

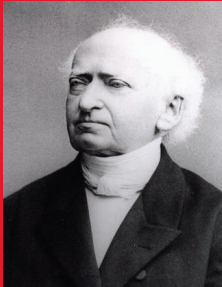
LCJE Bulletin

Issue 129, September-October 2017

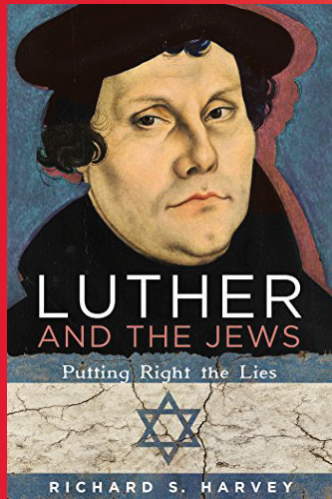


11th LCJE European Conference

THE REFORMATION — 500 YEARS



Franz Julius Delitzsch



Remembering Roger Horwood

Networking Jewish Evangelism



Lausanne Consultation
on Jewish Evangelism



From the Coordinator

LCJE Bulletin
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We owe a great debt to Martin Luther when it comes to understanding what the Gospel is. As the statement issued by the LCJE 11th European Conference in August 2017 asserts: "we are grateful to Martin Luther and the Fathers of the Reformation who opened the doors for all believers to read and understand the Bible as the true and only authoritative, revealed Word of God..." Nevertheless, at the same time, we also "reject Martin Luther's statements of condemnation against the Jewish people as completely contradictory to the teachings of the Bible."

31 October 2017 will mark the traditional date for the 500th anniversary of the Reformation, but what are we really marking? It will be the 500th anniversary of the *rediscovery* of the Gospel by a Gentile (Martin Luther and others) of a Messianic Jewish faith (to which Gentiles were grafted in) that had already been corrupted by Gentiles! (the Roman Catholic Church). Martin Luther got it right when it came to the core of the Gospel - justification by faith and the *sola* doctrines, but he got it terribly wrong when it came to most of what he wrote regarding the Jewish people, and those writings later had terrible consequences...

As someone who grew up in a Lutheran church but came to faith at a Billy Graham (Leighton Ford) Crusade in June 1967, I well understand the contradictory nature of Luther's legacy when it comes to honoring him for his great contributions to the Reformation while also acknowledging and denouncing his anti-Jewish attitudes. Finding the right balance in this is vital for our joint witness to the Jewish people. We must also continue to educate the Church as a whole. This is a painful process, but we must face the hard truths of the past. Only then can there be true healing and renewal. In this issue of the *Bulletin*, I have tried to strike the right balance between these two poles with both Armin Bachor's insightful overview of Luther's times in "The Secret of the Reformation," along with my own review of Richard Harvey's sobering but very important book, *Luther and the Jews: Putting Right the Lies*.

The name of Franz Delitzsch is often mentioned in discussions of his famous Hebrew New Testament or among lists of great scholars in Jewish ministry from past centuries. But as far as I can tell, we have not published an article strictly about his life and work in the *Bulletin*. AMZI's Jurek Schulz presented a paper on Delitzsch at the LCJE European conference in August, and we are re-printing it here.

In this issue we also look at recent LCJE regional conferences in Israel and South Africa, remembering former South Africa Area Coordinator Roger Horwood, as well as the 'passing of the torch' to the next generation in Israel and the contributions of some of the Messianic pioneers. David Harley's second CEO devotional opens this issue as we consider how to deal with some of the pressures of leadership in ministry.

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: In this issue, the top image is a photo of the 11th LCJE European Conference held in Berlin from 14-17 August 2017. The second row, from left to right, shows a photo of Franz Delitzsch, famed translator of the Hebrew New Testament, followed by a cover image of Dr Richard Harvey's new book, *Luther and the Jews - Putting Right the Lies*, followed by a photo of Roger Horwood, former LCJE South Africa Area Coordinator.

Dwelling in the Word: The Pressures of Leadership (Part II)

Numbers 11:1–14; 12:1–3

By David Harley, Past LCJE International Coordinator

Editor's Note: As noted in Issue #128, David Harley's three-part series, "Dwelling in the Word," was one of the most popular segments at the Fifth CEO Conference in May 2017 in Haslev, Denmark. In this issue we publish Part II. The full series is also now available on the LCJE website at the CEO Webpage.

Overview

In the USA 1,500 pastors leave their ministries every month due to burn out, conflict or moral failure. 50% feel unable to meet the demands of the job. 57% would do something else if they could. 94% feel under pressure to have a perfect family (*Pastors at Greater Risk*, by Neil and London, 2003). In the UK, according to a recent survey, 72% of pastors sometimes feel they are close to burn out. 18% often feel they are on the verge of burn out or they have crossed the line.

Leaders and burnout

Why do so many pastors and mission leaders experience burnout? One reason is they never stop. They work 24/7. Christopher Ash, a leading evangelical in the UK, wrote a book called *Zeal without Burnout*. Twice he came to the edge of burnout and had to take time out to recover. He realised he was trying to do too much and solve every problem. His wife said to him: "When God chose a Messiah, it wasn't you!"

Moses and Jethro - learning to delegate

Moses tried to do everything. In Exodus 18, his father-in-law came to visit. As Jethro wandered round the camp, he found Moses surrounded by a huge crowd of people with a bunch of questions and problems. Moses was trying to sort it all out. This went on all day, with hardly a moment for a manna



David Harley

sandwich and a leg of fried quail. Late at night Moses arrived home, feeling absolutely exhausted.

Jethro said to him: "You are crazy. You will burn out. You will give yourself a breakdown. You will have a stroke or heart attack. You can't go on like this."

Moses' response was to say that he had to do all this. It was part of his job description. He was responsible. This was what God had called him to do. He was a leader who was extremely conscientious. He had been appointed to this job and he could do things others can't. But he couldn't do everything. That is the point that Jethro makes. Sometimes it is wise to listen to your father-in-law!

Jethro said: "You have got to delegate. You have got to share this job with others. Be realistic. Find people with the right gifts and ability, people who are respected within the community, and give them specific areas of responsibility. Then trust them to do the job and let them come to you if they have a problem they can't handle."

But still there are complaints

That was good advice and Moses goes some way towards solving the problem. But in Numbers 11, he reaches another crisis point. The people have left Sinai and travelled for a few days towards the Promised Land and now we

read in verse 1 they start complaining. Verse 1 says they complained about their hardship. The Living Bible says they complained about their misfortune. Verse 4 says they complained about the food.

The Lord had done so much for this people. He had rescued them from slavery. He had saved them from Pharaoh's army. He had guided them and provided for them in the desert. He had adopted them as his people and given them his law and shown them his glory. And the creator of the universe was living among them. And they complain about their misfortune!

Moses hears them. It is just one complaint after another. He can't cope and he cries to God: "Why have you done this to me? Why have you put me in this situation? How can I possibly cope with all the people? How can I feed them in a desert? This is an impossible task. If this is the way you are going to treat me, I wish I was dead." He does not mince his words.

Moses is not alone in feeling like this. So many committed spiritual leaders have felt like that too. It is all too much. They feel that God is taking them for a ride. They want out. Look at Jeremiah 20 or the story of Elijah. Here are people who are trying to serve God, be faithful to their calling and it just becomes too much. Now the advice God gives to Moses is the same as the advice as Jethro gave. You need to share the burden of leadership. You need others who will lead with you. Moses is told to gather 70 elders and to bring them to the tent of meeting where God will endure them with his spirit for ministry. "Then I will come down and speak with you there, and I will take of the Spirit who is upon you, and will put Him upon them; and they shall bear the burden of the people with you, so that you will not bear it all alone." (11:17).

