

LCJE Bulletin  
Issue 96, May 2009

Networking Jewish Evangelism



Lausanne Consultation  
on Jewish Evangelism



LCJE Bulletin  
Issue no. 96  
May 2009

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Jewish Evangelism

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Printed by Sir Speedy  
Carol Stream, IL 60188

Published February, May,  
August, and November.

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

Our bankers are:  
Den Danske Bank  
SWIFT-address: DABADKKK  
Reg.no. 3652  
Account no. 4803086338  
IBAN: DK6430004803086338  
Or cheque drawn on a Danish  
bank and sent to LCJE/Kai  
Kjær-Hansen (address on back  
cover).

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## From the Coordinator

### Countdown to Cape Town 2010

LCJE is part of the Lausanne Committee for World Evangelization (LCWE). The countdown has begun to the next major international LCWE congress, which will be held in Cape Town, South Africa, October 16-25, 2010.

When the year 2010 was chosen, the reason of course was that it is the centenary of the famous Edinburgh conference in 1910. Jewish evangelism was indeed on the program then, but not quite as much as those who were then involved in Jewish evangelism had hoped.

About 4,000 participants are expected at the meeting in Cape Town in 2010. It is only possible to participate by invitation. Naturally we hope that among those people nominated through the national and regional LCWE committees there will be people with a heart for Jewish evangelism.

From the extensive material published from the Edinburgh meeting in 1910, I note, among other things, the following:

“Followers of the Lord Jesus Christ Himself after the flesh a Jew should give to the presentation of Christ to the Jew its rightful place in the Great Commission. It is not a task to be left to a few enthusiastic believers, but the obligation and responsibility of the whole Christian Church. The Gospel must be preached to the Jew wherever he may be found.

For centuries the Church has paid little heed to the missionary message of the Apostle to the Gentiles, ‘There is no difference between the Jew and the Greek.’ Both are sinners, for both have come short of the glory [of] God, and both need a Saviour, even the Lord Jesus Christ. Yet the Church has acted as though it believes otherwise. The attitude of the Christian to the Jew has not been merely one of neglect but of bitter hostility. Reparation is due for the contempt and injustice meted out by the Christian Church and its members to the race into which its Founder was born and out of which He drew His first disciples. Christianity was born in Judaism and owes a debt to bring the Jew home at last to the fold of Christ.”

May it be heard in Cape Town 2010: Jewish evangelism “is not a task to be left to a few enthusiastic believers”!

*Kai Kjær-Hansen*

# To the Ends of the Earth

By Charles Klingensmith, Chapter President LCJE Japan

This coming summer the Japanese church commemorates 150 years of Protestant mission in this country. In July 1859 three treaty ports were opened to missionaries, and the American Protestant churches seized the opportunity to work in two of them; in Nagasaki, Channing Moore Williams of the American Episcopal Church; in Yokohama, the Presbyterian Dr. James Hepburn, M.D., and the American Dutch Reformed G.H.F. Verbeck. These Americans will be honored this summer as the first Protestant missionaries to work here, yet in actual fact they were not the first. That honor goes to Bernard Jean Bettelheim, a Hungarian Jewish believer in Jesus. Bettelheim worked in Okinawa from 1846 to 1854, but remains largely unknown.

Bettelheim was born in 1811 in Pressburg in the Habsburg-ruled Kingdom of Hungary, now Bratislava in Slovakia. In 1824 he left home to go to Budapest, from which after a few years he moved to Vienna. He had a talent for languages, and supported himself as a private tutor. Yet he remained restless; was it a desire to see the world, or was it restlessness for Something More? Bettelheim made his way south to the famous Italian medical school at



the University of Padua, taking an M.D. degree in 1836 at age 25. That was an era of cholera, and young Dr. Bettelheim practiced as a cholera specialist in the north in Trieste, and in the south in Naples, and then somehow found employment in the Egyptian and later the Ottoman navies. It was while serving in the Ottoman navy in Smyrna that he met a British naval chaplain who led him to Messiah. Bettelheim was baptized there in 1840.

His baptism led him to break with everything he had known thus far; he went to Britain and worked as a freelance missionary to both London's Jews and Gentiles. (As far as I know, no record remains of how his Jewish family reacted to his confession of Messiah and baptism; the *New Standard Jewish Encyclopedia*, however, lists many prominent members of this family of

rabbis, physicians, and later, Zionist leaders.) In 1843 he married Rose Barwick (an English Gentile?), yet seems to have hungered for a greater usefulness to the Lord in mission.

These were times of far-reaching change in East Asia. For 250 years Japan had remained closed to foreign contact, especially contact with Christianity (at penalty of death for violators of this policy). Yet this was year by year less sustainable; Americans wanted harbors for their whalers, and the British wanted trade. An open Japan might allow foreign mission (at the very least limited to resident foreigners), and prayers and expectations were unlimited. Subscribers to a mission society formed among members of the British navy, and merchant fleets began canvassing for someone able to go to Japan. Knowing the dangers, the Loochoo Naval Mission planned to enter through a hole in the wall: Okinawa, an island to the south of the Japanese mainland. Bettelheim answered the call, and on September 9, 1845, sailed with his wife and daughter for China. In Hong Kong, before sailing again, Bettelheim worked on necessary languages, and arrived April 30, 1846, in Naha in Okinawa.

Mission remained punishable by death, and though his public work was medicine, Bettelheim and his family spent 7 years spied upon and not trusted. Bettelheim remained faithful to his call to work for the gospel, and together with his wife translated portions of the Gospels and Acts. He was able to secretly baptize a few Japanese.

Feverish tropical heat, tireless harassment by local officials, and failing health caused Bettelheim and his family to leave Okinawa when Commodore Perry's fleet

passed by in 1854. Bettelheim thus sailed to the United States and settled there, even serving as a physician with an Illinois (northern) regiment in America's civil war. He died February 9, 1870, in Missouri, where he is buried.

The Loochoo Naval Mission disbanded in 1855; Bettelheim's translations were soon superseded. There are no records as to what happened to the few he baptized. He left no lasting impact. Only after 1945, during the long years of American military occupation, would Okinawa

see a growth in both the number of churches and the number of Christians. Most sadly, perhaps, is that Bettelheim to this day remains unknown here as *a Jewish believer in Jesus*. Surely a task this year for LCJE Japan is to recall to the Japanese church this man, not simply as pioneer missionary and physician, but as an Israelite indeed, who served the Messiah and God of Israel to the ends of the earth.

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## Resolution on Christian Zionism and Jewish Evangelism

*David Brickner's paper on "How Christian is Christian Zionism?" gave rise to the resolution on Christian Zionism and Jewish evangelism. The following resolution was passed at the 26th annual meeting of the Lausanne Consultation on Jewish Evangelism – North America, held in Phoenix, Arizona, March 2-4, 2009. It reads as follows:*

The Lausanne Consultation on Jewish Evangelism – North America affirms those Christians who have a love for the Jewish people and wish to bless Israel. We affirm those Christians who stand as friends of Israel and recognize her rightful place in the Land. We also affirm the many Christian ministries that bless Israel without compromising a clear proclamation of the gospel.

We believe that calling the Jewish people to accept Jesus (Y'shua) as the Messiah both of Israel and all nations is the biblical mandate and natural loving response to the belief that there is salvation only through personal faith in Jesus Christ. Yet, we recognize that some aspects of Christian Zionism as practiced today, work to the detriment of the Jewish people inasmuch as they undermine Jewish evangelism. We believe they can dilute the gospel message by offering comfort apart from Christ, discourage evangelical Christians from witnessing to their Jewish friends and divert gospel resources which could be channeled toward Jewish evangelism.

Therefore, we call on the leading proponents of Christian Zionism today to be transparent with Christians on whether Jewish evangelism is present in their theology. We also call on the evangelical Christian press to provide informative reports on those Christian Zionist organizations, who identify as representatives of evangelical Christianity, yet work to discourage Christians from bringing the gospel to Jewish people. We also call on all those who count themselves as evangelicals to demonstrate their love for the Jewish people by bringing the good news of Y'shua the Messiah to them.

# Finding Kinship at LCJE

By Mike Chiapperino, Caspari Center Director, North America

*What's a nice Italian-American Gentile like me doing in a place like this?* I wondered as I entered the offices of a large U.S. Messianic ministry late one afternoon this past September. By 4 p.m. the next day, I emerged from that building with a fresh spring in my step, a broad smile on my face, and a brand-new passion inside to become part of a ministry committed to introducing Jewish people to their Messiah. I couldn't wait to get on the plane home so I could crack open the book just given to me about reaching Jews for Christ.

