life and impact, I urge you to read his best known work, *Night*, about his experiences in Auschwitz. Though at times difficult to read because of its immense sadness and despair, it is one of those "must read" books for anyone who wants to understand modern Jewish history, and, it goes without saying, for anyone involved in Jewish ministry. The Holocaust remains a defining event for much of Jewish identity today.

## Writing to Wiesel

I never met Wiesel, but I did hear him speak in person one night in March 1977 in famed Faneuil Hall in Boston. This was not long after he became a professor at Boston University in 1976. His talk was titled, "Quest for Jerusalem," and it moved me deeply. I wrote to him, sharing my heart. His brief reply is shown here.

I have tried without success to find a copy of my letter to him written so many years ago. As I recall, I expressed my love as a Gentile Christian for the Jewish people, my deep sorrow over the Holocaust and gratitude to him for his talk on Jerusalem, as well as my faith in the prophecies of the Hebrew Scriptures. I also possibly challenged him with some questions. This was at a time in my own life when I was just starting to get involved in Jewish evangelism. I was then a graduate student at Harvard, but I would go out when I could with Jews for Jesus in Boston to do street evangelism and was much involved at the time with what was called the Boston University Messianic Fellowship, under the leadership of my friend and Jewish believer



*Elie Wiesel*



Boston University

745 Commonwealth Avenue  
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The University Professors

April 12, 1977

Mr. Jim Melnick  
////////////////////  
Cambridge, Mass. 02138

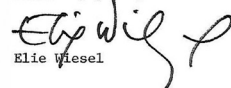
Dear Mr. Melnick:

Thank you for your letter of March 27.

You raise many questions which cannot be answered in a letter. I have tackled some of them in some of my books. I shall continue to do so.

Thank you for writing to me.

Sincerely yours,

  
Elie Wiesel

EW/mh

Michael Fishkin. David Brickner was also a student at Boston University then, so there was a lot happening in the city of Boston at that time!

Whether my letter had any impact on Elie Wiesel I have no idea, but he did thank me for writing. We are all called upon to plant seeds wherever we can, whether there is a response or not, knowing that it is the Lord of the Harvest Who gives the increase in His time according to His will.

*Jim Melnick*



# The Hasidim and Other Haredim: Reaching the Unreached

By Jim Melnick, LCJE International Coordinator

## Overview

The Hasidim and other Haredi Jews (sometimes referred to as the "ultra-Orthodox") remain the most unreached group within world Jewry today; they also represent one of the most unreached people groups in the world. Although many Jewish mission groups often feature photo shots showing the ultra-Orthodox in the background when publicly presenting their ministries, relatively few Jewish missions have any workers dedicated to reaching this people group.

## Where Are They?

Haredi Jews (both Hasidic and non-Hasidic) came mostly out of the *shtetlekh* of the old Russian Pale of Settlement and Eastern Europe and have now resettled primarily in Israel and the United States, with smaller populations in Belgium, France, Canada, Australia, the UK, South Africa, and elsewhere. Their populations are growing at a tremendous rate. According to a survey published in 2016, the *haredi* population of Israel, for example, currently numbers about a million people. That number is expected to triple by 2050.

## The Hasidic Dynasties and Non-Hasidic Haredim

Among the Hasidim, their dynasties or sects are very diverse - most people in Jewish missions are certainly familiar with the Lubavitcher (Chabad) Hasidim, but the Lubavitchers form only a small percentage of Hasidim worldwide, even if they are the most vocal and visible. The Satmars, based in the Williamsburg section of Brooklyn, New York, are more numerous than the Lubavitchers. Other lesser known

Hasidic sects include: Belz, Bobovers, Boyaner, Breslovers, Ger, Kapishinitz, Klausenbergers, Skverer, Stolin, Vishnitzers, and several others.

What about the non-Hasidic ultra-Orthodox, those who don't follow a particular Rebbe, for example? The Lithuanian Jews (or "Litvaks") are probably the best known examples of *haredim* who are not Hasidic.

## What is there in common?

While there is great diversity among these groups, there is one thing that nearly all of the groups have in common. That is Yiddish. For most, it is the language of their daily lives and is an important cultural bond between all of the groups. Yiddish is the "lingua franca" of the Hasidic/ultra-Orthodox/ haredi world, as secular Jewish author Robert Eisenberg discussed in his fascinating account of travels within that world, recorded in *Boychiks in the Hood: Travels in the Hasidic Underground* (1995). We are very much in need of contemporary high-quality material in Yiddish to reach this generation of Yiddish speakers.

## From 1999 to the Present

In previous generations, many veteran missionaries to the Jewish people had a strong working knowledge of Yiddish and produced tracts and other materials in that language. Today we can count on one hand the number of believers around the world who are fluent in Yiddish and who can produce idiomatically-correct materials. This need should be a future focus of attention by mission leaders: i.e., developing young scholars and missionaries in the Messianic movement who

will learn Yiddish and who can be encouraged to develop expertise in related fields of ministry.

At the 1999 LCJE international conference in New York, many years before I became International Coordinator, I presented a joint paper (with co-authors Eliezer and Arlene Maass) titled, "The Hasidim: The Last Frontier of Jewish Missions?" (LCJE 6th International Conference, 15 August 1999 booklet, 214-224). The situation today remains much the same as in 1999 in terms of the people involved. One encouraging note is that there are more younger believers today ministering to individual Hasids, mostly in Brooklyn.

## Redemptive Analogies

In our 1999 paper, I discussed the use of some Hasidic sayings as possible "redemptive analogies" (along the lines of veteran missionary Don Richardson's strategy for reaching unreached people groups, as presented in his well-known book, *Peace Child*). Looking back over the last 16 years, I still believe that this is an important strategy to pursue, but it needs further development. The creation of "4Laws" in Yiddish is an important step in that direction.