Spiritual leaders - similar crisis

Many spiritual leaders go through a similar crisis. They have answered God's call, they are totally dedicated to his service, they are conscientious, well-qualified. They have loads of experience. Then they get appointed to the top job. They want to do it to the best of their ability. They work as hard as they possibly can. They get involved in every aspect of the work. They take on extra speaking engagements and they join extra committees because they think that is what they should do. They feel they must do everything. They work 24/7 and they run themselves into the ground. Sometimes the consequences are disastrous on them, their families and their colleagues.

I have seen several leaders who failed morally and one of the reasons was they were living on the edge, near exhaustion.

I have seen wives who are totally neglected because their husbands are never at home.

I have seen children turning away from the faith because their father never had any time for them.

I have seen colleagues in a mission put under intolerable pressure because their CEO works 24/7 and expects them to work 24/7.

So how do we avoid burn-out?

We need to recognise our limitations. We are not supermen or superwomen. We can do so much and no more. We may be able to work under pressure for a short while, but if we keep on pushing ourselves and burning the candles at both ends, it will catch up with us. We need to realise our boundaries.

We need to trust others and share the responsibility of leadership with others. We need to be clear about the responsibilities we give them and we need to trust them to do the job and not spend all our time looking over their shoulder and checking up on them.

The appointing of 70 solves one problem and creates another. The 70 gather with Moses in the Tent



of Meeting and are filled with the Spirit. But two stayed in the camp. They also received the spirit and began to prophesy on their own. Joshua is terrible concerned. This is out of order. This isn't how it should be. This is outside Moses' control and a threat to his authority (11:28). We can't have every Tom, Dick or Medad just doing their own thing. It's outside the proper structures.

It is easy to feel threatened when others show initiative. Delegation brings risks. It means living dangerously. You delegate and you discover that some members of your agency are better at doing some things than you are. Better teachers, better administrators, better at personal evangelism, better counsellors. The temptation can be for us to clamp down on them, to want to control them. But we can be in danger of killing initiative and hindering a genuine work of God.

Joshua goes running to Moses and says "Stop it." Notice Moses' reaction. Our reaction will say a lot about our motivation. If my prime motive is for my own glory and reputation, I will feel threatened and will try to stop it. If my prime concern is for the glory of God and the growth of his kingdom, I will rejoice.

Handling personal criticism

If one pressure that faces spiritual leaders is overwork, a second is criticism. George Verwer of OM

has said, "If you are in Christian leadership and expect to avoid criticism, you are living on another planet."

Moses faced constant criticism for forty years. It started from his first day back in Egypt. He was criticised, misunderstood. His motives were called into question and so was his competence. Now Miriam and Aaron attack him and his leadership (12:2).

What was hard was that these were the dearest and nearest to him. They were his brother and sister, his leadership team. They had shared so much together. They had done so much together. They had served the Lord together. They had witnessed amazing demonstrations of God's power. Now they turn round and attack Moses.

What was worse was they attacked his wife (12:1). It is one thing to be criticised yourself, but it is much harder when people criticise a member of your family.

Criticism - a constant companion of leadership

Criticism is a constant companion of leadership. It happens in the secular world. It happens in the church. Christians are often worse. It is particularly hard when we feel the criticism has no justification. So how do we respond to criticism? This may depend on your temperament. If you are an extrovert you may simply reject the criticism and start attacking the person who criticised you. If you are an introvert

you may not say anything but you may feel terribly hurt. If you are a very holy person, you may say: "Let's pray about this."

So how should we handle criticism?

1. We should listen. There may be something valid in what is said. We all make mistakes. So ask yourself, do they have a point? Try to analyse the reason for their criticism. It may be legitimate.

2. Think about *them*. Recognise that the person who is criticising you may well be hurting. Try to understand their pain. Ask yourself why are they upset? Where are they hurting? It is a mark of a good leader that you are more concerned to understand your team than have your team understand you.

3. Do not take it personally. It sometimes is the case that it is not you but the Lord they are struggling against. This was so often the case with Moses. The people were nearly always complaining against God and Moses was the one they hit out at.

4. Pray for them and trust that the Lord will bring good out of the situation. Sometimes it is right to answer the criticism and to respond with a full explanation. Paul does that in 2 Corinthians, though he didn't feel very comfortable about it.. Sometimes, as here, it may be right to say nothing, and just to pray. Moses is silent and leaves it to God. (v3 – I presume that he didn't write that, or he was so humble he didn't feel proud about writing it). There is a place for personal defence. There is a place for silence. The Lord Jesus was the supreme example.

How did Moses cope with the situation?

In conclusion to this session, I want to ask the question: How did Moses cope as he faced one crisis after another? To answer that question, I want us to go back to

the moment when the people of Israel worshipped the golden calf. That must surely have been the greatest crisis Moses faced.

God had blessed this people in a way he blessed no other nation. There they were on Sinai, the chosen people of God. They had seen the glory of God revealed on the mountain. Yet, they get bored of waiting for Moses and they get Aaron to fashion a golden calf. They offer sacrifices to the idol and then indulge in a wild party.

The consequences of what happened could not have been worse. First, the covenant, so recently concluded, is broken (32:19). Moses throws the tablets of the law onto the ground and they are smashed to pieces. God's covenant with Israel was his greatest act of grace towards the human race and now it is in ruins. The covenant agreement is broken, torn up like a marriage certificate while the ink is still wet on the paper. God says he is going to abandon the project. He says he will no longer go with them (33:3). At which point Moses pleads with God in a most moving and effective prayer of intercession.

At the end of which, Moses must have been exhausted emotionally, spiritually and physically. The appalling nature of Israel's idolatry and the terrible tragedy that befell them as a consequence, so dominates his thinking that he finds it difficult to look beyond the events of the present to the great purpose God has for the future. Can he continue to lead? How can he possibly cope with the huge demands that are put on him?

Seeking a glimpse of God's glory

His answer is to ask to see God's glory. If he can see something of God's glory, if he can be refreshed by a glimpse of the divine presence, if his faith can be renewed by an encounter with the living God, perhaps he will be able to continue. Perhaps that will help him to look beyond this present tragic failure to the eternal purpose God has

for Israel. Israel has come to the brink of total disaster. He has come close to the end of his ministry. He is so aware of how weak he is, and he wants to find renewed strength and gain deep refreshment for the task of leadership.

There are times when we may feel as Moses did. Everything seems to go wrong at the same time, in our agency, our personal life, our families or our local fellowship. We may feel the pressure of our work or the pain of repeated criticism. We try our best to overcome our problems but the time comes when we feel too exhausted and have no energy left. We wonder whether we can carry on with our work, our role, with our faith. Moses' reaction is to pray for a fresh vision of God's glory to give renewed courage and power for the task God has given him.

He may have expected to see God's beauty and his majesty. He may have anticipated flashes of lightening, peals of thunder, and a vision of a heavenly throne surrounded by angels. What he is given is not a sight of God's face but a description of his character, not an overwhelming vision but a proclamation of his essential nature. God declares himself to be compassionate, gracious, holy and just. From his hiding place in the rock Moses may have glimpsed something of the glory of God, but what he is told is of greater importance than what he sees. God may not grant us a spectacular vision, but he will grant us a deeper understanding of his nature and his character.