A few short weeks later, I left that same office one warm October Friday night weighted down with a deep sense of disappointment and bewilderment. After spending a long eight hours in a team meeting and doing my best to contribute, I grudgingly accepted the fact that my skills were not needed at this ministry, at least not now. Dejected, I trudged to my hotel room and asked God why he had given me a passion to be a part of a Messianic ministry. I didn't hear an answer.

Fast forward to late December, when I received a call from a board member of another strong Messianic ministry based in Jerusalem, Caspari Center. The more I learned about



*Mike Chiapperino, newly appointed North American Director for Caspari Center, tells about himself and his first meeting with LCJE.*

Caspari over the next several weeks, the more I sensed that same enthusiasm – and I began to ask God if *this* would be the right fit and timing. A couple short weeks later I found myself on a non-stop flight from Atlanta to Tel Aviv. I was on my way to visit with Knut Høyland, Caspari's new CEO, to explore the possibility of becoming Caspari's new North American Director.

The rest, as they say, is history. I started with Caspari in February, completely aware of my lack of background in the culture and ways of the Jewish faith and Messianic ministry. Consequently, the truth of 2 Corinthians 12:9 sustains me and gives me hope every day as I lean on God (“My grace is

sufficient for you, for my power is made perfect in weakness. Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me”).

Something else that gives me hope is kinship with new friends already “in the business,” including several I recently met at the Lausanne Consultation on Jewish Evangelism in Phoenix. It couldn't have been scheduled at a better time for me – just one month after assuming my new leadership role with Caspari.

For me, the highlight of the gathering was spending time comparing notes, brainstorming, and visiting at meals and coffee breaks. I was impressed and humbled by the way so many people welcomed me and offered help and encouragement. As a newcomer to this type of ministry, I found myself mesmerized as I listened to the thoughtful papers presented by some of the key leaders of the movement.

David Brickner's treatment of “Christian Zionism” and the resolution released by LCJE have adjusted my thinking and caused me to explore ways I can help fellow believers in the United States direct their ministry dollars in Israel to causes close to their hearts – often evangelism.

Like seminary classes and chapels I experienced long ago, the lectures on theology and Dr. Wells's messages on Jude were rich and refreshing. I won't soon forget Rob Styler's and Cathy Wilson's penetrating and thought-provoking dramatic presentations showing us that we dare not miss opportunities to harvest "ripened fruit" (in their presentation about "A Gentile Perspective").

It was fascinating to watch the very different ways the various presenters navigated the theme, Jewish Evangelism Against All Odds. I was struck with God's creativity as I reflected on the myriad ways He has gifted and hardwired His Body – from the media/communication experts to the fundraisers to the scholars and authors

to the hands-on street evangelists. The common thread that knits us all together is our love for Christ and our desire to see the lost embrace Him as Savior and Lord.

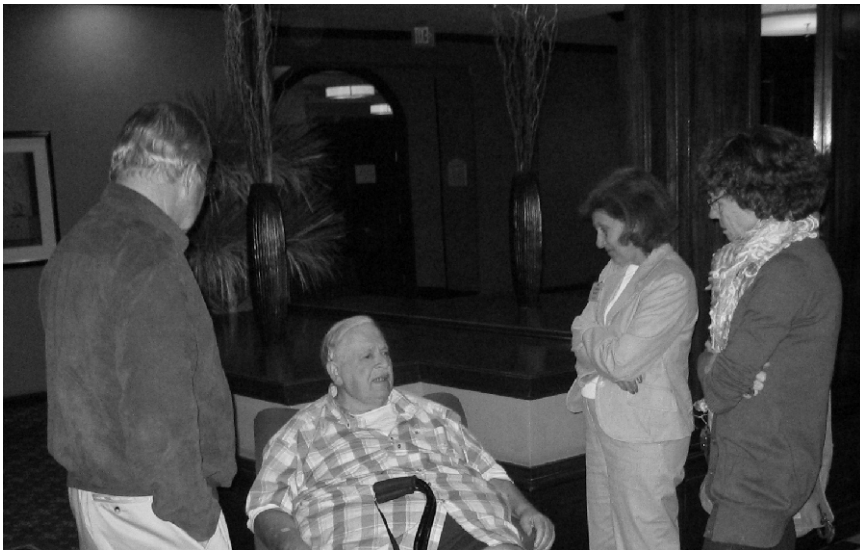
It was a treat to see Moishe Rosen participate in this conference. The founder of Jews for Jesus, Moishe is a legend, a leader regarded by many as one of the key fathers of Messianic ministry. What a memorable time we had at one meeting when we joined together in prayer to thank God for the dedication and contributions of this great warrior – and asked the Lord to be especially near to him and bring him healing.

I was likewise encouraged to see the way God is raising up young men and women of purpose and passion to lead the move-

ment into the future. A highlight of the conference was spending some time visiting with several of them and learning about their vitality and dreams for the future.

After Larry Poland's inspiring message at the closing banquet – and his tales detailing ways the Jewish people in his orbit are responding so positively to authentic acceptance and love – I left LCJE with enthusiasm and joy. I am expecting God to do some great things through me – and through our movement – in the days ahead.

*Mike Chiapperino*  
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*Moshe Rosen in conversation with  
Bruce and Theresa Newell and Bodil F. Skjøtt.*

## ***A Street Encounter***

There was not much going on, not much at all  
God came into my life, He came with a call

He said, "There is something I want you to doish  
Share the Messiah with my people, they're Jewish"

That's nice but I was Catholic you know  
He said, "When I tell you something just go"

I went to the streets looked people in the eye  
And wouldn't you know I'd run into a rabbi

He said, "You're so smart there's so much you knewish  
On top of it all you aren't even Jewish

I bet you don't know Hebrew or the Talmud too  
And you're telling me about Messiah, me a Jew!

Rabbi listen just listen – here's the plan  
It comes from Moses – isn't he your man

Even though he was angry I tried to be nice  
I mentioned Leviticus and the need for a sacrifice

The rabbi listened and gave me a frown,  
Hey there bubbeleh, the temple's torn down

We have no high priest and there is no temple mount  
But I do my mitzvoth making all of them count

I daven several times a day and I lay tephillin  
I can help you convert, even you, if you're willin

So I said Rabbi please don't be mad  
But what you're telling me makes me sad

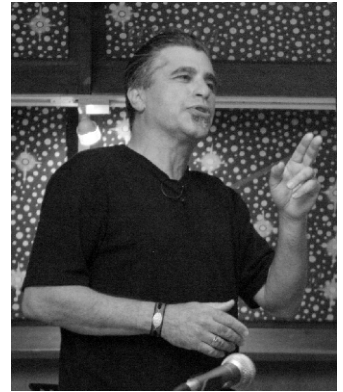
Rabbi let me say one thing, just one thing I'll doah  
I have good news – the end of the Law is Yeshua

Please just hear me out, this is no joke  
He's the One of whom the prophets spoke

He fulfilled the Law of Moses for you and for me  
If you will place your trust in Him then you will be free

Then very quickly he turned and went on his way  
I felt bad but I knew he'd heard the truth that day

I watched sadly as he made his way down the street  
I said a quick prayer his Messiah he'd meet



*Rob Styler at the Lake Balaton conference in 2007.*

*Rob Styler*  
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Rob Styler, Christian Jew Foundation Ministries,  
presented the above poem at the conference in Phoenix.

# Jewish Evangelism Against All Odds: “Nothing is Going to Get Done Easily”

By Kai Kjær-Hansen, International Coordinator, LCJE

The theme that gathers us these days is *Jewish Evangelism Against All Odds*. It is a good theme, not least because there is something ambiguous about it – that is at least how I see it.

First because the theme allows us to emphasize that Jewish evangelism does exist in spite of all obstacles. Thus it gives us an opportunity to tell each other encouraging stories that show that Jewish people, against all odds, are coming to faith in Jesus today. Let us rejoice!

Second because the main theme gives us an opportunity – with a phrase I have borrowed from Moïse Rosen – to reflect on the fact that “nothing is going to be done easily” in Jewish evangelism. If we do not keep that in mind, it can have fatal consequences for Jewish evangelism. Let us be realistic and not be governed by the world's thoughts about success.