On the following pages, Lauren Bockisch describes how the "4Laws" project came about - the result of numerous ministries and individuals working and networking together to achieve a desired goal; in some respects it represents the culmination of years of effort in seeking ways of reaching these very special unreached people with the Gospel.

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# Something Old, Something New: Reaching Yiddish Speakers

By Lauren Bockisch, LCJE Member

## An Unreached People Group

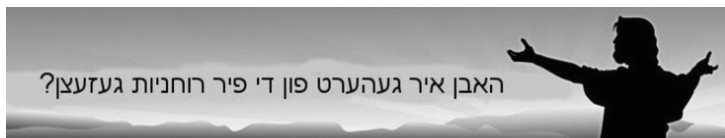
"These people live as though the Gospel never existed", exclaimed Joel\* in great surprise (\*name changed), fully realizing for the first time that this really is an unreached people group! My husband Jay and I were living in Brooklyn, New York. We were taking Joel on a tour of the Hasidic community of Boro Park before visiting other ultra-Orthodox communities. Joel was a leader for CRU Ministries (formerly Campus Crusade for Christ). The deep burden I had treasured in my heart as a gift from the Lord for years had been growing steadily over the course of time, finally reaching a pinnacle where inaction simply was not an option.

## Something Had to Be Done

Something had to be done that had never been attempted before to penetrate this largely impenetrable community. Some tool needed to be created, some breakthrough had to happen, 'Something, Lord, that only your Spirit could accomplish' was the cry of my heart as I often went "prayer walking" through the observant communities. Having lived in Monsey, New York for a while, walking, talking and shopping among the Hasidim for a time while single and having worked for a Hasidic-owned and operated company in Brooklyn for a period after leaving my career as a food research scientist, I had developed a depth of calling/burden to reach the Hasidim that only He could create.

## Understanding Their Daily Reality, Joys and Struggles

Living, walking, shopping, eating and working among the Hasidim allowed me to really see and get to know individuals up close and be-



"Four Laws" in Yiddish. <http://www.4laws.com/laws/yiddish/default.html> and Yiddish and English at "Artists for Israel" at [www.artistsforisrael.net](http://www.artistsforisrael.net)

HAVE YOU HEARD OF THE FOUR SPIRITUAL LAWS? written by Bill Bright © 1965-2016 Bright Media Foundation and CRU. Translated, published, and distributed with permission by Artists for Israel International. אמנים למען ישראל אינטרנאציאנל <http://www.afii.org>

gin to understand more fully the reality of what they experienced, including their daily struggles, challenges, joys, pain, etc. I can still remember the heavy oppression I would tangibly feel, much like wearing a weighted blanket or backpack while living in their midst! When my mind wanders to the various experiences and adventures I had during those days, I can almost breathe the sweaty smells of the women so weighed down in every way that the slightest breeze carried their pervasive and offensive odors as screaming reminders of their religious bondage. I can still feel the heavy drain of the constant and never-ending demands to keep looking "good and acceptable" on the outside every day and even more so during the holidays... when deep down, exhaustion was threatening to shatter their world, ready to slam into it like a Mack truck. I still rejoice with sheer delight when I remember my experiences of being in the homes of influential families in Boro Park and Monsey, New York, to celebrate Passover and Sukkot and sow seeds of the Gospel!

## "Days of Moshiach" Film in Yiddish

Fast forward a few years to that frigid February night when my husband and I were with Joel eating in a very crowded Hasidic restaurant and driving through the

community. We were discussing the complete void of effective tools to reach this unreached people group and the enormous need to powerfully introduce this precious people group dear to the heart of God with the Good News of Messiah Yeshua. We deeply desired to have the "Jesus" Film available in Yiddish as an expedient tool. Little did we realize that that desire would not be realized without some gut wrenching and mountains of faith overcoming obstacle after obstacle in order to see that goal come to fruition. But the film did see some mass distribution. Obtaining victory required courageous faith and trust in Him to see that work fully completed. All praise and glory to the Lord that it was eventually accomplished!

Those who were key in seeing this earlier project come to pass included people like Phil Goble, Avner Boskey, Jim Melnick, as well as our close friend in the community who served in a vital role, Chosen People Ministries, Jews for Jesus, CRU Ministries, Wycliffe /JAARS, Stephen Galilley, the Johnsons, along with their generous friends, and others who were very helpful!

To view this film, please go to [www.moshiachnow.com](http://www.moshiachnow.com) or <https://www.youtube.com/watch?v=QIYi2Wj48fE&feature=youtu.be>

## Behind the Scenes at CRU

This all occurred a number of years ago. In May 2016 (to bring us up to the present), while I was participating in a special behind-the-scenes tour of CRU Ministries, Joel and I met once again. What an honor and pleasure it was to have my four children meet him and be introduced to him! Remarkably, that same night Jim Melnick led us in a "Hasidic Outreach Partnership for Evangelism" (HOPE) conference call, the first we had had in over a year (to find out more about HOPE, please see the contact email at the end of this article). That call had already been scheduled many weeks in advance...

## The HOPE Conference Call

Phil Goble started our call that night with a suggestion about getting the Four Spiritual Laws tract translated into Yiddish. The HOPE conference call led me to contact Joel to inquire about the proper protocol and seek permission to translate the Four Spiritual Laws into Yiddish. By the Lord's majestic power and through the hard work and deep sacrifices of a number of persons who wish to remain anonymous, the initial vision has now been completed. We are still in the process of working on improving this new Gospel tool in Yiddish. Those involved in this work stand in awe of our Lord and how He has delighted to use willing vessels to proclaim His Word and accomplish His will. Praise Him!