How can we cope when we are faced with a crisis, when the pressure just gets too great, when it seems that everything we have worked for is coming apart? We can pray to God "Show me your glory. Give me a fresh vision of Jesus."

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11th LCJE European Conference in Berlin

By Rolf Heitmann, LCJE European Coordinator

Overview

The 11th LCJE European conference was held in Berlin from 14-17 August 2017 with more than eighty participants from 12 countries. The conference theme was "The Reformation and Its Impact on Jewish Evangelism, Messianic Judaism and Jewish-Christian Relations."

Martin Luther, the Reformation and attitudes toward the Jewish People

Papers and presentations on this topic included Armin Bachor, who spoke on "The Secret of the Reformation." His paper starts on page 9 of this Bulletin.

Rev. Ulrich Laepple spoke on "The Reformation and the Jewish People." Laepple's view of Luther's "anti-Jewish outbursts" in his later years is that they were no aberration: "I am convinced," he writes, "that the anti-Jewish outbursts in Luther's later writings are no slip-ups by an old man but are rooted in his very theology in a consistent way." Ulrich further stated that, although "We have wonderful examples of biblical studies by Luther, especially on the Psalms," nevertheless, the "Christological glasses through which he read the Old Testament led him to interpret everything good he found there to be for the benefit of the Church. Luther related the good promises to the Church and left the bad things to the Jews. He thereby stole the Tanach from the Jews. What got lost in this concept is the fundamental biblical insight: the fact of the validity of the covenant of the people of Israel from Abraham up to the eschatological perspective in Romans 11:26." This led to a "blatant supersessionism in the following sense: The Church has taken the place of the Jews that the Jews had lost." Laepple adds that "This Lutheran concept of 'Law and Gospel' was influential up to Friedrich Schleiermacher, Adolf v. Harnack, Emanuel



11th LCJE European Conference

Jirsch, Paul Althaus, and others. In a more radical rather Marcionite form (with a complete rejection of the Old Testament), it became the theology of the 'Deutsche Christen' in Nazi Germany and is still present in Lutheran circles today. (As an example, I mention Prof. Slenscka, a Lutheran theologian at the theological faculty of the Humboldt University in Berlin. He recently caused a veritable uproar when he suggested removing the Old Testament from the biblical canon)."

Other presentations

Bible readings at the conference emphasized key Reformation passages in Romans, with Christian Rasmussen speaking on Rom. 2:13-3:26 (By Grace alone), Steve Cohen teaching on Rom. 6:12-23 ("Serving by Grace), and Richard Harvey presenting on Rom. 3:27-4:25 (By Faith alone). Harvey, together with David Zadok, Armin Bachor and Ulrich Laepple, was part of a panel discussing the broader topic, "Luther and the Jews," in which Richard challenged the Church to repent and show by love and deed that she dissociates herself from Luther's anti-Jewish statements. Harvey also presented his new book, *Luther and the Jews - Putting Right the Lies*. Avi Snyder discussed his new book, *Jews Don't Need Jesus - and other misconceptions*, in which he addresses some of the arguments he has met against mission to the Jews, a debate which is very relevant and important in Europe, as some

churches have already made statements saying that the Church has no Biblical mandate to do mission among Jews. Martin Rösch also gave a presentation on Johan Chr. Spittler, the founder of St. Christophona missionary school in Basel.

Arne Pedersen message - "He became our reconciler"

Arne H. Pedersen of Danish Israel Mission brought a message to the conference titled, "Jesus - our reconciler." Arne ended his sermon with these words: "When you were reconciled to God in Christ you became a new creation - you became an ambassador for Christ who is committed to participate in the ongoing creation and re-ordering of the world. So wherever there is injustice, wherever mercy is not an option, whenever death and darkness and destruction seem to get the upper hand - there we are called to be Christ's ambassadors of life and light and love and resurrection so that the new creation can burst forth right in the midst of this one.

"Jesus made all this possible when he became our reconciler. He invites us all to *live a reconciled life*. And thanks be to God who really only has one question left for us: Do you want to join? Amen."

Papers on Franz Delitzsch and Joseph Frey

Papers on "Franz Delitzsch - a fighter for the authority of the Bible and creator of the Hebrew New Testament" and "The Life and Work of Joseph Frey" were presented at the conference by Jurek Schulz and Rosa Blandford, respectively (the paper on Delitzsch can be found starting on page 13 of the Bulletin. These papers will also soon be available online under "Conferences" on the lcje.net website, along with an accompanying PowerPoint presentation).

Other European regional developments

A new proposal for organizing our European branch was also considered: We want to establish our European Facebook page in order to improve contact and communication, and for sharing information and prayer requests. The conference was very inspiring and personally I got a lot of encouraging feedback. About half of the participants at the conference were new-comers - many of them young adults.

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The Reformation and Its Impact on Jewish-Christian Relations and Mission

The 11th European Conference of the Lausanne Consultation on Jewish Evangelism Conference Statement

Over eighty participants from 12 countries, including Israel and USA, gathered in Berlin on August 14-17, 2017 to exchange information and reflect on the impact of the Reformation on Jewish-Christian relations in the past, present and future. They issued the following statement:

We, the participants of the 11th European Conference of the Lausanne Consultation on Jewish Evangelism (LCJE), as Jewish and Gentile followers of Jesus the Messiah, are grateful to Martin Luther and the Fathers of the Reformation who opened the doors for all believers to read and understand the Bible as the true and only authoritative, revealed Word of God

We affirm that salvation is available by grace to all who believe in Jesus as their Messiah and Lord. This message was delivered first to the Jewish people and is still necessary today for the Jewish people first, and the Gentiles (Rom. 1:16).

We reject:

- Martin Luther's statements of condemnation against the Jewish people as completely contradictory to the teachings of the Bible
- Ongoing anti-Jewish and anti-Semitic preaching and teaching within the churches arising from incorrect understanding of the Jewish people, their faith, lifestyle and religious practice. We regret the Church's ignorance and misunderstanding of its relationship to the Jewish people through the biblical covenant.

We rejoice:

- That Protestant agencies and churches throughout centuries have actively shown God's love through words and deeds towards the Jewish people, especially in Europe
- In the openness of the Jewish people towards the Gospel of Jesus the Messiah and the growing number of Jewish people who believe this Good News,

both in Israel, Europe and worldwide

- That Jewish and Gentile Believers are active together in world evangelism and therefore are fulfilling the call to restore Israel and be a light to the nations (Isaiah 49:6).

As we celebrate with gratitude the 500th anniversary of the Reformation and consider its heritage, we cannot and will not allow ourselves to ignore Luther's statements against the Jewish people and the impact of those words through history.

Therefore we challenge churches and individual believers:

- To speak respectfully and truthfully about the Jewish people and to repudiate all forms of anti-Judaism anti-Semitism, both historic and contemporary
- To acknowledge the biblical Jewish roots of the Christian faith and the familial relationship between Jewish and Gentile Believers (Rom. 11:18).
- To accept and advocate for the identity of Jewish Believers in Jesus/Messianic Jews as fully Jewish, and at the same time fully belonging to the Body of Jesus the Messiah
- To share the Gospel – in both words and deeds – with their Jewish friends, neighbours, and acquaintances because we believe that “the Gospel is the power of God to salvation to all who believe; to the Jew first and also to the Greek” (Rom. 1:16)

We thank God for loving us so much that He sent His Son, the Messiah Jesus, to die for our sins and rise again from the dead so that all humanity, both Israel and the nations can be reconciled to Him.