## **Obstacles to Jewish evangelism**

At the Seventh International LCJE Conference in Helsinki in 2003, all five evenings had a slot that was titled “Jewish Evangelism in My Area – Main Obstacles and My Joy.” Five different LCJE Area Coordinators each outlined what they saw as the main obstacles

to Jewish evangelism.

The responses were, not surprisingly, different and subjective, among other things because of the coordinators' different contexts. Here are a few keywords:

*Theresa Newell, USA*, points to the Culture of the West, its impact on both the American church and the American Jew, including materialism, secularism, the spirit of the Age etc., as the greatest obstacles to gospel outreach.

*Magnus Riska, Israel/Finland*, mentions as obstacles the anti-missionaries in Israel and difficulties in getting visas.

*Hartmut Renz, Germany*,

finds that the biggest obstacles to Jewish evangelism in Europe are the ruling of the two-covenant theology and the indifference of too many Christians to the spiritual welfare of the Jewish people. And furthermore: supporters of Jewish evangelism are getting old and fade away. It is a challenge to get Christian Zionists involved in Jewish evangelism.

*Arthur Goldberg, Israel*, makes no secret of the fact that there are pressures from certain Israeli government offices and private anti-missionary groups, but says nonetheless that the greatest obstacles to



*Nothing is going to get done easily – Paul Liberman and Kai Kjær-Hansen at the meeting in Phoenix.*



evangelism in Israel often come from within. We need to present a unified front and are so absorbed and preoccupied with our own agendas that Jewish evangelism is toned down. The lack of unity concerns questions about Messianic identity, doctrine, worship etc.

*Lawrence Hirsch, Australia*, reflects, with 2 Corinthians 7:5-7 as his starting-point, on our bodily limitations: not enough energy to accomplish all that needs to be done, opposition in its various forms, both spiritual and physical, and our own inability to overcome our fears – for example fear of failure, fear of pain and rejection, etc. He does not find that the Jewish community as such poses much of an obstacle as we share the gospel with Jewish people. But the Jewish media draws a false picture of Messianic Jews and missionaries to Jewish people, which challenges us to find new and creative ways to break down the stereotypical views of Jews who become believers in Jesus.

This is roughly what the five LCJE area coordinators said in Helsinki in 2003. At the same conference, Gerald H. Anderson mentioned what he saw as the greatest obstacle:

My thesis is that the greatest challenge to Jewish evangelism today comes not from outside the church, not from

Jewish opposition, but from inside the church itself – from a rampant, radical, theological relativism that denies the unique, ultimate, and universal claims of the Gospel. This relativism is eating away at the spiritual fabric of the church like a virus, and unfortunately, it is very contagious. Many of our churches are infected with this disease and the results are apparent in terms of decline in membership, decline in support for world mission, and decline in passion for evangelistic outreach, especially Jewish evangelism.

If I myself were to mention an important obstacle to Jewish evangelism in the present, it would have to be the church's anti-Semitism in the past. Although I have no share in it, I cannot get round it. I do not mind admitting that when I work with the subject, I am tempted to keep quiet about Jesus towards Jews. I am not unaffected by, for example, the following words by Henry Rasmussen, who had been sent by the Danish Israel Mission to work among Jews in Lwów (Lemberg in Eastern Poland) in 1936. In the Danish Israel Mission's magazine (March 1940), Henry Rasmussen writes the following thought-provoking words:

The biggest disaster in this world is not really that

they [the Jews] do not know Christ but rather that they think they know him, and it is the Christians among whom they live who are to blame for that. They think they know the spirit and thoughts of Christ, for surely that must be what dictates the conduct of the Christians. They think they know the New Testament! Everywhere on the house wall are slogans against Jews: "Bij Zyda" (Slay the Jew), "Zyd twój wróg" (The Jew is your enemy), "Precz z Zydami" (Down with the Jews) and many other things which they believe are quotations from the New Testament! They believe that Jesus is the Jews' enemy no. 1, the anti-Semites' anti-Semite. How should they be able to believe otherwise?

I will leave this question for further reflection: "How should they be able to believe otherwise?" Well, actually I could stop here and give an opportunity for an open and general discussion about obstacles to Jewish evangelism. I am convinced that you who are here could add others. But when I look at the obstacles to Jewish evangelism that have already been mentioned, one thing strikes me and that is that none of them make Jewish evangelism impossible. Let us go on mapping obstacles, react against obstacles, but let us not focus so



*Nothing will be done easily – ask Rich Robinson and Tim Siegler!*

much on them that we forget what we have been charged with, namely to proclaim the gospel about the crucified and risen Jesus, he who explicitly assured us that there would be obstacles.

**“Nothing is going to get done easily”**

In a few moments I will give you a couple of examples of how nineteenth-century missionaries and Bible-men in Palestine *reacted* to obstacles. But first to something completely different, namely our fondness for success, our hankering for success, our temptation to exaggerate our success in Jewish evangelism and inclination to believe that the lack of success must necessarily be due to us.

God give that we always have expectations but unrealistic expectations can crush us. Moishe Rosen has said some wise words about that.

Back in 1989, at

Lausanne II in Manila, he said the following:

Back in 1954, the Baptist Church had a slogan, “A million more in '54.” What happened when we didn't get the extra million? We quietly forgot the slogan. Today, some are talking about fulfilling the great commission by the year 2000. These people take new Christians and crush them under their false expectations. *We* know that such slogans shouldn't be taken seriously; but new believers, who are full of zeal to win the world for Christ, end up defeated because they were set impossible goals. *Nothing is going to get done easily.*

At the Helsinki meeting in 2003, Moishe Rosen dealt with something similar in his paper “The Fact of Failure.” Under the heading “Fooling Ourselves About Achievement” he says:

I read many of the missionary magazines and I hear glowing reports and witnessing encounters that thrill my soul. David Barrett in the World Christian Encyclopedia tells us there are 300,000 Messianic Jews and I want to stand up and cheer. We seem to have great reason to be encouraged.

But when I go about seeking those Jews who have come to faith in Christ; when I look for them I don't find them and I'm sure the reason I don't find them is because they are not there. At least not in the huge numbers we are given. I feel like a party pooper or like I am making rain on the Messianic parade. I want them to be there. I want the glowing stories to be true. I need to believe that the cause to which I have devoted my life is worthwhile.

I let myself be fooled for years believing that there were tens of thousands of Russian Jews who came to faith in Y'shua. I have no less rejoicing that it is only a couple of thousands. Nevertheless many who were reported as coming to Christ just didn't make it and are not even on the way to being saved. Most of the report of Russian Jews being saved were exaggerated and tragically, some were entirely false. Just knowing about the

exaggeration and that it is accepted as being true by my colleagues in Jewish mission makes me feel like a failure by belonging to a profession that need these exaggerations. I am ashamed of us.

Moishe Rosen does not say that he is ashamed of the gospel, he is ashamed of “us” – as a collective entity.

Is it really true that we have to exaggerate in order to get people involved and to keep our support? Is our talk about open doors for Jewish evangelism on the same level? Dare we say with Moishe Rosen: *Nothing is going to get done easily.* The doors may not be as open as we often say.

### **Faith comes from hearing the message**

The Apostle Paul has taught us that faith comes from hearing the message (Romans 10:17). Consequently the gospel message has to be proclaimed. That is the task we have been entrusted with. Sometimes we misunderstand it and conclude: If only we preach the gospel purely and faithfully, then faith must ensue. This is a fallacy.

Preaching the gospel purely and faithfully is our task, and we are answerable to God for the way we administer that task. Why some people hear the gospel and come to faith while it becomes a stumbling block for others is a

secret that only God knows. This is something he has reserved for himself. God in his majesty is not answerable to us for that. How our preaching is received is something that we must leave to God. If we do not do that, we shall be downhearted and we shall run the risk of doctoring the results. Or watering down the gospel in order to get results. Paul's opponents at Corinth, in the mid-fifties, do not think that Paul is sufficiently successful. They want more progress for the cause they are involved in but this will

to people is God's own business. Paul did not come to faith because some preached the gospel message to him. He met Jesus, or rather, Jesus met him in a direct revelation on the Damascus road. Luke has Paul tell the story of his conversion and calling three times in the Acts of the Apostles. But Paul does not think that the way he came to faith is normative for others. He does not say: Wait for a direct revelation or vision. He says: Proclaim the gospel! For faith comes from hearing the message.