## "Something Old, Something New"

Many of us who have reached out to our ultra-Orthodox Jewish friends have been blessed to attend more than a handful of beautiful Hasidic Jewish weddings. This brings to mind a popular wedding day tradition dating back to the late 1800's associated with an old English rhyme, "Somehing old, something new, something borrowed,

something blue." While the Four Spiritual Laws has certainly been around for a while, there is a freshness to this "new" Yiddish tool. There is a dazzling brilliance in the Yiddish Four Laws yet to be discovered, similar to observing a bride's diamond in varying shades of light from altering angles. It is the same, yet different, and altogether 'new!'

## Highlights of the Yiddish Four Spiritual Laws

Several highlights of the Yiddish Four Spiritual Laws include the following: the Yiddish Four Spiritual Laws is written with cultural insight, understanding and sensitivity, with the goal of concisely drawing the religious Hasidic Jewish person to see and recognize Messiah Yeshua as indeed their long awaited Messiah (Moshiach).

The Hebrew translation of the Four Spiritual Laws (<http://www.4laws.com/laws/hebrew/default.html>) triangulates Leviticus 17:11, Zechariah 13:1; Isaiah 53:5-6 to show that the God of Israel, far from relaxing His requirement for a blood covering (kaporah), in view of the destruction of the Temple, has instead satisfied His *kaporah* demand from a later source, namely the House of David and, specifically, the Davidic Messiah. The new Yiddish translation of the Four spiritual Laws (<http://www.4laws.com/laws/yiddish/default.html>) takes a similar line of argument, with the one special addition.

## The Tenach: Two Yeshuas

The Yiddish presentation of Bill Bright's outline uses the Third Law to show that there are two Yeshuas spoken of in the Old Testament: Yeshua Ben David and, prior to him, Yeshua Ben Yehotzadak (Ezra 3:2), the High Priest of the Return, each "Yeshua" with a common purpose. Both "Yeshuas" are terminating the Exile (Golus) of sinful estrange-

ment from the Creator - one Yeshua Ben Yehotzadak, the Kohen Gadol (515-490 BCE), who resurrects the priesthood (kehunah) and the *mizbeich* altar of the Beis HaMikdash Temple. The second Yeshua (as we explain to our readers) is Yeshua Ben David. His Zechariah 6:11-12 Namesake is associated with the "Name of Portent" (Zechariah 3:8; 6:11-12). Yeshua Ben David, a priest (Kohen) after the order of Melchizedek (Psalm 110:4) displays by his literal resurrection a divinely accepted *kaporah* also referred to as propitiation (1 John 2:2). According to Zechariah 13:1, "In that day a fountain shall be opened for the house of David and for the inhabitants of Jerusalem, for sin and uncleanness."

The Third Law also fleshes out the peace-bringing Good News (see 2 Samuel 18) for the messenger/evangelist. Yeshua Ben David was pierced and hung on the Tree foreshadowed in 2 Samuel 18:9, constituting the necessary peace-bringing death (Isaiah 53:5).

## Using These Tools

Please prayerfully consider using the Yiddish tools that are currently available, making the most of every opportunity. "Walk in wisdom toward those who are outside, redeeming the time. Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one." (Colossians 4:5-6 NKJV)

*Lauren Bockisch  
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*Editor's Note:*

## Participating in HOPE

Do you have a burden to reach the Hasidim and other Haredi Jews with the Good News? Can you identify with the passion and longing described in Lauren's article to see them come to know Yeshua? If so, please contact HOPE at: **info@chutzpahnik.org**

# Historic Meeting in Warsaw: Fourth Russian-speaking Messianic Leaders Conference

By Mitch Glaser, President, Chosen People Ministries and  
Jim Melnick, President, Friends of Russian Jewry, Inc.



*Historic Warsaw gathering of Russian-speaking Messianic Leaders (14-18 September 2016) in front of the Monument to the Ghetto Heroes that commemorates the Warsaw Ghetto uprising in 1943.*

## Overview

Both of us recently attended the Fourth Russian-speaking Messianic Jewish Leaders Conference in Warsaw, Poland. Our first such conference was held in Berlin in 2006, followed by Jerusalem (2009) and Kiev (2012). These conferences have been very special events eagerly anticipated by Russian-speaking congregational and ministry leaders from around the world. The first conference's goals included "providing resources and encouragement to mission leaders and church planters working with Russian Jews" and "collaborating on the development of new literature and media tools to promote the Russian Messianic movement."

## From Ashdod to Alma-Ata

At this most recent conference, some 150 leaders of congregations and ministries gathered

from around the globe, from Ashdod to Alma-Ata, from Berlin to Brooklyn, from Minsk to Moscow, and many places in-between. They shared ideas, resources, and evangelistic strategies, had special times of worship and fellowship together, and encouraged one another.

Chosen People Ministries sponsored the conference and provided the support and logistics. Friends of Russian Jewry was a co-sponsor of the initial conference in Berlin, and Jim served as planning committee chairman beginning in 2006 for a number of years before stepping down prior to this conference. At Warsaw, both of us were just observers and encouragers. Michael Zinn of CPM Jerusalem chaired this year's conference, along with Vladimir Pikman of Beth Sar Shalom in Berlin. Maxim Katz, who is beloved by so many Holocaust

survivors in Israel, made a lot of the logistical arrangements, along with a great staff of folks, working with our wonderful Polish host, Kazimir Barczuk. (A poorly kept 'secret' in Warsaw that soon became known to everyone was the joyful news that Maxim was engaged. We were able to meet his fiancée Slavna at the conference, and the two were married under the chuppah in Jerusalem a couple of weeks later!)