* * * * *



David Zadok

Armin Bachor

Ulrich Laepple

Richard Harvey

LCJE European Conference panel on "Luther and the Jews"

"The Secret of the Reformation"

By Armin Bachor, Director of Evangeliumsdienst für Israel (EDI)

What is the "secret of the Reformation"?

First of all, I am the least to speak on what the secret of the Reformation is all about. There is no need to mention that the one who can spell out the secret of the Reformation reveals that he obviously has not fully understood even its basic implications. I want to avoid that.

Secondly, as I will take you into some of my personal reflections about the Reformation, I am well aware of the fact that I am just considering a small fraction of it. Since I was raised in my early years of faith in the sphere of Lutheran Pietism and, later on, theologized (socialized) in the context of more Lutheran theology, I feel more comfortable talking about some aspects of the Lutheran reformation. Please forgive me for my "sectarian" approach.

But let us now dive into the adventure to unveil some aspects of the Reformation. Why has the Reformation become such a powerful event - an event we still talk about, even after 500 years? Somehow the Reformation has indeed changed the world.

1. Get a friend and change the world" - The principle of complementary ministry

Martin Luther had a huge number of enemies. We all know that. He had quite a number of patrons and companions in the church and in the political sphere, but he had only one intimate friend. This friend was Philipp Melancthon. In German, his name was Schwarzerd, which is translated as 'black earth'. His German name was converted from the Greek language: Melancthon.

To make it easier, I will call him Philipp. His dearest friend, I will call Martin. Both men were personally close to each other, but they



Armin Bachor

were not at all similar in character. Martin wrote of Philipp, in the preface to Melancthon's "Commentary on Galatians" (1529):

"I had to fight with rabble and devils, for which reason my books are very warlike. I am the rough pioneer who must break the road; but Master Philipp comes along softly and gently, sows and waters heartily, since God has richly endowed him with gifts."

Martin was the warrior, Philipp the peacemaker. Martin exemplified strength of faith. He was some kind of a revolutionary visionary. Philipp, on the other hand, was the incarnation of caution and temperance. He exemplified a mind of moderation. He was blessed with a conscientious and irenic, peace-making character.

Martin Luther once in a while mixed it all up. Philipp restructured the chaos, reshaped thought and theology, recreated order. He reformed things.

Both Martin and Philipp shared a common task - the Reformation. But they adhered to a slightly different but - I think - still complementary hermeneutical approach to Scriptures. The distinction between Martin and Philipp is well brought out in Martin's letter to

Philipp (June 1530):

"To your great anxiety by which you are made weak, I am a cordial foe; for the cause is not ours. It is your philosophy, and not your theology, which tortures you so, as though you could accomplish anything by your useless anxieties. So far as the public cause is concerned, I am well content and satisfied; for I know that it is right and true, and, what is more, it is the cause of Christ and God himself. For that reason, I am merely a spectator. If we fall, Christ will likewise fall; and if he falls, I would rather fall with Christ than stand with the emperor."

Martin was a powerful preacher to the people, Philipp, a thoughtful teacher to the scholars. Philipp systematized Luther's ideas and defended them in public. He structured them to become a manual for religious education. Philipp became the "Teacher of Germany", as he has been called ever since. Even up until now liberal arts colleges have returned to constructing curricula according to Melancthon's ideas. One of the secrets of the Reformation was the powerful complementary ministry of those two men. God called Martin, gifted him and sent him. And God did the same with Philipp and put him at Martin's side.

God had done this before - with Moses. He put Aaron at his side. Moses was the microphone towards God. Aaron was the loudspeaker towards the people. God called David as well and put Jonathan at his side - a friendship of sacrifice and loyalty. God called Naomi and put Ruth at her side - a friendship of provision and protection. And they indeed influenced history. God called the Apostle Paul. He put Barnabas at his side - Paul the speaker and Barnabas, the moderator of things.

If you feel that God has given you

the task to change the world - we all should in a sense feel like this - pray for a friend at your side. Do you want to change our world today? Get a friend and change the world.

2. "Let the light shine" - Rediscovering the Gospel

Let us fly back into the Middle Ages, the "Dark Ages." Those centuries were indeed dark: there was no education for common people. The vast majority of people couldn't read or write. In the church of the Middle Ages there was basically no Bible and no sermon in a language that ordinary people could follow and understand. They were indeed "dark ages".

There was, however, in the midst of broad darkness but one beacon: Judaism. The synagogue. Judaism had it all: the Hebrew Bible and the Hebrew language, the source of revelation and truth, the basis for faith and ethics. The synagogue was a beacon of intellectual illumination and spiritual formation that provided the chance of education for ordinary people. Reading and writing for all, not only for selected celebrities who went into the monasteries and were educated by the Church.

On the one hand, the Jewish people had been humiliated and suppressed by the lofty Church for many centuries. On the other hand, "as the elect and dearly loved people" (Romans 11:28) - by God's provision - since "the gifts and the call of God are irrevocable" (Romans 11:29), Judaism remained the only place of true enlightenment for ordinary people during the Dark Ages. Some in the Church appreciated this.

The Year 1517

We write in the year 1517. Biblical truth - the gospel - was not widely intelligible, not visible. The gospel was covered up by the tradition and superstition of the church. Augustine's theology of grace had been overgrown by Aristotelian

scholasticism. Moreover, there was no Bible written in a language that ordinary people could read and understand.

Martin Luther did not invent the gospel; he has not discovered it. He just re-discovered it. He has been overwhelmed by the power of the gospel as he - being a professor of theology - turned in faith to God who accepted him in Christ alone. Luther was gripped by grace. He experienced the power of grace for spiritual liberation personally. And he proclaimed it publicly. The rediscovery of the pure gospel sparked Luther to make it known to others.

Despite the authoritative, in a sense, divinely inspired Latin Vulgate (the Latin translation of the Bible), Philipp Melancthon advised Luther to translate the New and Old Testament into the German language. He was Luther's principal assistant in translating the Old Testament into German. The Jewish Virtual Library states the following:

"To translate the Old Testament, Luther needed help. He consulted Jewish scholars, and the great Christian savant Melancthon was particularly helpful. Luther made wide use of the commentaries of Nicholas de Lyra, a French scholar who drew heavily on the commentary of Rashi, "whom he transcribes almost word for word." So frequently did Luther draw from de Lyra that a well-known couplet asserts, "Si Lyra non Lyrasset, Luther non saltasset" ("Had Lyra not played, Luther could not have danced").

For translating the Bible, Luther drew on sources of Judaism. He sensed something about the value of this beacon of intellectual illumination and spiritual formation. By translating the Bible, Luther uncovered and brought to light the plain gospel, so that all people could know about it. In about a decade the complete Bible was reprinted eighty times, and in one tenth of all German households there was

at least a printed New Testament in the German language. In consequence, the translation of the Bible sparked education for all, leading to the founding of schools.

In addition to that, doctrine and teaching within the Church could now be checked against the Scriptures. Lies about the Jewish people, anti-Judaistic polemic could be detected and repudiated by the plain statements of the Bible. The German Bible was the unbiased arbitration, judging even against Luther's own growing anti-Judaistic misconceptions and polemic against the Jews.

The rediscovery of the gospel by Luther created another beacon of light and hope at the end of the Dark Ages.