***The core of the gospel presents – dare I say it? – the biggest obstacle to the reception of the gospel. And we are wrong if we think that the message today is a bigger obstacle for Jews than for non-Jews!***

happen, according to Paul, at the cost of the gospel. For the gospel contains a *skandalon*, namely the message of the Cross (1 Cor 1:18-31), without which it is no good news at all. This message is a stumbling block for Jews as well as non-Jews. The core of the gospel presents – dare I say it? – the biggest obstacle to the reception of the gospel. And we are wrong if we think that the message today is a bigger obstacle for Jews than for non-Jews!

God has put us under an obligation to proclaim the gospel so that faith may be created. But he is not bound by this. Whatever God may do to get through

**God's word shall not return unto him void . . .** In recent years, when time has allowed it, I have studied the Protestant Bible-men who came to Jerusalem in the period 1818-1831. There was nothing wrong with their expectations. They were great. But the results were very poor. So poor that if we were faced with similar obstacles in our work, it is quite possible that we would have given it up.

They have a keen eye for the flaws of the old churches. In a way they can understand that the Jews are not attracted by these. Now they bring the real thing. But the Jews will not have the real thing

either. They are convinced that they have been sent by God, and then God allows one missionary after another to die. A natural reaction would be to ask their home board not to send another missionary. But they do the opposite! They ask for a replacement. That means that not all theology of replacement is bad!

The renowned Joseph Wolff gives the names of a couple of Jerusalemites who come to faith in 1820s. Whether or not they did so is not quite certain. In 1835 John Nicolayson writes the following about a conversation he has had with some Jews:

[They] amused themselves with recounting how they (the Jews here) had duped Mr. Wolff, by burning all the New Testaments so profusely scattered by him, and some by the worse means of hypocritical professions of desire to inquire into Christianity, and a few by pretending to be actually convinced of its truth. They forget that such conduct will turn against themselves. No doubt they will try to dupe us also, and, at all events, fancy and boast that they have done so.

In 1831 Nicolayson comes to Jerusalem, not in order to distribute Bibles but to close down the Bible Society room. In connection with that he has a conversation with Papas

Ysa, a local Arab priest of the Greek Orthodox faith. Papas Ysa had assisted the Protestant missionaries in various ways.

Nicolayson's description of this conversation gives a good impression of how he reacted to the lack of success.

In talking over with Papas Ysa the whole of the proceedings of missionaries here, from the very first up to the present time, in view of the many interruptions of the work by the death of many of the labourers, and of the many disappointments by the opposition and perversity of Jews and others, in excommunicating, burning, and otherwise destroying the Sacred Scriptures offered them, he could not repress the expression that all labour and expenses for these ten years past have been made in vain. We reminded him of the duty on our part of labouring in hope and patience, leaving the time and measure of success with the Lord, who has promised that his Word shall not return unto him void, but shall accomplish that which he pleaseth, and prosper in the thing whereunto he sends it.

Exactly: leaving the time and measure of success with the Lord.

And then my last example. This is from the early 1840s. In spite of many

earlier disappointments, it is with enormous expectations that Michael Solomon Alexander is sent to Jerusalem as a bishop, a *Jewish* bishop. He arrives early in 1842, works for less than four years, and dies in November 1845.

Kelvin Crombie writes about this death in his book on Bishop Alexander: "To say that the family, close friends, colleagues, supporters, and even opponents, of Bishop Alexander were stunned, would be an understatement. They were in deep shock." And then comes what Shaftesbury, who was involved in the London Jews Society, recorded in his diary for December 15, 1845:

Just received, in a letter from Veitch, intelligence of the death of the Bishop of Jerusalem at Cairo. I would rather have heard many fearful things than this sad event; it buries at once half my hopes for the speedy welfare of our Church, our nation, and the children of Israel! What an overthrow to our plans! What a humbling to our foresight! What a trial to our faith! Alas! This bright spot, on which my eyes, amidst all the surrounding darkness, confusion, and terrors of England, have long been reposing, is now apparently bedimmed.

I am quite dismayed, and enter fully into the Scripture expression "amazement." We were

rejoicing in his expected arrival in England to aid efforts, and advantage the cause; he is cut down as suddenly as a flower by the scythe!

But what is our condition? Have we run counter to the will of God? Have we conceived a merely human project, and then imagined it to be a decree of the Almighty, when we erected a bishopric in Jerusalem, and appointed a Hebrew to exercise the functions? Have we vainly and presumptuously attempted to define “the times and seasons which the Father hath put in His own power”? God, who knows our hearts, alone can tell. It seems to us we acted in faith for the honour of His name, and in the love of His ancient people; but now it would appear that the thing was amiss, and not according to the God's wisdom and pleasure.

And yet. Short-sighted, feeble creatures as we are, all this may be merely a means to speedier and ampler glory!

It is right now and again to pause and ask questions such as, “Have we run counter to the will of God?” But it is even better to continue to make plans. For those are the conditions God has given us “feeble creatures” to work under. Even though Shaftesbury did not get an answer to why things had

developed in this way, the London Jews Society did not stop their work.

And besides, being “feeble” does not disqualify anyone from being involved in Jewish evangelism. Anyway, we are in good company. Paul's opponents at Corinth wanted to get rid of him because they thought he was too weak. Paul retorts that he does not deny that he is weak but it is exactly through weakness that God's power is displayed.

Two years ago our LCJE meeting was held in San Antonio. I am sure there were many good papers. I wonder if you can remember the content of them. I cannot. But one thing I do remember. David Brickner told that Jews for Jesus were on the point of launching an evangelistic outreach in Israel. In that connection he mentioned that he had received an email from one of their leading staff members in Israel, who prior to the campaign had written, very honestly, “I am scared!”

Neither does that disqualify anyone from being part of Jewish evangelism. For when you are “scared,” you need God's help and blessing.

### **If my joy relies on success . . .**

A small group of Jesus-believing Jews gather in Immanuel Church in Jaffo. On the wall behind the altar the well-known verse John 3:16 can be read in Hebrew: “For God so loved



*John 3:16 in Hebrew in Immanuel Church in Jaffa.*

the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.”

At the risk of simplifying matters, I venture to say that this is what Jewish evangelism is all about, first and last. To make this heard is *our* responsibility. For faith comes by hearing. Whether it results in faith or rejection is not our responsibility. What a relief when you are involved in Jewish evangelism.

Magnus Riska, whom I quoted to begin with, has served at Immanuel Church in Jaffo. He says that when the church was inaugurated in 1904, the sermon was on the words of Jesus in Matthew 11:28-29: “Come to me, all you who are weary and burdened, and I will give you rest . . .”

At the LCJE conference in Helsinki in 2003, Magnus Riska said with reference to this:

Now, I believe that these words by Jesus need to

be the foundation of my joy in many things that I do, also in evangelism. I am not saying that we should not rejoice when the Lord opens hearts of people to the Gospel and as He gives us success in

evangelism. But, if my joy relies on success, it would turn my life into a roller coaster. By the way, my life is often like a roller coaster – but then it would be like that even more.

May the Lord, when he comes, find us to be *faithful* servants.

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## Excerpts from paper delivered in Phoenix

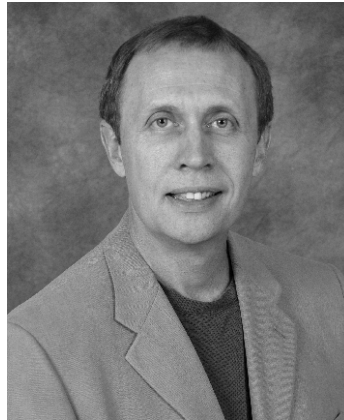
### Jewish Ministry in the Post Holocaust Era

By Galen Peterson, American Remnant Mission

***For Galen Peterson there are three master stories in the story of the Jewish people: Mt. Sinai, the destruction of the temple in AD 70, and the Holocaust. This is the last part of his paper at the meeting in Phoenix.***

Pure faithfulness to Torah waned to a great extent after Sinai. The same was true for Talmud in recent generations. Might this fading also be true for the Holocaust? It will never be forgotten, just as the two prior master stories remain in the consciousness of the Jewish people. But in what form? That is what remains to be seen. A day is inevitably coming when no physical survivors will remain. But their master story experience will live on, not just on film and digital media, but in the very core world view of the Jewish community as a whole.

Because of these considerations, it is important for us to apply them in the context of ministry. I come



today, not so much with completed answers, but with some questions for us to contemplate.

#### **How aware are we of the underlying effects of the Holocaust impacting our ministry?**

The reasons behind the beliefs and practices held by people are not always readily apparent. Ask the average person why the groom breaks a glass at a Jewish wedding and chances are the answer won't be very historically accurate.<sup>1</sup> The same is true in the case of the lingering effects of the Holocaust.