## Looking East, not West

All of the cities where the conferences have been held over the years hold significance both for their special connections to Jewish history and for their geographical importance as locations for Russian Jewish ministry, past or present. These cities - Berlin, Kiev, Warsaw, even Jerusalem to a degree - are generally more closely associated with the East



than with the West - as opposed to cities such as, for example, London, Paris, New York, Chicago and Los Angeles, where the 'Western' portion of the worldwide Messianic movement and most Jewish missions (outside of Israel) are largely focused. As such, in many ways these East European cities represent an entirely different world in terms of Jewish experience and background. Such cities were chosen as conference venues for that reason, as well as for their logistical convenience for believers coming from Israel, Germany and the former Soviet Union.

Right now, the current plan, God willing, is to hold the next Russian Messianic Leaders conference in Minsk, Belarus in 2019.

### **Developing Their Own Messianic Identity and Culture**

The entire conference was conducted in Russian. The Russian-speaking Messianic world has its own unique culture and developing identity. God's move among the Russian Jewish people has brought many Russian Jews to faith over the past few decades. Today, nearly every Jewish mission in the West has its own 'Russian' component. However, these believers are sometimes swallowed up in the dominant (mostly) English-speaking culture of the Messianic movement in the West. They usually play 'second fiddle' to that Western culture, which they don't resent but deeply appreciate, since that culture has helped to nourish them spiritually, support many of them and to inspire them. But part of the purpose of these conferences has been to provide a forum for Russian Messianic

believers to 'spread their wings' on their own, separate from well-meaning but in some ways different Western cultures. Whether in Israel, Australia, the former Soviet Union, Germany or the United States, these believers almost all share a post-Soviet experience that unites them and that has uniquely shaped their identity and worldview. A key goal for our conferences has been to give that unique identity an opportunity to grow and thrive on its own for the sake of the Kingdom of God, and then for us (as American leaders) to step out of the way. We believe that we have reached that tipping-point, and it has been a delight to behold! The Russian Messianic movement and Russian-speaking Messianic congregations around the world have a great deal to offer the global Messianic movement, but for that full blessing to be realized, they must have a chance to blossom a little on their own as the Lord leads them.

We believe that this amazing movement of the Ruach HaKodesh among the Russian Jewish people over the past few decades is a signpost - one of the "first fruits" pointing to the future redemption of the Jewish people (kol Yisrael) as predicted by the Apostle Paul in Romans 11:11-29. Chosen People Ministries now has 30-plus staff members who are Russian-speaking Jewish people on our global staff. Prior to this movement of the Spirit, there was only one!

### **Impact on the Body in Israel**

This move of God and the spiritual renewal that it has engendered has already had tremendous impact around the world. It is es-

timated that as many as 60% of the 12,000-15,000 Messianic Jewish believers who live in Israel today have Russian as their first language. Russian-speaking congregations and house groups are scattered throughout the country, while practically all Hebrew-speaking Messianic assemblies in Israel have some Russian-speaking believers in their midst.

### **Historic Nature of the Warsaw Conference**

Returning to Warsaw, this conference represented something quite extraordinary - it constituted the first gathering of Messianic Jewish leaders in Poland since the Holocaust. It was very sobering and moving to consider that we were meeting in the very nation of Poland that once boasted a Jewish population of some three million, where Hitler almost succeeded in totally obliterating that population during the Nazi terror of World War II. Just the fact that so many Jewish believers in Jesus were gathered together in Warsaw was in itself quite amazing!

### **Conference Sessions, Evangelism Seminar**

Conference workshops focused on children's work, caring for the elderly (especially Holocaust survivors) and related topics, including understanding the various views of Jewish identity impacting Messianic believers in Yeshua.

In the area of evangelism, a senior missionary based in Moscow with Jews for Jesus led a special seminar. This session had very broad representation, including veteran ministry workers from locations as diverse as Sderot, Israel, Minsk, Belarus, and Se-

attle, Washington, USA. It was wonderful to hear stories about some of the recent testimonies of Russian Jews coming to faith and to realize that, although living in very different parts of the world, so much of Russian Jewish evangelism is similar, regardless of the country in which it takes place. Of course, there are national distinctives that impact ministry in unique ways (from the U.S.A to Germany to Belarus to Israel, for example), but more is similar than different. One question posed by a participant was, how can we get more Russian Jewish young people to come to our congregations?

### Regional Sessions

While there was much in common across all the geographical areas, there were also important regional sessions at the conference, where Russian Messianic leaders from various parts of the world shared their particular concerns and opportunities with others from those areas. The photo above shows a meeting of Russian Messianic leaders who minister in Germany discussing issues unique to them in that country. Similar sessions were held for the groups from Israel, North America, and the former Soviet Union.

### Issues of Jewish Identity

In the area of identity, Russian Messianic Israelis see the issues of Jewish identity quite differently, for example, than Russian Jewish believers who live in the Diaspora, including the nations of the former Soviet Union (FSU). The Russian Israelis, given the fact that they live in the Jewish homeland, can more easily express their Jewish identity and how to pass it on to their children. Conference attendees formed four distinct geographical groups: those from Israel, those from the FSU, those from the West, and those from Germany



*Russian Jewish evangelism seminar - Warsaw conference*



*Regional meeting - Russian Messianic Leaders from Germany Warsaw conference*

being somewhere between East and West. It soon became clear that there was often a relationship between the length of time a person had lived in the former Soviet Union (or continued to do so) and how that person interprets what it means to be a Jewish follower of Jesus. Those who still live in the nations of the FSU have probably had the least opportunity to be influenced by more mainstream Jewish life. Yet these were the people most eager to learn more about the Jewishness of Yeshua, often expressing their faith in worshipping Messiah through traditional Hebrew liturgy. Russian-speaking Israeli Messianic Jews, on the other hand, appeared to struggle the least with their Jewish identities and generally had a more nationalistic self-identity.