3. "Euangelion and Evangelism" - Luther, the Gospel and the Jewish people

Luther has rediscovered the gospel. Romans 1:16-17 are the so-called "reformation verses":

"For I am not ashamed of the gospel, for it is God's power for salvation to everyone who believes, to the Jew first and also to the Greek.

"For the righteousness of God is revealed in the gospel from faith to faith, just as it is written,

"The righteous by faith will live."

Wonderfully interwoven in those two verses is both the nature and purpose of the gospel on the one hand and the challenge to proclaim it on the other hand. It is a challenge, however, to keep both distinguished: the message of the gospel on the one hand and the evangelistic mandate on the other hand. The power of the gospel does not evolve from my evangelism. The power is inherent in the gospel itself. Luther also knew that the gospel is not only for the Greek, the non-Jewish people. He was challenged by his own reformation discovery to change his attitude towards the Jewish people. At the time of Luther, Jews were not residents in smaller cities like

Wittenberg. He met just a few Jewish people, but never visited a synagogue. As he was rediscovering the gospel, Luther - at the same time - rediscovered the Jewish people as a distinct people, loved and elected by God and called to embrace the gospel about the Messiah.

A few years after his personal gospel encounter, Luther shocked Christianity with the notion that "Jesus was a Jew". Some might have known this, but you were not allowed to say it within the Catholic setting. In his 1523 essay, "That Jesus Christ was Born a Jew", Luther challenged both Pope and pulpit to reconsider the fate of the Jewish people under the rule of the oppressive Catholic church. Thus he argued in his booklet:

"They have dealt with the Jews as if they were dogs rather than human beings... When they baptize them they show them nothing of Christian doctrine or life, but only subject them to popishness and mockery... If the apostles, who also were Jews, had dealt with us Gentiles as we Gentiles deal with the Jews, there would never have been a Christian among the Gentiles ... When we are inclined to boast of our position [as Christians] we should remember that we are but Gentiles, while the Jews are of the lineage of Christ. We are aliens and in-laws; they are blood relatives, cousins, and brothers of our Lord. Therefore, if one is to boast of flesh and blood the Jews are actually nearer to Christ than we are... If we really want to help them, we must be guided in our dealings with them not by papal law but by the law of Christian love. We must receive them cordially, and permit them to trade and work with us, that they may have occasion and opportunity to associate with us, hear our Christian teaching, and witness our Christian life."

In the second part of this treatise, Luther tried to prove Jesus of Nazareth to be the promised Messiah.

He emphasized that God had honored the Jews by the gift of Torah and prophecy as no other nation.

In the end, Luther recommended a pedagogically graduated preaching of the gospel: the Jews should first be made known to the man Jesus as the true Messiah. Later, they should be taught that Jesus is also true God, thus overcoming their prejudice that God cannot be man.

The former Rabbi Jakob Gipher, who was probably baptized in 1519 because of Luther's sermons and then taught Hebrew in Wittenberg, supported Luther in writing his booklet, "Jesus Christ was born a Jew." For both, the goal was to integrate Jews into society in order to be able to convert them more successfully.

Luther didn't see any positive spiritual or cultural inherent value in Judaism or the Jewish people themselves. Luther continued to cling to the Augustinian notion that the Jewish people played a "negative role" in relation to the "positive position" of the church.

Luther's fervent desire was that Jews would hear the Gospel proclaimed clearly in his essay and by reading it be moved to convert to Christianity. Moreover, Luther wanted the truth of the Reformation to be proved biblically correct against the doctrines of the Catholic church by the success of evangelical missions. This excessive expectation contributed to the later disappointment of Luther and his radical change of course in regard to the Jewish people.

In this way he put the gospel in front of his own "missionary motives" without considering how his motives could possibly restrain the "power of the gospel" itself. Luther intermingled "euangelion with evangelism". He confused the gospel message with his zealous ambition for evangelistic results. By his zealous motives he covered up again the inherent power of the euangelion and eventually may have hindered its power to reach the hearts of the Jewish people.

Luther missed the opportunity to

put his own evangelistic motives correctly into a wider biblical perspective. The apostle Paul knew something about the secret of the hardening of heart of his own Jewish people and the minimal results his own reasoning in Jewish synagogues would affect:

"Now I am speaking to you Gentiles. Seeing that I am an apostle to the Gentiles, I magnify my ministry, if somehow I could provoke my people to jealousy and save some of them." (Romans 11:13)

Paul knew deeply, not least from his own biography, about God's loving patience for his chosen people, and accordingly, Paul exemplified this attitude in his own ministry towards the Jewish people. By visiting regularly the synagogues, he was aware that he might only save some of his own people.

Conclusions

The challenges of the Lutheran Reformation are in front of us:

1. "Get a friend and change the world" - Team up for change!

We will not change our world if we are cruising around alone or even in a team. Take on the challenge of a personal complementary ministry! Pray for a close companion beside you.

2. "Let the light shine" - Communicate the Gospel in new ways!

Be gripped anew yourself by grace alone! Find new ways and ventures to communicate the true and pure light of the gospel!

3. "Euangelion and Evangelism" - God is able!

Be aware of not mixing the power of the gospel with your well-meant motives and powerful actions as you reach out to the Jewish people. The gospel itself should be always clearly distinguished from well-meant evangelistic motives. The gospel has power - not our methods of communicating it. Let us keep always in mind:

"And even they (the Jews who still reject their Messiah) - if they do not continue in their unbelief - will be grafted in, for God is able to graft them in again." (Romans 11:23)

God is able! Elohim yakol (Hebrew)! God has the unrivaled patience and enduring and prevailing power to reach the hearts of his own chosen people. Elohim yakol! God is able. This is the secret of the reformation.

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Assessing Luther's Contradictory Legacy — A Review of *Luther and the Jews — Putting Right the Lies*

By Jim Melnick, LCJE International Coordinator

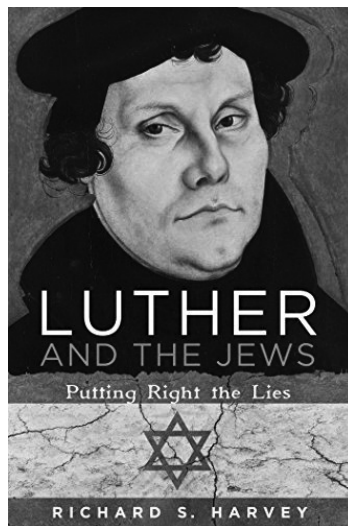
The Impact of Buchenwald

Richard Harvey opens his new book, *Luther and the Jews - Putting Right the Lies* (Eugene, Oregon, USA: Cascade Books, 2017) with the moving story of his visit to the Buchenwald concentration camp, where some 11,000 Jewish people died under the Nazi regime during World War II. Harvey was at Buchenwald as part of a group meeting "for prayer, repentance, and confession in the run up to Wittenberg 2017, the 500th anniversary of Martin Luther's nailing of his ninety-five theses on the door of the Castle Church in Wittenberg," the event that "effectively launched the Protestant Reformation..." (Preface, p. xi)

The scene from Buchenwald is a very sober one, yet it nonetheless was a quite appropriate way with which to open this book. It forces one to ask the hard questions which must be asked about Luther's attitudes toward the Jewish people and what was the end result of those attitudes.

"Can Anything Good Come Out of Wittenberg?"