The things we see and hear today may very well have underlying *Shoah* foundations that aren't readily apparent.

I once had an opportunity to spend some time talking to a Hungarian Jewish woman who managed to survive the genocide and ultimately made it to the U.S. She told me about her experiences in life and in the course of our conversation I asked her if she had ever been in a church. She replied yes but added that she did not like fire and brimstone style preachers. Alluding to the torment of hell, she said, "I just can't imagine a loving Father putting His children in ovens."

I was able to express to her using Psalm 88 that the Bible also describes eternity for the unrighteous as being separated from God and His people. This led to a discussion on the concepts of holiness and atonement and, in the end, she affirmed her faith in Messiah. But it began by recognizing that her experience in the

Holocaust had affected her perception of divine judgment. It called for finding a different starting point in witnessing with the hope that, in time, she would be able to deal with the implications that were initially on her mind, much in the same way that Paul began his ministry with the Corinthians using “milk to drink, not solid food” (1 Cor. 3:2).

### **Are there ways that Jewish ministries can focus on the Holocaust?**

This is an area where organizations would do well to share ideas. Some might find it beneficial to participate in local community *Yom Hashoah* commemorations. Others might want to sponsor their own programs. In a day when compassion and relationship are as important as biblical exposition, and Christianity is often accused as only being concerned about eternal matters, the Holocaust provides a context for demonstrating the priestly side of ministry.

### **How well-equipped are we to deal with distrust?**

One of the most common characteristics of survivors has been their distrust of others. Stories of broken trust abound in this context. Acquaintances and co-workers, many of whom identified themselves as Christians, readily assisted the Nazis in sending Jews to the camps. Countless Jewish families were betrayed by Gentile neighbors who were motivated by

duty – the government gave them “no choice but to comply,” by greed – the homes and personal effects of Jews became tempting plunder, and by hatred – the arrests of Jews were frequently punctuated by taunts and celebrations from their neighbors. Broken trust also occurred within families, particularly those comprised of inter-marriages.

I was able to get to know one woman whose story illustrates the intensity of betrayal that was produced by the Holocaust. She was born in Germany to a Jewish father and Gentile mother. As the Nazis were coming to power and the persecution began to intensify, the father decided to flee the country, leaving his family behind. Later, as people were threatened with death for harboring Jews, the mother turned her own daughter over to the Nazis. But she managed to survive the concentration camp and eventually immigrated to the United States. Today her life is marked by more than just a tattoo on her arm. She bears the emotional scars of abandonment by her father and betrayal by her mother. Consequently, she finds it difficult to develop close relationships and acutely distrusts others, especially non-Jews.

Granted, this account is based on a highly dysfunctional family, but in times of crisis it is not uncommon for persons to behave selfishly. Her experience un-

derscores the dramatic imprint that betrayal has had on survivors and explains, in part, why many Jews distrust other people today.

Building trust is an important aspect of ministry, and not just with survivors. But their stories remind us to pay attention to the extent that we are intentionally seeking to establish trust in our relationships.



### **How should we respond when others trivialize the Holocaust?**

It is popular today, especially among those who oppose Israel, to accuse the country of inflicting a Holocaust on the Palestinians. This claim is difficult to rebuff when the media so effectively depicts the plight of the people of Gaza. But in light of the massive difference in scale, in spite of the rhetorical efforts to equate the two situations, we might suggest that these opponents of Israel come up with their own term.

### **Are we prepared for another great shock?**

If the Holocaust should stand alone without comparison to any circumstances of other people, does that also mean that

Jews will never face another *tremendum* that is in fact equivalent to the first one? Depending on the way you interpret the Bible, Scripture would seem to indicate or allow otherwise (cf. Zech. 13:8-9). It would no doubt be a Holocaust without the camps and crematoria and the like, but another attempt to annihilate the Jewish people is always within the realm of possibility. The audacious Adversary of the Jews has not yet been confined to the bottomless pit. And as such, we need to be alert to his schemes. Voices can be heard in our world today that echo the call for a world that is *Judenrein*. Most people discounted Adolph Hitler as being a blowhard. The world was wrong then. We would be likewise wrong today to ignore calls to wipe Israel off the map.

Jewish ministries have an opportunity to be very different kinds of voices in our world. We can heed Isaiah's words to "comfort My people" (Isa. 40:1). We can take a stand in many ways. But if great tragedy should befall Israel, are we prepared now to carry out ministry in that context? It seems wise to think in advance about what we might be prepared to do. Assuming, that is, such an event occurs *before* we go to meet the Lord in the clouds.

**Has the Holocaust spawned another gospel?**  
It is worth noting that the

Post-Holocaust era coincides with the onset of Post-Modernism. Indeed we might ask if there is a synergistic relationship. Today, when truth is widely considered to be relative and left to the whim of the individual, the Holocaust has caused many theologians to back away from biblical absolutes. Perhaps out of guilt for the widely deficient response of the church during the *Shoah*, or perhaps out of ignorance of the very nature of salvation according to the Bible, Christian voices today can be heard denying the applicability of the gospel for Jews. Consider these words, for example, from a Christian academician:

Our contribution to the abundance of covenant life may be to contend with our Jewish siblings not to convert them but in order to make this a creative, life-yielding tension revealing for each of us an even larger view of God's ways. But in the process, we may find ourselves called to move beyond the distinction between *saved* and *unsaved* as well. After Auschwitz, that may be good news we are yet to hear.<sup>2</sup>

Having compassion for the Jewish people in light of the Holocaust is commendable, even essential. But denying the applicability of the Good News for Jews is not. It requires a logic that says Jesus was born a Jew, lived a Jewish life, taught

like a Jewish rabbi, preached about the Kingdom of Heaven (a Jewish concept), died just as the Jewish prophets foretold, thus fulfilling the biblically Jewish element of atonement, but then refuses to apply it to Jewish people. Such reasoning renounces the line of continuity in the Bible from the Garden of Eden to the Cross, in which God affirms a singular plan to bring about salvation and reconciliation with *all* humanity. As Peter unequivocally declared about Jesus, "And there is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved" (Acts 4:12).

Moreover, it is a plan that specifically mentions the Jewish people: "For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek" (Rom. 1:16).

Denying the resolute truth of these statements is the equivalent of climbing aboard a train supposedly going to a relocation camp that in reality turns out to be Auschwitz. It offers the Jewish people a sense of co-existence and temporary peace of mind but ultimately leads to spiritual disaster. It is this "other gospel" of salvation that ignores extensive portions of Scripture and substitutes well-intended platitudes, but actually strikes at the very core of Christianity.



Either Jesus died as an atonement for Gentiles and Jews alike or for none at all.

My challenge to you, on this day, is to stand against such a temptation to abandon your convictions in exchange for expediency. We need to stand as resistance fighters who realize that while others might get in line and go quietly, we will take a stand for the Good News. And we will do so with the proper weapons that God has given us (Eph. 6:13-18).

It might be said that we err when we forget the past. We also err when we assume the things of this world will always remain the same. Our ministries need to address the issues of the day forthrightly and wisely, while never forsaking our dedication to the Good News that remains the same for every generation. Paul's words to the Corinthians resound equally true today in the shadow of the Holocaust: "Be on the alert, stand firm in the faith, act like men, be

strong. Let all that you do be done in love" (1 Cor. 16:13-14).

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1. The custom originated in the Middle Ages when people in many different cultures would attempt to ward off evil spirits coming from the north by making loud noises such as throwing glass against a wall.
2. Henry F. Knight, *Confessing Christ in a Post-Holocaust World: A Midrashic Experiment* (Westport, Connecticut and London: Greenwood Press, 2000), 162-3.

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## Jewish Outreach at the Chicago Board of Trade

By Roy Schwarcz, Chosen People Ministries, Chicago

For about four years I have been leading a weekly outreach at Chicago Mercantile Exchange (CME), which this year merged with the Chicago Board of Trade (CBOT). I believe sharing my experiences with the LCJE might be helpful and encouraging to those who have a desire to minister to the Jewish people working in the marketplace.

### How the Studies Began

I have been working as a missionary among our people in Chicago ever since I came from New York to attend school at Moody Bible Institute in 1977. During that time I have served in various roles planting two congregations, campus outreach, and overseeing the ministry of the Moody Business

Network.