Many of the Russian-speaking Messianic Jewish leaders are now free to express their Jewishness in ways that were not possible under Communism. One said that, when they lived in the So-

viet Union, "we were robbed of our Jewish identity and now we have taken it back through knowing Jesus the Messiah." Many of the attendees have also endured persecution in various ways because of their witness for the Lord. But they are unashamed of their Messiah and their Jewish identities in Him.

The Russian Messianic community as a whole has many reasons to want to publicly identify as Jews. At the top of the list is a desire to share the Gospel in a Jewish way to Jewish people. There is also a great burden among a number of the Russian Israelis to reach the religious community in Israel. Russian Messianic leaders in Russia, especially in Moscow, are facing increasing potential legal restrictions or concerns.

### Russian-speaking Holocaust Survivors; Eastern Ukraine

In both the former Soviet Union and Israel, there are still elderly Russian-speaking Holocaust survivors, precious souls, many of whom are poor or forgotten. Chosen People Ministries, along with a number of Russian-speaking congregations and other ministries, has a fruitful ministry to many of these dear people. In eastern Ukraine, there have been special difficulties in recent years because of the fighting between pro-Russian forces and Ukraine. A number of Ukrainian Jews in that region, especially the elderly, have been caught in the middle. Chosen People Ministries has been assisting congregations in the area with benevolence funds to help both believers and non-believers.

### Visiting the Ghetto

While at the conference, we all had the opportunity to visit what remains of the Warsaw Ghetto. The accompanying photo shows conference attendees at the last remaining section of the original wall of the Ghetto, as described

by host Kazimir Barczuk.

We also visited the Polin Museum of the History of Polish Jews ([www.polin.pl/en](http://www.polin.pl/en)), without question one of the finest museums on Jewish history anywhere in the world.

### **A Brief History of Russian Jews: Preserved for a Purpose**

In the old Russian Empire's Jewish Pale of Settlement, most Jews were greatly discriminated against and suffered many hardships and persecution. Nevertheless, they were together, and some aspects of Jewish culture and religious identity flourished at that time. We might think of the imaginary town of Anatevka in "Fiddler on the Roof" as an example.

When Communism came, all of that was destroyed. Most Jews (now "Soviet" Jews) were then re-settled into the Soviet Union's major cities, and their children were raised as atheists. The next generation had little or no knowledge of its Jewish background. Many Soviet Jews initially welcomed Communism as a future utopia that would eventually free them from whatever Jewish 'yoke' they felt remained. They might have actually become fully assimilated within another generation. But Russian anti-Semitism once again reared its ugly head. It was stronger than any Communist impulse to purportedly treat everyone fairly and equally. Thus, Soviet Jews (which included Russian-speaking Jewish people from throughout the former Soviet Union) were once again set apart from Gentile society and discriminated against, even though very few of them knew what it meant to be Jewish. This situation continued until many hundreds of thousands of them, in great waves of emigration and under continuing persecution and deprivation, were able to leave the Soviet Union



*Conference attendees at the Warsaw Ghetto Wall*

and settle in places like Israel, the United States, Germany, and Australia, where they found freedom. For those who stayed behind, once the Iron Curtain fell, there was also freedom and promise in the early years after the Soviet Union's breakup.

### **Still Coming into it Own**

The Lord has called out a remnant from among the Russian Jewish people, according to His gracious choice (Romans 11:5). In our day we see that remnant primarily in the Russian Messianic movement. That movement is still relatively 'young' on its own terms, but it is nevertheless already reverberating throughout the world in its impact on Jewish missions, Messianic congregations, ministries, and in the overall goal we all share of reaching the Jewish people with the Gospel. One ministry colleague has described the hopeful future of the movement in this way: "Our vision is to see Russian Jews gathered into vibrant Messianic congregations being a light to the nations."

In many ways, the Russian Messianic movement is still coming into its own, and these conferences have been an important part of that process. We believe, though, by God's grace, that the

'best is yet to come!'

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### **RESOURCES:**

For those interested in learning more about Russian Jewish history, ministry and the worldwide Russian Messianic movement, we direct readers to the following publications for additional background:

Beckerman, Gal. *When They Come for Us, We'll Be Gone*. (New York: First Mariner Books, Houghton Mifflin Harcourt, 2010).

Glaser, Dr. Mitch and Alan Shore. *Remnant and Renewal: The New Russian Messianic Movement* (New York: Chosen People Ministries, 2006).

Melnick, Jim. Editor. "Russian Jewish Ministry." *Mishkan*. Issue 69. 2011. This special issue contains numerous articles on the history of the Russian Messianic movement, including Mitch's article, "A History of the Russian Messianic Congregational Conferences" (pp. 13-19).

# DEVELOPMENTS in ASIA

## "If Not Now, When?" (November 2017!) And Where? (Japan!) And Who? (You!)"

By Charles Klingensmith, Incoming LCJE Japan Area Coordinator

### A Special Announcement

LCJE Japan announces a landmark conference to connect churches in Japan, South Korea, Hong Kong and other parts of East Asia, to Jewish mission organizations from outside the region that want to reach Jewish people here, too.

This conference, "Jewish Evangelism in East Asia: Looking for Opportunities, Making Connections," will be held at Wakayama Lutheran Church in Wakayama City, Japan, from November 13 (Monday) to November 15 (Wednesday), followed by forums on Jewish Evangelism for the interested Christian public in Osaka November 16 (Thursday) and Tokyo November 18 (Saturday). Partial or full attendance are both options.