Richard's introduction is cleverly titled, "Can Anything Good Come Out of Wittenberg?," and he begins by stating that, although Luther was a man of vision and courage, he was also "profoundly anti-Semitic." At the same time, Richard notes that one of his main reasons for writing the book was



Cover of Richard Harvey's book

to find those areas where his "Lutheran friends and those indebted to Martin Luther and his theology [can] have something good to say about him - good news for Jews and Jewish believers especially - that will be well-received, understood, and appreciated."

He adds: "Likewise I want my Jewish family and friends, and especially Messianic Jews, to engage with the many positives that can be found in Martin Luther's life, learning, and legacy, and not dwell exclusively on the undeniably significant and overwhelming legacy of his anti-Judaism and anti-Semitism..." (pp. 2-3)

Richard's book is a cry for re-

newal. He writes that for many Lutherans, "there is a great sense of guilt at the way Luther taught about and wanted the Jewish people to be treated..." At the same time, they "have not found practical ways of putting right the lies." He writes as one "who has an admiration for much of the good that Luther discovered and taught," yet he "urgently want[s] something to be done so that the lies may be put right, and my own people might hear from Lutherans not bad news, but good." (pp. 4-5)

"Angry, sad and afraid"

But to get there will require work and dedication. Richard writes that, "As a Jew, Luther's writings on Jews and Judaism make me angry, sad and afraid. How could a man of such learning, with such genius, great insight into the key truths of the gospel, who loved the Bible as God's word, and who had such a profound experience of the grace of God, be so vitriolic and intemperate in his hostility to the Jewish people?" (p. 66) It is a question we must ask, and Harvey does not shy away from it.

"What if...?"

Richard closes his book on Luther and the Jews with a fascinating chapter titled, "What If...?" In it, he examines how things might have been different had Luther written five additional theses (to add to his 95) that could have

dealt with the Jewish people, particularly if he had “repented of the slanders perpetuated against Jewish people by church authorities...” For example, Richard’s imaginary Thesis 98 states: “That Christians renounce and repent of the anti-Semitism of the early church that demonized the Jewish people and condemned them as Christ-killers.” (pp. 109-110)

On a similar note, he also posits the question of how history and Luther’s own attitudes might have changed if he had taken the very real step of being willing to meet with Rabbi Joseph (Josel) of Rosheim, one of the main Jewish leaders in Germany at the time, who earnestly sought to meet with Luther in order to urge his support with Elector John Frederick, Elector of Saxony, with whom he had influence. Frederick had issued an edict forbidding Jews to traverse his lands, or to live or do business there. Rabbi Josel wanted an audience with Luther to plead his case, but, sadly, Luther refused even to meet with him.

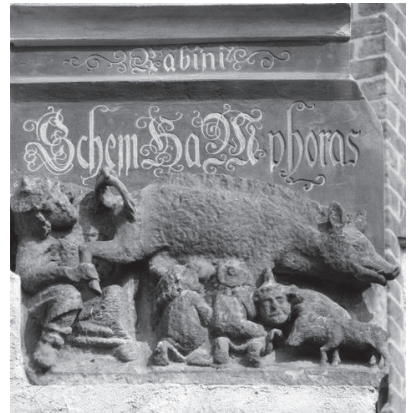
Removing the ‘Judensau’ (The ‘Jew-Pig’)

But beyond his imaginary rewrit-



Luther’s *On the Jews and Their Lies* (1543)

ing of how these historical events might have occurred differently, Richard leaves his readers with a concrete goal for “righting” in our day at least one of the shameful legacies of the past - that is, removing the “Judensau” (the ‘Jew-Pig’), a disgusting and disgraceful anti-Semitic sculpture built in 1305 on the facade of the Stadkirche church in Wittenberg where Martin Luther preached. A drawing of the Judensau can also be found in Luther’s 1543 book, *On*



The “Judensau”
(The ‘Jew-Pig’) in Wittenberg

the Jews and Their Lies. Richard devotes a section of the book to his petition to have the Judensau removed and relocated (pp. 102-106). It is a campaign worthy of our support.

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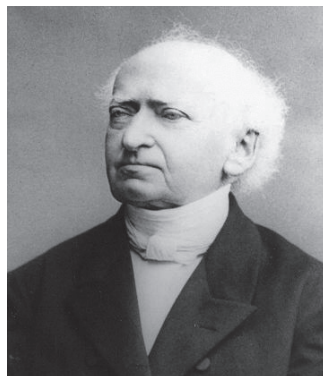
Petition: <https://www.change.org/p/remove-the-wittenberg-judensau>

Franz Delitzsch — Fighter for the Authority of the Bible and Creator of the Hebrew New Testament

By Jurek Schulz, Theological Lecturer for AMZI

Early years

There are people who show even years after their passing away how God uses their ministry as a blessing for many. One of those was Franz Julius Delitzsch. He was born on February 23rd, 1813 in Leipzig. His father, Johann Gottfried Delitzsch, traded with used clothes. Apart from his parents, his godfather Franz Julius Hirsch was a formative person for Franz Delitzsch’s life. Hirsch, who originally had Levy as a first name, was a Jewish antiquarian bookseller



Franz Delitzsch

and lived in the house of the Delitzsch family. All his life Hirsch was Franz’s friend, supporter, sponsor and benefactor. Hirsch covered Franz’s tuition costs that his parents could never have afforded. Due to the ministry of Franz, Levy came eventually to the conclusion that Jesus is the Jewish Messiah.

Coming to faith in the Messiah

As a young adult, Franz Delitzsch commenced his studies of language, literature and philosophy and eventually did a doctorate in

philosophy. Influenced by missionaries of the London Jews Society, especially by the Jewish Christian Johann Peter Goldberg, he came to a living faith in Jesus Christ. From now on he turned to theology. At the same time he began to intercede for Jews and supported them. Apart from theology he did research in the entire Jewish-religious literature, accompanied by studies of Hebrew, Aramaic and Arabic plus Oriental studies.

His outstanding opus - The Hebrew New Testament

His outstanding scientific opus is Brit Chadasha, the translation of the New Testament into the Hebrew language, edited in 1877. More than 51 years of labour he poured into this work of translation. Even on his deathbed in 1890 he hardly slept as he was still revising his opus. This Hebrew New Testament is being read to this very day – worldwide and also in Israel. His primary concern was not just translating the letters of the New Testament – as was being done in England from 1817 on – but above all, clothing the Hebrew spirit into the Hebrew language. It was this characteristic quality of his translation that made it so popular.

Seeking out poor and sick Jews

Franz Delitzsch turned into a remarkable figure in the area of evangelism to the Jewish people. Following his conversion as a student he intended to become a missionary to the Jewish people, a wish that was not fulfilled. This, however, did not keep him from looking out for Jews in the streets and on the markets of Leipzig, witnessing to them with

self-made tracts. He also sought opportunities to talk to Jewish students and academics, visited sick and poor Jews, fed them and travelling proselytes as well.

Understanding rabbinical Judaism as a precondition for Jewish evangelism

Due to his connections to missionaries of the London Jews Society, he came to the conclusion that a better understanding of rabbinical Judaism is a precondition for evangelism to the Jewish people. Therefore, all his Judaic studies and Bible expositions were not just aimed at understanding rabbinical Judaism but also at witnessing for Jesus as the Messiah.