My love for marketplace outreach developed in my role as part time pastor of evangelism at Moody Church. I was asked to lead a weekly study at the Mid Day Club where some Moody Church businessmen would gather every week to study the Bible

over lunch. I found that studying the Scriptures from a Jewish perspective was well received and was a safe place for these Christian businessmen to bring their Jewish friends and associates that they were witnessing to in their working world. We saw both Jews and Gentiles



*Roy Schwarcz in conversation with other participants.*



*The meeting in Phoenix included a visit to Jewish Voice Ministries International, where Director Jonathan Bernis spoke about the work.*

come to faith and grow in their walk with the Lord as they began regularly attending these classes.

When I left Moody Church those downtown studies ended, but I never lost my desire to continue the outreach in the marketplace. I would regularly pray that God would allow me to lead Bible studies once again in the Loop, the heart of the business district of Chicago.

About Five years ago, a Japanese man and his Italian wife came to Adat Hatikvah Congregation in Evanston. (I had become the pastor/rabbi of Adat in 1999, while I remained in my role as a missionary to the Jewish people.) This couple had recently come to faith and were looking for a church. They were referred to our congregation by the wife's sister-in-law, who attended Barney Kasdan's congregation, Adat Ariel, in San Diego.

Bob and Mary Toyama enjoyed our services and the teaching and began coming regularly.

Bob grew up going to school with many Jewish kids and was surrounded by Jewish men in the trading pits of the CME. He told me that he attended a Bible study that was held in one of the offices in the CME building and asked if I would be open to leading the study. I told him that I would be happy to come downtown to see what was going on and to meet the men who attended the study.

The group would read the Scriptures and then share their perspectives on what they had just read. This was great but they were happy to have someone else be responsible for preparing and to have a Jewish perspective on what they were reading. So they invited me to lead the study. Within this group of

traders but not attending the study was an older Jewish man. I started by coming down every other week, but because these men seemed to be serious about growing in the Lord, and joined me in praying for the Jewish man who was among them, I began to come down every week.

Bob Toyama, the trader who attended Adat, was a spirit filled man who loved the Lord and the lost. He has a winsome personality and amazed me at all the people he knew on the trading floor, not just traders but clerks and support staff. He dearly cared for all these people and would daily invite them to our studies. He regularly prayed for all these people to come to faith. He was the key person responsible for the success of this outreach.

The Jewish man who was in the office we met in would initially pass by the door of the room that we used. He loved to call me "Rabbi" when I engaged him in conversations. After a couple of months he moved a chair near the room and would answer the phones if they rang at that early hour. He was reluctant to join the group in the room, but he would hear me teaching and responding to the questions that were asked. After about six months he felt comfortable enough to come into the room. Eventually he would also join in asking questions. His son began attending as well.

This Bible study began at 7:30 am, and after about a year of meeting we had a core group of 8 men, with some weeks' attendance as high as 15. Bob Toyama then told me about a group of younger clerks who expressed interest in the Bible study but couldn't attend because they had to be on the job at 7 am. He asked me if I would be open to having a second study at 6:30 a.m. that could allow these guys to attend and get to work on time.

To be quite honest I was not thrilled with the idea of having to get up at 4:25 am every Thursday to make the trip downtown. I had been told many times to be careful about what you pray for, but I never thought that God's answer to my prayer for an outreach among Jewish businessmen would be at that cost. But it was apparent that this was the will of the Lord for me, as well as a direct answer to my prayers.

I could have rationalized turning down the study group by telling myself that there were no Jewish guys in the group that I would be sharing with. But over the years I have learned that every congregation that I planted needed a core group of committed and prayerful Gentile Christians for the congregation to be blessed by the Lord and prosper. I have seen from both the Scriptures and practical experience the wisdom in working in

partnership with a Gentile brother in the Lord and ministering to the Jew first and also to the Gentile.

The practical reason is that I am prone to pride and arrogance as a Jewish believer, thinking that my Jewish perspective and orientation is more important, more valid, more true to the proclamation of the gospel. Paul talks about a thorn in his flesh to keep him from exalting himself, and I know that the Lord continues to send thorns my way to keep me from exalting myself. Having a Gentile brother keeps me honest and accountable to the truth that there is no partiality in God's love and grace.

The biblical reason is one of the great mysteries not revealed by God until the New Covenant. This mystery was revealed to Paul and given to us in Ephesians 3:6 – that the Gentiles are heirs together with the Jewish people in one body. In Romans 11 Paul explains further that God's work among the Gentiles would provoke our Jewish brothers to jealousy for their God.

This was one of the reasons I began to consider the possibility that Yeshua was the Messiah. When I met Gentile Christians who had a better understanding of the God of Israel than I did, I began to think, *What are these Gentiles doing with my God?* They knew more about my history and had a relationship with my God

that I didn't. The last thing that had to be removed in me before I could accept Yeshua as my Messiah was my pride that kept on saying to my heart, "How can these Gentiles be right?" Weren't they the ones responsible for all the bad things that happened to my people? But God's Spirit overcame my pride, and by His grace enabled me to understand that Yeshua was the One promised in the Scriptures.

Moreover, in time I came to understand that one of the reasons that God judged our people was the hardness of our hearts to the Gentiles. I believe this is one of the reasons Yeshua was so upset with our fathers when he entered the Temple and overturned the tables of those selling. Those tables were in the court set aside for the nations to come near to the God of Israel, and the priests allowed commerce to go on which would line their pockets, thus pushing aside the nations, diminishing them rather than ministering to them. Sadly, many of my brethren in the Messianic movement are doing the same thing today, not welcoming them into our Messianic congregations or diminishing their roles.

The work at the Board of Trade continues to bear fruit among both Jewish people and Gentiles. This past summer we baptized in Lake Michigan 8 souls who confessed faith in Yeshua as Lord and Savior.

They were from Jewish and Gentile backgrounds, and are growing in their faith and bringing the gospel to others. The recent economic downturn has also caused our Bible studies to grow in numbers as traders look for answers to the uncertainty they face every day in the trading pits.

In every corner of the marketplace in the business centers of Chicago there are so many opportu-

nities to evangelize. The fields, as we all know, are white for harvest, but the laborers are few. I can't encourage you enough to consider the opportunity that is available right now in the business community where you are serving. I have only tapped into one area of the downtown business community; there have been more opportunities presented to me but I am not able to take them

because of time restraints.

The rewards for this study are not only eternal; I have found that many of the people who attend these studies have become faithful prayer and financial supporters for my work among the Jewish people.

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## Excerpts from paper delivered in Phoenix

### LCJE Annual Media Report

By Susan Perlman, Jews for Jesus, San Francisco

Media coverage is a funny thing. It is not something that we can count on even when something newsworthy in our field has happened. And it is not something we can avoid simply by saying "no comment" to a reporter. This time period has been one in which, on one hand, we've gotten coverage where we didn't seek it or want it, and on the other have gotten better coverage than we could have expected given the source.

I'll begin with one of those instances where the coverage was wanted or helpful.

#### **Palin Controversy**

A little known blog called Politico was looking for something sensational on the newly announced U.S. vice-presidential candidate, Sarah Palin, and they



found it by surfing the website of her home church, Wasilla Bible. It just so happened that David Brickner had preached there 2 weeks previously, and his sermon was available as an MP3.

On 9/3 the blogger wrote: Jewish voters may be wary of Palin.

He went on to say, "Palin's church, the Wasilla Bible Church, gave its pulpit over to a figure viewed with deep hostility by many Jewish organizations: David Brickner, the

executive director of Jews for Jesus." This was followed by a misapplication of David's message in which Politico said:

"Brickner also described terrorist attacks on Israelis as God's 'judgment of unbelief' of Jews who haven't embraced Christianity."

This story took on a life of its own. From MSNBC to CNN to literally thousands of blogs and newspaper articles in the secular and Jewish press, and even on YouTube, David was characterized as the Jeremiah Wright of the Republicans.

So what do you do when you're the subject of this kind of attack? First you recognize that the attackers have another agenda. In this case, it was first to diminish Sarah Palin among Jewish voters.



David Brickner, Director of Jews for Jesus, and Jim Sibley, LCJE North America coordinator.

Second, the networks released this story without ever contacting David to get his response or reaction to the charges. A standard requirement of good journalism, you would think. So for some, and I believe especially the Jewish press, it was an occasion to present our movement in a bad light .

So what do you do? You get out the word, you try to correct the misunderstanding as best as you can. And we did so on the front of our website, and in interviews with *Christianity Today* and eventually with some of the secular press.