### Wakayama, Japan

Wakayama is just south of Kansai International Airport, and autumn accents the feeling of traditional Japan; yet what we're going to talk about accents one new 21st century direction for the Mission of the Jewish Messiah. Jewish residents and visitors to East Asia are here for all kinds of reasons: research, teaching, commerce, short-term travel, long-term travel, gap-years, international scientific conferences, military service, sports, cutting-edge technology and fashion, anime, finance, or even just to live here. Some are of the Diaspora, others are Israeli. Some are here just for a few days, never to return. Yet others are here for the long-term, married to Japanese, or Koreans, or Chinese, and have chosen to make East Asia their home. And encounters with the traditional arts and religions of



*Charles Klingensmith*

East Asia, especially Buddhism, are often big reasons why many Jewish people come here as well.

### Planned Topics

Some of the topics we're planning on addressing: the Jewish people in East Asia: where are they from, where are they now, what brings them here? Israelis in East Asia. The Gentile Christian situation in East Asia. Getting Jewish evangelism on the agenda of the local church. Hospitality to Israeli travelers. Outreach to tourists. Pastoral care for new Messianic believers in local East Asian churches. Discipleship training. Messianic congregations in East Asia: are they possible? Countering Anti-Semitism and Anti-Israelism. The Arab-Israeli conflict: what can East Asian Christians do?

### Seeking Help and Advice

We Christians in this part of the world need your help, your advice, and your experience in taking the first necessary and practical steps in establishing mission workers in the varied countries of this region. LCJE branches here in East Asia have been praying that members of the worldwide

LCJE network will give serious thought and prayer to attending, especially if your organization has no obvious connection to East Asia.

### In English and Japanese

The languages of the conference will be English and Japanese. Conference details (accommodations, schedules and costs) will be listed in upcoming issues of the LCJE Bulletin and on the LCJE website as preparations proceed. We know that travel to and from East Asia can feel prohibitively expensive, and we are committed to keeping it affordable for you. Really. If you're interested, even a little, let me know at **rehoboth@gol.com** and keep reading this LCJE Bulletin for details! See you here in November 2017!

*Charles Klingensmith*  
*rehoboth@gol.com*  
LCJE Japan

### *From the International Coordinator:*

Teiichiro Kuroda, the outgoing Area Coordinator for LCJE Japan, is stepping down effective 31 December 2016, with Charles assuming that role on 1 January 2017. We are so grateful for Teiichiro's many years of faithful service to LCJE. He will continue to be involved in LCJE Japan. We wish Charles all the best as he assumes his new duties.



# LCJE Korea Participates in Lausanne Camp 2016

## By Jeong Jacob Lee, LCJE Area Coordinator for Korea



From left to right: LCJE Korea members Sung-Duck Yoon, Jeong Jacob Lee, Dr. Hyejin Park, Thomas Nohsum Park attending Lausanne Camp 2016

### LCJE Korea Presentation at Lausanne Camp 2016

LCJE Korea members participated at the recent Lausanne Camp 2016 at the Acts 29 Center, Onnuri Church near Seoul from 11-12 November. The conference was organized by the Lausanne Campus Group and the Lausanne Young Leaders Gathering in Korea. I was able to present LCJE and Jewish evangelism during the World Religion Issue Group at the conference, discuss what we are doing in LCJE Korea and also distributed copies of the LCJE Bulletin to Dr. Kwang soon Lee (the head of the Lausanne Committee in Korea) and other interested leaders. Most of those in the audience did not know about LCJE, so this was a very good opportunity. Please pray for LCJE Korea continually!

*Jeong Jacob Lee*  
[lcje.korea@gmail.com](mailto:lcje.korea@gmail.com)



*This is Dongjin Kim leading the prayer session at praise and worship at Acts 29 Center, Onnuri Church, Lausanne Camp 2016.*

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## Ezekiel Margoliouth (1815-1894)

### Excerpt by Rev. Aaron Bernstein (1909)

#### Editor's Note:

This is the second in a series of short biographical sketches about Jewish believers from the past taken from Rev. Aaron Bernstein's 1909 book, *Jewish Witnesses for Christ*. I would like to thank Keren Ahvah Meshihit in Jerusalem for permission to reproduce this excerpt in our LCJE

*Bulletin*. This article appears as first printed with only slight editing changes. Dr. Richard Harvey has also written more recently about Ezekiel Margoliouth in "On This Day in Messianic Jewish History" (posted on 1 May 2015). He states in that posting: "As the Messianic Jewish movement looks for authentic synagogal

worship and liturgy, it would do well to consider the revision of the Hebrew New Testament by Ezekiel Margoliouth, who added traditional cantillation marks to the verses..."

See also the First Fruits of Zion's entry on "Ezekiel Margoliouth" at <http://ffoz.org>.

## EZEKIEL MARGOLIOUTH

Ezekiel Margoliouth was a very remarkable man.....

As an Hebraist, he was equal to any of his day. He had a profound knowledge of the Talmud, rare even amongst Talmudists. It was, however, in the composition of modern Hebrew that his chief talent lay, and competent scholars often spoke enthusiastically of the elegance of his rabbinic writings. Like his namesake, Dr. Moses Margoliouth, he was a native of Suwalki in Poland, where he was born in November 1816.

His father, Abraham, had been thirty-three years chief rabbi of the town, and his mother could trace twelve rabbis amongst her ancestors. It was natural that Ezekiel should study the Talmud and practice all the precepts of the rabbis with the utmost vigour. After he had become bar mitzvah, he studied with his father, and later went on to Brody, in order to perfect himself in rabbinic lore. There he met enlightened Jews, and often disputed with Rabbi Solomon Kluger. He began to study the Bible, and philosophical works in Hebrew, like those of Maimonides; his desire for knowledge being fostered under

Michael Perl of Tarnopol, the first Jewish reformer in Galicia.

Later on he went to the rabbinical seminary at Warsaw, where he first met missionaries of the L.J. Society, through whom he was irresistably drawn to Christ, His Person, and His teachings. At the age of twenty-seven he confessed faith in Christ as his Saviour, though his wife, whom he had married the previous year, for a long time refused to become a Christian.