"Zentralverein"

Initiated by Delitzsch himself, the Evangelical-Lutheran Central Agency for Mission among Israel (called "Zentralverein") was launched in 1871 – with Delitzsch himself as its director. This was a joint venture of the already cooperating evangelical Lutheran agencies for Jewish missions, based in Bavaria, Saxony and Norway. Especially with the Norwegian agency (founded in 1865) and its founder Carl Paul Caspari (1814-1882), Delitzsch shared a deep friendship. Many smaller and larger institutions joined the Zentralverein, followed by the launch of mission stations in many German-speaking countries, all of them promoting evangelism among the Jewish people.

Institutum Judaicum launched by Delitzsch

On November 3rd, 1886, educational programs of the Institutum Judaicum started, launched by

Delitzsch himself. That is why "Delitzschianum" was later added to the institute's name. This institute turned into the most prominent of the comparable institutes in Europe. Its concern was covering the Zentralverein's need for qualified missionaries among the Jewish people by in-depth teaching of the Hebrew language, Jewish literature, Jewish thinking and practical life. This seminary would become unique for ministering to the Jewish people in Europe. It sent out renowned graduates and was soon able to employ its own lecturers. It continued to minister until November 12, 1939, when it was closed by the Gestapo. The main organ of the Zentralverein was its magazine, called *Seeds of Hope*, with its subtitle, "Magazine for the church's mission to Israel". Between 1874 and 1888, Delitzsch functioned as its editor. This magazine became the most important source of information for Jewish missions.

His extraordinary life and ministry

The extraordinary meaning of his life and ministry was due to the fact that Franz Julius Delitzsch was actually listened to – for opponents and proponents alike. Throughout his life he continued to be the "critical conscience" who challenged others to listen to the Word of God anew and to fulfill His will. Part of that was the fact that loving your neighbour includes loving Jesus's blood relatives. A quote: "The anchor of our hope is the prophetic-apostolic word that is about to be fulfilled."

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Website for the "Institutum Judaicum Delitzschianum" today <http://www.uni-muenster.de/EvTheol/ijd/>

Editor's Note: As best as can be determined, the Institutum Judaicum Delitzschianum in Germany today that carries the Delitzsch name (see website above) does not engage in any sort of Jewish evangelism or missionary training but actually eschews it. An attempt to establish contact with the institute to determine this aspect of its recent history had not been answered by the time we went to press. Nevertheless, the Institute is dedicated to research on Judaism and Judaica and to renewing the relationship with the Jewish people, which are admirable goals in themselves, but these are separate from the Institute's former key purpose as founded by Franz Delitzsch.

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LCJE South Africa: Remembering Roger Horwood

"Life really is hopeless unless you know the One who invented the concept." Roger Horwood

Remembrances from Cecilia Burger, Michael Sischy, Byron Spradlin, Andrew Barron

Editor's Note: Roger Horwood served as the LCJE South Africa Regional Coordinator from 2003 to 2007.

Cecilia Burger

Roger was the chairman of the Board of Jews for Jesus in South Africa and worked closely together with Michael Sischy and others. Roger was my predecessor as LCJE area coordinator for South Africa. Though I knew his name, I only met him when we both attended the LCJE international conference in Hungary. He then stepped down and I took over from him as area coordinator. (I'm not sure how many years, but he was area coordinator for at least four years). Roger's positive outlook on life and his love for people was inspiring. Even when he was ill he still looked at the bright side of things. Someone commented that after examining twenty of his lymph glands the result was that ten were cancerous. Roger remarked, "Ten are not cancerous." Right to the end his example as a servant of the Lord encouraged many.

Michael Sischy

Roger Horwood went to be with his Messiah after 72 years of journeying in this world. After a seven-year brave fight with cancer that inspired us all he said farewell. Roger will be sorely missed especially by his wife Sharon and their beautiful family. Byron Spradlin and Andrew Barron pay tribute: - Michael Sischy, Jews for Jesus South Africa.



Roger Horwood

Byron Spradlin

There are few people we meet on earth who reflect the fullness of Christ, but Roger Horwood is one of them: full of love, wisdom, faith, humor, delight of life, courage, hope and faith ... and one who marinated in the life and purposes of Jesus. And every one of us here, I'm sure, has benefitted from his loving us; and everyone of us has experienced, through Roger (and Sharon), the reality and the healing-love of GOD!! May we turn to GOD ourselves, simply because we KNOW that Roger was one of HIS choice servants and showed us how life should truly be lived—and therefore we ourselves have experienced GOD's love through knowing Roger!

Again, tears are in my eyes as I savor the love of such a brother, and of God through such a brother.

Andrew Barron

I was setting up to speak at a local church in Johannesburg in 1991. I heard a booming voice behind me: "Is that Andrew Barron?" I turned and there was Roger Horwood smiling at me: "You are much better looking in person than in your picture!"

I knew I was going to like him. Roger and I became fast friends. He was very enthusiastic about what Jews for Jesus was doing in South Africa and around the world. He was eager to get involved and I was building a local board of directors. He fit in easily and eagerly. A couple of years later the Chairman of the Board, Austen Massey, passed away suddenly and we asked him to prayerfully consider taking the position. He responded immediately. It was no small job for a man who was already busy pastoring a growing church.

Roger traveled to the USA and Europe several times for Board meetings. He spoke in local churches in and around Cape town on our behalf. He loved the Lord and the Gospel. He loved woodworking and was a bit of a celebrity building miniature furniture. He loved diving and sailing. He had grit. He loved his wife Sharon and his kids Lee-Ann and Tim. Cancer took a lot away from him, but he continued to fight. His doctors restricted his travel and the only time he flew was when he came to Johannesburg for Board meetings. Just a couple of months ago he called to say he would not be able to do

"Precious in the sight of the Lord is the death of His faithful servants." PSALM 116:15

that. He had to resign from the Board. It was a loss to our Jews for Jesus family. Roger was loved and we will miss him.

May his memory be a blessing *zikhrono livrakha*.

“My Hope Is in You All Day Long” (reprinted from LCJE Bulletin, No. 75, 2004, p. 3)

By Roger Horwood, South Africa

In our home, Saturday is the day we read the weekend newspapers – although sometimes I wonder why. There’s not very much good news and plenty of bad news, and I often come away with a feeling on hopelessness.

But hope is a powerful word which we often misuse in our conversations today. Generally we say something like “I hope it’s not going to rain tomorrow,” meaning that there’s no certainty about that at all.

In the Bible hope is always positive, never uncertain. Psalm 33:18 says “but the eyes of the Lord are on those who fear Him, on those whose hope is in his unfailing love,” Now, as God’s love is unfailing, hope in that love is absolutely positive, because God never ever fails.

Also, hope should be constant, and that seems to be our responsibility largely. One of my favourite lessons on this subject is the story of King Uzziah in 2 Chronicles 26. He became the King of Israel at the age of 16 and did a great job following his father’s example, and God blessed him with power and success. But then it started to go to his head and he began to rely on himself more than on keeping in line with God. The final straw was when he decided to usurp priestly functions and entered the temple himself to burn incense. He must have been quite an impressive man because 81 priests went together to tell Uzziah that what he was doing was radically wrong. Predictably, Uzziah became angry with the priests and, as soon as he did, a spot of leprosy broke out on his forehead – and that was the end of him. A lesson for us to keep our hope in God and our obedience to Him constant.

And, hope is forward looking. In Psalm 25:5 the writer says to God, “Guide me in your truth and teach me, for you are God my savior, and my hope is in you all day long.” Yesterday has gone, we either made a mess of it, or it was good. The mistakes God forgives – the good is to His Glory. But today and tomorrow are the important ones. If your life is in God’s hands, the future is never hope-less.