*Newsweek* magazine covered this story in a feature piece by Lisa Miller in late October.

Brickner explained that he wasn't singling out Jews for judgment, but that "the whole world is under God's judgment because of sin and disbelief." He said he had no personal interaction with Palin that day, adding,

"I love Israel. And I support and stand by her against all efforts to bring harm to the Jewish people." The only thing that struck him, as she stood up at the altar with her new baby two weeks before her nomination, was how much she looked like Tina Fey.

#### **Berlin Declaration**

Last year I reported on the WEA statement on the gospel and the Jewish people, which appeared in the *New York Times*, a number of Christian magazines, and later in the *Washington Post*. The following fall, another statement, also sponsored by WEA, came out of a theological consultation on the same subject. Only this time the predominant input was European, and it took place near Berlin, Germany. Once it was released, the Jewish agencies moved swiftly to denounce it.

The Anti-Defamation

League denounced it with these words: "Though the World Evangelical Alliance claims it seeks to convert Jews out of their 'love' for Jews, we believe that if the WEA really loved Jews, they would respect Jewish teachings and recognize the integrity of Jewish tradition.

"It is especially troubling that the WEA includes and validates the deceptive proselytizing tactics of Messianic Jews . . . to issue this declaration from Berlin, where the Nazis directed their Final Solution to exterminate the Jewish people, is the height of insensitivity."

The American Jewish Committee's spokesperson Rabbi David Rosen, who directs their department of interfaith relations, denounced the statement as well.

Rosen said evangelicals could be divided into three groups: those who believed they had an obligation to actively proselytize among Jews; those who thought that ultimately Jews will have to accept Christian belief, but that God will facilitate that in due course; and those who believe that since there is an original covenant between God and the Jewish people they should not be involved in proselytizing. The ADL ended by saying, "As long as the WEA teaches that Judaism is incomplete or misguided, anti-Semitism will continue."

Not all the press was negative. The main

evangelical news publication in Germany, *Idea*, covered it, as did several European Christian newspapers like the *Baptist Times* of London.

### **Jewish Religious Thought**

Nigel Kersh is originally from Glasgow, Scotland, home to 3,000 Jews today. He now lives in central Israel. He wrote a piece for the *International Jerusalem Post* on how you don't have to believe in God to be Jewish – nothing new for us to hear, but I think his solution to the assimilation of Jews world-wide is quite novel: Secular Jewishness represents a lifeline to those Jews on the periphery of the Jewish world. Without it, the decline in the world's Jewish population will continue completing the legacy of two millennia of anti-Semitism. Israel should lead this campaign, sending emissaries into the diaspora communities, promoting a secular rallying cry to disenfranchised Jews.

David Wolpe, rabbi of Temple Sinai in Los Angeles and author of *Does Faith Matter?*, had this to say: "The world is

God's but its fate belongs to us." He then quotes the Kotzker rabbi who wryly said that he could resurrect the dead, but he chose to do something more difficult, resurrect the living. Wolpe then says that in the Jewish tradition the Messiah is a human being, and that the task of the Divine is not to do all, but to inspire us to do much.

Professor Amy-Jill Levine, who teaches at Vanderbilt, was in Australia as part of a Jewish study program. On the subject of Messianic Jews, Levine said that for many people there was a dividing line here over which one cannot step, and once the Jewish person accepts Jesus as Lord and Savior, that person is no a Jew but a Christian. She goes on to say that she respected that view, but also looked at the subject from "the other side."

For her, the other side is recognizing that Jews who accept Jesus want to keep their Jewish identity. If the argument against us identifying as Jews is that we have found another pathway to God, she says, "Then I can say the atheist Jew doesn't care about God

at all. Why would I accept one and not the other?"

### **New Testament book burning in Or Yehuda**

The story was first reported in Ma'ariv. They reported that Uzi Aharon, the mayor of Or Yehuda, actually organized the burning of the New Testaments after receiving complaints that New Testaments and other missionary material were being distributed in this Israeli town of 34,000. Haaretz called the act especially worrisome in light of the continued harassment of Messianic Jews in the country. The Prime Minister's spokesman called it "a despicable act," and the American Jewish Committee said, "No provocation can justify such outrageous behavior."

And of course the media world-wide grabbed on to this story. Cox Washington Bureau did a syndicated story. The Associated Press called it a man-bites-dog story. After all, Jews, the people of the Book, burning books?

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An LCJE conference is a good place to display new materials.

# New Web Site as Pre-evangelism Tool on the Internet

By Suzanna Hogan, Hatikvah For Secular Jews, New Zealand

"That can't be true! The number has actually *risen!*"

At the time of Israel's Sixtieth Modern Birthday in May 2008, scanning various polls and articles from Israel itself was a way of sharing some of the significance of the special occasion.

To one person writing for a prayer and info group (with a focus on the M.E. but especially Israel), one poll result stood out as if framed in black. It was a sad shock, based as it was on recent new findings. We knew many Israelis did not hold a God-centered belief. It had grieved us that 60% of Israelis classed themselves as "Non-religious" or perhaps "non-religious-cultural-Jews," just as many in the diaspora did.

It was even reasonably understandable, though a sad situation to us, having lived in Israel.

*But in the new poll, those calling themselves "non-religious Jews" had risen to 74%!*

Immediately, as committed believers in Yeshua, enjoying our relationship to the Father through the One Who is the Holy Son of God, our first thought was, "How this fact must grieve God!"

Equally, we were privileged to have a good awareness of the various vibrant gospel campaigns to Jewish people

worldwide! Added to this was "prayer fuel" from Messianic congregations and ministries in Israel.

We even knew of a ministry to religious Jews, as well as the innovative nature of many of the outreaches and servant-hearted developments there.

The reports by organisations such as members of LCJE continue to thrill and amaze us.

But doing anything *ourselves* about the new findings seemed far beyond us, apart, of course, from prayer.

However, we found again that it is in prayer that God challenges and gives awareness on how to respond. We could create a new Web site!

The basic structure gradually developed in spite of the limitations of our resources as Christians. (Later God gave us Messianic believers to advise us.)

Yet we were mindful that God often calls us *to do what we can*, and "anyone who knows the good he ought to do and doesn't do it, sins" (James 4:17 NIV).

We chose the name Hatikvah for Secular Jews.



Massive research was then called for, which fortunately the Internet made possible. It was a real eye-opener! (Just search "Secular Jews," and you too will be amazed.) We found data on a Rabbi Sherwin T. Wine, who began the first Jewish Humanistic Society in 1963.

Others followed and formed alliances with each other. Later a combined conference was held, under the auspices of The International Federation of Humanistic Jews, where it was estimated that there were some 50,000 secular Jewish members in 13 countries.

They adopted principles similar to other humanistic groups, and all affirmed that there is no "supernatural authority" which influences human life, so no recognition of such a concept was necessary. (See [en.wikipedia.org/wiki/Humanistic\\_Judaism](http://en.wikipedia.org/wiki/Humanistic_Judaism); or search "Secular Jews"; or email [g.o.fellowship@maxnet.co.nz](mailto:g.o.fellowship@maxnet.co.nz).)

Five of us had the benefit of contact with young Israelis we hosted as they visited our country, so we felt we could use those experiences to write for Jews like them. Knowing their lack of awareness of the significance of being Jewish, ignorance about the Tanakh, and fear of anything that might hint of

Christian "conversion tactics," we decided to raise these issues in our articles. It also seemed appropriate that we refer *only to the Tanakh*, but rely heavily on its words, so allowing the Spirit of God to use those Scriptures to convict and challenge readers.

*Since this report is limited*

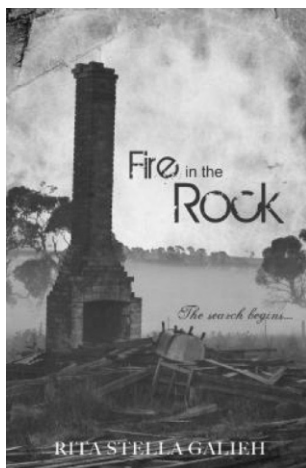
*by space, we can only request that you view the site prayerfully and even consider making it known as is possible, to God's glory alone.*

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## Book Review: Fire in the Rock

By David Perry, Australia a long-time member of LCJE



*Fire in the Rock*. By Rita Stella Galieh. Ponsonby, Auckland New Zealand: Ark House, Australia, 2008.