He then came over to England, where she afterwards joined him, and in 1848, also became a Christian. In the same year he entered the Operative Jewish Converts' Institution to learn bookbinding. In 1852 he was appointed a missionary of the L.J.S. in London and worked as such almost to the end of his life.

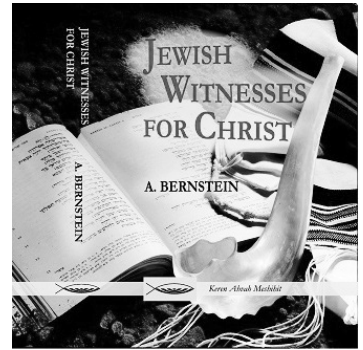
It was not as a popular preacher that he excelled, though his faith in, and knowledge of, the Word of God always profoundly attracted his audiences. His chief labours were literary, and in these he had no rival. His "Derech Emunah" and "Nethivoth Olam," in Hebrew, are masterpieces. His greatest work was the revision of the New Testament in Hebrew in 1865. On May 2, 1894, he passed away in a gentle and peaceful death, greatly mourned both for

himself and for the loss of his learning and piety.

His son was the Rev. Professor David S. Margoliouth, D. Lit., Laudian Professor of Arabic at Oxford University and examining chaplain to the Bishop of Liverpool.

AARON BERNSTEIN  
(1909)

Republished 1999.



*This excerpt taken from Aaron Bernstein's "Some Jewish Witnesses for Christ" (published by Keren Ahvah Meshihit, Jerusalem, 1999, pp. 351-353. First published in London in 1909). Copyright 1999 by Keren Ahvah Meshihit. Reproduced by permission.*

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

NOTE: Keren Ahvah Meshihit has also published Ezekiel Margoliouth's booklet, "The Glorious Name: The Names of the Promised Messiah." (24 pages, ISBN: 978-965-447-255-5)

## LCJE Academic Corner

### **NOTICE of PUBLICATION: New Paper of Interest on the Modern Messianic Movement**

Ben Snyder is a doctoral student in Biblical studies at Asbury Theological Seminary, in Wilmore, Kentucky, USA ([asburyseminary.edu](http://asburyseminary.edu)). He is a former missionary with Mission Aviation Fellowship to the Congo. Ben joined LCJE in 2015 and attended the 10th International Conference in Jerusalem. Our conference theme, "From Jerusalem and Back: An Unchanging Gospel," served as inspiration for an article he recently published in the *Asbury Journal on Messianic Judaism*. It is titled, "From Jerusalem to Jerusalem: Essential Contours of the Modern Messianic Movement." In his abstract, Ben notes that the paper "appeals to a missiological model that offers a framework to aid the Gentile believer in understanding the movement." Further, he notes that, "As a result of this awareness, this author hopes to see concrete engagement on the part of Gentiles with this expanding work of God among Jewish people."

He adds that the Messianic movement, while not seeking to overturn the core doctrines of the faith, may as a community nevertheless help the Church to "restate them in a richer way that honors their voice and better reflect the origin of our faith."

The end of the paper contains a useful list of "Resources Related to the Messianic Movement," divided into the following categories: Schools Offering Degrees or Training in Messianic Judaism; Academic Journals Focused on Messianic Judaism; Messianic Congregations; Messianic Literature & Resources for Evangelism; and Ministries.

### **Available for Download**

The paper can be downloaded at



*Benjamin J. Snyder*

the link below, or at the soon to be added new "Academic Corner" on the LCJE website.

**<http://place.asburyseminary.edu/asburyjournal/vol71/iss1/9/>**

### **Dissertation Topic**

In a recent development, I have just received an email from Ben stating that his dissertation proposal has been approved, and the tentative title of his dissertation will be: "Ritual Purity and the Origin of Immersion (baptism) in Jesus' Name." Interested readers can reach Ben at:

**[ben.snyder@asburyseminary.edu](mailto:ben.snyder@asburyseminary.edu)**

### **Evangelical Theological Society (ETS) Annual Conference (San Antonio, Texas)**

A session titled "Messianic Jewish Studies: History, Theology and Praxis" was given at the 68th annual meeting of the Evangelical Theological Society (ETS) Conference, held in San Antonio, Texas from November 15-17, 2016. There were four presenters at this year's session, which was chaired by LCJE President Tuvya Zaretsky. The presenters

were also all LCJE members, either individually or through their agencies.

Daniel Nessim of Jews for Jesus, presented on "The Trinity and the Didache." (The overall theme for ETS this year was "The Trinity").

Galen Peterson of the American Remnant Mission/Western Seminary presented on the topic, "The Concept of the Remnant as a Key to Understanding God's Message of Redemption."

Seth Postell of Israel College of the Bible gave a presentation on the theme, "The Tabernacle as a 'Body' of God."

Jim Sibley, who is also now with Israel College of the Bible, gave a paper titled, "The Messianic Jewish Apologetic Purpose of John 9."

As it turned out, I did not attend ETS myself this year, but I ran into Jim at the airport in Richmond, Virginia while he was on his way to ETS and I was on my way to represent LCJE at the Messianic Leadership Roundtable (MLR) 2016 in Phoenix, Arizona. Jim and I were able to spend some brief quality time together, and he gave me an 'advance copy' of his John 9 paper.

### **"The Messianic Jewish Apologetic Purpose of John 9"**

Jim's major theme in this paper is that the story of the man born blind in John 9 is also symbolic of the general obduracy of the Jewish people toward the Messiahship of Yeshua. This chapter also "epitomizes the apologetic purposes of the entire Gospel of John." As the author states, John 9 is, in fact, "the Gospel of John in miniature - a microcosm of the entire book." At the same time, "As straightforward and simple as the narrative in John 9 is on the surface, it is complex and nuanced upon closer examination."