*Fire in the Rock* is a very good read. It's fiction based on Rita Stella Galieh's great grandmother who, like her great granddaughter, was a great storyteller. This book was finished about the same time as *This is My Beloved*,

based on Emilia Baeyertz's life story, which is yet to be printed. She was a well known Jewish evangelist whose story was written by Betty Baruch over 10 years ago.

Leonie Stein, to whom *Fire in the Rock* was dedicated, said of Rita's book that it is a wonderful story. It is a story of an orphan who was brought up by a Christian family. In early adulthood, the orphan became a journalist and was advised to advertise in the paper to try to find the identity of her real parents. She found out that both of them perished in a bushfire in Australia in the late 19th century. She also found out that her mother was Jewish.

She learned this through meeting her mother's mother, who introduced her to Judaism and her Jewish culture. She found she felt comfortable with both the

Christian and Jewish cultures. Towards the end of the book she becomes a Hebrew Christian.

The story is mainly set in the early 1900s. A passage in the book has the orphan opening the window of a second-class train carriage, but in Australia, second-class carriages had no roofs. Towards the end of the book there is a story of a bushranger holding up a mail coach and how God protected hers and her uncle's belongings due to a huge dust storm preventing the robbers from completing the crime. When these bushrangers were caught they got a light sentence. This did not ring true, given the British system of justice that was in force. In spite of these minor details, the book was a very good read.

David Perry



# Lutherans in Jewish Evangelism

By Rev. Kevin Parviz, Executive Director of Lutherans in Jewish Evangelism (LIJE) and Pastor of Congregation Chai v'Shalom, a Messianic-Lutheran congregation of the Lutheran Church – Missouri Synod (LCMS).



*Lutherans in Jewish Evangelism have become an agency member of LCJE. Here, a self-portrait of their leader, Kevin Parviz.*

LIJE is a Recognized Service Organization of the LCMS, founded in 1981 by the Rev. Bruce Lieske, and based for much of its history in the Florida/Georgia District. In May of 2005, LIJE moved its offices to St. Louis, and continues to provide and promote direct evangelism to Jewish communities in the United States, and to educate the church body regarding the need for evangelism and the richness of the Jewish roots of Christianity. LIJE currently operates 4 branches, LIJE-Michigan, LIJE-Florida/Georgia (Orlando), LIJE-S. Florida, and LIJE-StL, with plans to plant new branches in Tampa, Atlanta, and Cincinnati during the next few years.

Kevin, a Jewish believer in Jesus, came to faith

through the ministry of St. John's Lutheran Church and School in Denver, Colorado. As the father of a child in a Lutheran school, he found an unusual love for the Christian teachers, parents, and children who witnessed their faith to him so sincerely. Through the faithful prayers of his wife and daughter, and the patience of the pastors and members of St. John's, Kevin's heart was softened and he was brought to faith through the Holy Spirit.

His love for the school led him to become a teacher there. Kevin spent two years as the school principal and then entered Concordia Seminary, St. Louis, to study for pastoral ministry. There Kevin began to realize the direction that God was leading, as he helped to begin the Apple of His Eye Mission Society, another mission of the LCMS, in 1996.

Kevin was chosen as the first student to enter a new track for cross-cultural ministry. After completed his academic study, Kevin attended the Church Planters' Institute in Irvine, CA, and became the first certified church planter for the Missouri District in 1998. He graduated from Concordia Seminary in 1998, and with the help of God, has planted a model

Lutheran Messianic Congregation in the St. Louis area. Congregation Chai V'Shalom (Life and Peace) enjoyed its inaugural service on April 18, 1998, and meets on Sundays at 10:00 a.m. at 6327 Clayton Ave., in Dogtown, St. Louis.

Kevin has authored several articles for publication. Additionally, he is a contributing author to the devotional *The Best Loved Passages of the Bible*, as well as to Concordia Pulpit Resources, the "Tell the Good News About Jesus" project, and has authored a LifeLight Bible Study called *Bible Feasts*, all for Concordia Publishing House. He authored the 2000 Lenten Devotional *Ponder the Path*, the 2001 Advent Devotional *Amen, Come Lord Jesus*, and has written for the online "Equipping Newsletter," all for Lutheran Hour Ministries. He has written for the synodical publication "Evangelgram," and has served Concordia Lutheran Church in Kirkwood, MO, as an interim youth minister, has served on the Board of Directors for Concordia Gospel Outreach, the Board of Congregational Services representing the Task Force on Witnessing to the Jewish People, has

chaired the Committee for Curriculum Development for Missionaries and Evangelists to the Jewish People through the task force, and has served on the planning committee for the New Directions in Mission Leadership Conference. He is also finishing up his Ph.D. in Practical Theology through

Concordia Seminary, St. Louis. Since 1997, Rev. Parviz has preached and taught in over 200 churches in 4 countries.

Kevin and his wife Colleen have been married for 29 years and have four children – Courtney, Rachel, Benjamin, and Joshua. They have added a new son, Courtney's

husband Mark, and a granddaughter, Johnna.

Wherever Kevin gives a presentation, he hopes that those in the church will take the initiative to invite their Jewish friends to come and consider Jesus from a Jewish perspective.

*Kevin Parviz  
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## Eulogy for Flemming Markussen

By Kai Kjær-Hansen, International LCJE Coordinator

Flemming Markussen died suddenly on January 24 of a coronary, only 49 years old. He left a wife and four children. He had suffered from the flu for a couple of days; on January 24 his wife Mona found him dead in the bathroom. He was a good friend of LCJE, a man that those of us who have participated in the international LCJE conferences knew.

From 1990 to 2008 Flemming Markussen, Birger Petterson, and I produced a total of 72 LCJE Bulletins. Flemming did the layout. He was on the conference committees at five international LCJE conferences: Zeist 1991, Jerusalem 1995, New York 1999, Helsinki 2003, and Lake Balaton 2007; he did the layout of conference booklets, 24 booklets in all, almost 1,500 pages. He was responsible for registration and for the conference office, and therefore one of those that the conference participants first met at these five



international conferences. He was one of these thoroughly reliable persons who did not hanker after a place on the podium but did what was necessary to make it a good conference for the participants.

For 14 years he was a member of the Danish Israel Mission's board. In the last devotional he wrote in the Danish Israel Mission's magazine, he takes as his starting-point the story of how Jesus forgives the paralytic his sins. Flemming meditates on how Jesus first *surprisingly* gives the paralytic at Capernaum forgiveness, not healing. And he

concludes his article in this way: "He who has been surprised by Jesus' forgiveness has the hope that also the Jewish people, in whose midst Jesus was born, may meet Jesus' forgiveness."

Therefore, "I Flemming," who have been surprised by Jesus' forgiveness, have the hope that the Jewish people may also meet Jesus' forgiveness.

Flemming was inspired by that hope in his ministry as a busy parish pastor, and to such a degree that he spent a good deal of his own time on the cause of Jewish evangelism.

Let us therefore honour Flemming's memory and, with pain, say: "Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead."

*Kai Kjær-Hansen  
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LCJE members are kindly requested to pay  
their 2009 dues NOW.

Visit LCJE's website  
[www.LCJE.net](http://www.LCJE.net)

### **Mishkan**

is a quarterly journal dedicated to biblical and theological thinking on issues related to Jewish evangelism, Messianic-Jewish identity and Jewish-Christian relations. Mishkan is published by Pasche Institute in cooperation with Caspari Center for Biblical and Jewish Studies and CJF Ministries.

Annual subscriptions available at [www.mishkanstore.org](http://www.mishkanstore.org).

### **LCJE Meetings**

#### **LCJE North America**

1-3 March, 2010, in Atlanta  
28-30 March, 2011, in St. Louis  
5-7 March, 2012, in San Diego

Contact Jim Sibley  
[na-director@lcje.net](mailto:na-director@lcje.net)

#### **LCJE AustralAsia**

21-24 July, 2009 in Sydney,  
Australia

Contact Bob Mendelsohn  
[BobMendo@aol.com](mailto:BobMendo@aol.com)

#### **LCJE Europe**

19-22/23 April, 2010 in Krakow,  
Poland

22 April after lunch: Optional tour to  
Auschwitz and Schindler's Fabrik,  
and extra night in Krakow (22 to 23  
April)

Contact Jean-Paul Rempp  
[jpnremppbn@wanadoo.fr](mailto:jpnremppbn@wanadoo.fr)

#### **LCJE International**

Ninth International LCJE  
conference is scheduled for 7-12  
August, 2011 (venue to be  
announced later).