The paper has many facets,

but one of the most fascinating sections deals with the connection between John 9 and Isaiah 44:18. Remember in John 9:6 when Jesus smeared the blind man's eyes with mud (clay and spittle) as He was preparing to restore his sight? Biblical interpreters through the centuries have wrestled with the meaning of this passage. But Jim shows very convincingly the link between this act and Isaiah 44:18, where God has "smeared over" the eyes of the majority of Israel "so that they cannot see..." As Sibley states: "So the blind man in John 9 becomes a picture, or an object lesson, of the blindness of the Jewish people." Under Yeshua's touch, he who was blind can now see. Besides his own physical healing, the blind man also represents the individual person who responds to Jesus in faith. That person will be taken from spiritual blindness to spiritual sightedness.

Not so for the leaders of Israel nor for the majority of the people. They rejected Him and remained blind to His Messiahship. But, although that blindness is viewed negatively, it also occurred according to the plan of God. As Jim states, "It is not, however, that the spiritual blindness of Israel thwarted God's mission for Messiah - instead, it was for this very purpose that God had sent Him. The blindness of Israel thus served God's purpose."

There is a lot more detail to this important paper. I urge interest-



*Jim Sibley*

ed readers to contact Jim Sibley directly if you would like to know more. His email address is:

**[jimsibley@ymail.com](mailto:jimsibley@ymail.com)**

**Messianic Leadership Roundtable (MLR) 2016**

This is also as good a place as any to discuss the previously mentioned Messianic Leadership Roundtable (MLR) 2016. While it wasn't an academic conference per se, the MLR did contain many interesting and useful sessions and wonderful opportunities for fellowship among Messianic leaders. The MLR is sponsored by Jonathan Bernis and Jewish Voice Ministries International. Jewish Voice is also a supporter of LCJE.

This was my first time to attend the MLR. It was a great blessing and a time for reunion with some old friends that, in one case, I had not seen for decades. It was also a fruitful venue for sharing

with some Messianic leaders who are not as familiar with LCJE as others.

The theme of this year's MLR was trust. Stephen M.R. Covey, author of the best-selling book, *The Speed of Trust*, was the keynote speaker. Dan Juster spoke on "Building Trust in Leadership Teams." Todd Land and Gunnar Johnson, both pasors at Gateway Church in Dallas, spoke on "Building a Ministry Culture of Trust" and "Building Trust in Handling Ministry Finances," respectively. Gunnar has shared how he and the Gateway leadership believe that their church has been blessed as much as it has because as a church they have been committed to ministry "to the Jew first" according to Romans 1:16.

\* \* \* \* \*

While all the information published in the "Academic Corner" for this issue was U.S.-based, I invite all LCJE members around the world to send in notices of publication and academic conference information related to Jewish evangelism and the Messianic movement so that the entire network can be aware of such developments.

*Jim Melnick  
lcje.int@gmail.com*

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

# LCJE FACEBOOK and TWITTER Accounts



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

# UPCOMING LCJE MEETINGS

## **LCJE North America Conference**

**6-8 March 2017**

**Denver, Colorado, USA**

**The Westin Westminster**

**Westminster, Colorado 80020**

**[www.westindenverboulder.com](http://www.westindenverboulder.com)**

**Registration fee \$95 USD for LCJE members**

**See [www.lcje-na.org](http://www.lcje-na.org) for updated information**

## **Fifth CEO Conference: 8-12 May 2017**

**Emmaus Conference Centre, Haslev,**

**DENMARK (outside Copenhagen)**

**[www.galleri-emmaus.dk](http://www.galleri-emmaus.dk) (conference site)**

**The conference will include a tour of**

**"Jewish Copenhagen"**

**REGISTRATION DEADLINE: 1 Feb. 2017**

**For CEO registration, please contact**

**the International Coordinator at:**

**[lcje.int@gmail.com](mailto:lcje.int@gmail.com) or LCJE Secretary**

**Christine Fulcrod at: [nlicc@nlicc.org](mailto:nlicc@nlicc.org)**

**(see also the new "CEO Webpage" on [LCJE.net](http://LCJE.net)**

**at: [www.lcje.net/CEO\\_Webpage1.html](http://www.lcje.net/CEO_Webpage1.html))**

## **LCJE European Conference**

**14-18 August 2017, Berlin, GERMANY**

**Berliner Stadtmission (Berlin City Mission) and**

**Jugendgastehaus, near the Berlin central**

**rail station**

**Contact LCJE European Coordinator Rolf**

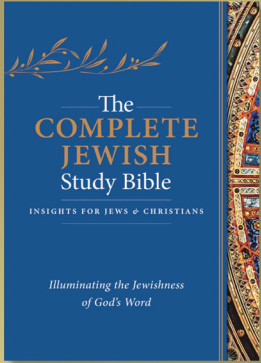
**Heitmann for more information at:**

**[rolf@israelismisjon.no](mailto:rolf@israelismisjon.no)**

## **"Jewish Evangelism in East Asia: Looking for Opportunities, Making Connections" (13-15 November 2017)**

LCJE Japan announces a landmark conference to connect churches in Japan, South Korea, Hong Kong and other parts of East Asia, to Jewish mission organizations from outside the region that want to reach Jewish people in this part of the world. The conference will be held in Wakayama City, Japan. See page 16 of this Bulletin for more information.

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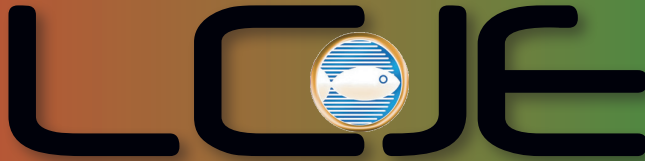
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