But hope has to start somewhere and, like faith, it cannot exist in a vacuum, it has to have an object. Life really is hopeless unless you know the One who invented the concept. (Ps. 63: 1-8)

LCJE South Africa - Special Conference

On 1 September 2017, DR RICHARD HARVEY spoke at an LCJE South Africa-sponsored conference at George Whitfield College (a theological college - website: www.gwc.ac.za) in Cape Town on the topic, “Luther and the Jews: Putting Right the Lies” - the title also of his recent book (see page 12). An audio file of his talk is available at Academia.edu.

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

LCJE Israel Regional Conference

By Efraim Goldstein, LCJE Israel Area Coordinator

Opening of meeting

David Zadok opened the meeting with a message from the Book of Joshua, chapter 1. He emphasized the need to have courage to face whatever the Lord has for each of us.

Introduction to the Beit Sar Shalom Center

The 2017 LCJE Israel Regional Conference was held on Thursday, June 22, 2017, from 10:00 to 15:00 at the new Chosen People Ministries Beit Sar Shalom Center in Ramat Gan. The Beit Sar Shalom Center opened in January 2017 with the following main goals:

- Create an atmosphere for believers to share the gospel
- Do own activities and partner with other organisations – doing a parenting seminar / course in August
- Want to do all kinds of creative activities to reach each different sector of society
- Transport – on the main street of Ramat Gan and so most buses stop right outside and it's a 7 minute walk to the station

Ministries represented

Some twenty people attended the conference, which was hosted by Jason Rose, Rachel Davis, Robynne Bruckenstein and Jeanie Goldstein and included at least six people under 35 years old.

The main agenda for the meeting was to provide ministries an opportunity to share an update. Ministries represented at this regional conference included: Jews for Jesus, Chosen People Ministries, FIRM, the Joseph Project, Mega Voice, the National Evangelism Committee, Israel College of the Bible, Danish Israel Mission, CBN Ministries - Israel, Baptist Israel, HaGefen Publishing, and Matzliach Young Leaders.

Here are some brief reports from some of the ministries represented:



Efraim Goldstein

Akiva Cohen – Discipleship

Involved in messianic education in Israel, partly in Bible College and university, teaching the New Testament.

We are always asking the question 'What is discipleship?' and how we are we culturally relevant to those outside of the body of believers? What are the challenges of the 2nd generation of believers in their faith?

We started a program called 'Met-siliach' reaching out to young people who are about to start their studies either after the army or high school. The program begins in Bereshit, talking about biblical worldview and also creation. Unpacking how the scriptures are

the word of God, why is it different from other religious scripture and how is it the authority over our lives. Then we will deal with other issues such as post modernism and engage with readings of texts around particular cultural subjects to facilitate a conversation rather than a lecture.

o Slichot Emet – Truth conversations (leading conversations around how to engage the culture we are living in with the kingdom. Takes place in the Galilee the first two weeks in September.

Zev Sigulim – Mega Voice

Manufacturing solar power audio bibles for 17 years. Started a project two years ago that partnered



Inside photo of the new Chosen People Ministries center in Ramat Gan where the Israel regional conference was held.

with InTouch ministry to give out audio bibles; they gave out 500 bibles a month. Both Megavoice and InTouch ministries experienced financial growth when they gave out the bibles in Israel. Looking to give away these audio bibles to ministries in Israel who will distribute them. Small catch is that you need to provide a tax code / name as they are made and distributed in Israel. A good way to get Israelis to read it is to 'loan' it to them and not give it to them.

Michael Mistretta - FIRM

FIRM specifically targets pastors, leaders and millennials around the world. This is a gospel-centred and Yeshua-centred way to bless Israel. Every year we run Jerusalem Encounter. This year 1200 people from all around the world including 300 Israeli believers attended. We want to put God at the centre of the conference rather than romanticising Israel. Our heart is to connect the living body with first time travellers to Israel. FIRM helps to create a connection between the nations and the local ministry. We also put on a worship night called Jerusalem Praise which connects travellers to the living stones in Israel. Wayne's heart is to not promote ourselves but to bless others and give the Glory to God.

Robynne Bruckenstein – Beit Sar Shalom / CPM

During the last 9 years we have been leading teams to minister to Israelis to New Zealand. Chosen People have a youth hostel in New Zealand, 'The Zula Lodge.' About 6 months of the year it is used to host Israeli backpackers, it's free to Israelis for the first 3 days. They know it's run by believers, and they are invited to do communal activities such as hummus making. They have the opportunity of listening to a young Israeli believer share a testimony. They have groups of Israeli believers who volunteer there for a time. Young Israelis are open there to hear stories and want to stay in touch back in Israel. Last season there were 1300 people

who had stayed in the lodge and we know that every single person had a conversation with someone about Yeshua. The Ramat Gan centre will act to serve as a follow up place to Israelis who want to connect back in Israel.

Noam Hendren – Director of NEC

Congregations are coming together to enable to support and train missions to have inter-congregational outreach and to be able to work together. Since the new age festivals shut down in 2010, there has been more focus on street evangelism and Internet connections. Our belief is that we need to equip the mission groups on how to do follow up. We are working on developing a training program for congregations to be spiritually mature and to be able to help those who are seeking to have conversations with them to come to a point of making a decision to follow Yeshua. Daniel Carlson is director of this project.

Daniel Karlson – Companionship project

Moved back from the States recently. Project based on intimacy and relationship.

Exposure evangelism – short term e.g. video on fb and have a quick chat online, or visiting a hostel for 3 days and having conversations with believers. How do you take the positive interaction with the gospel and connect it with the wider body? How do we form a relational network where Israelis can have contact with the body of Christ and have follow up from their initial exposure? Creating small groups that are discussing the word, informal, in a house, a family atmosphere that they can invite people to. The first and third Sunday and Monday in July we have training.

Melina – CBN

There are some 40,000 Filipino workers in Israel. They are not necessarily believers, but some are. CBN aims to be relational, to create exposure and to always be intentional. There is an exodus of

Filipinos being sent out to countries to different parts of the world most of them to Arab countries. Filipinos are very relational and are very caregiving and nurturing CBN trains ministries to send out to serve the lost and broken.

Ariel – Joseph Project

Established in 2000. Largest importer of humanitarian aid to Israel – brings in donated goods and distributes it to national organisations in Israel. Trying to show without words that Christians love Israel. Most Jews associate Christianity with persecution, and so the Joseph Project is trying to show that Christians care.

Discussion: Where can we go from here?

- David Zadok - The challenge is finding the niche that would be helpful to the Body of Messiah.

- Mark Davis – have a Thompson reference in Hebrew translation. Having evangelistic methodology in Hebrew.

- Are the ministries that are doing similar missions talking to each other and building connections with each other? Is there a need to have an event that gets them all together, e.g. a conference that would get people in the same room that are all involved in outreach or evangelism, a conference that is meaningful, educational and practical?

- Creating an interactive blog for LCJE by people in the network so that other people in the network can like it and share it and add to it – instead of a paper.

- Michal – some of the established leaders are busy, so it would be great to see more young leaders connecting and brainstorming with one or two established leaders curating the session. Then the established leaders can meet less regularly to discuss the young leaders' ideas and agree on how to roll out some of those ideas. It also inspires and empowers the young leaders to bring ideas. Young people want to feel attached to something bigger than them and be em-

powered to make a difference.

- People located in areas of Israel that aren't so connected into the body have no idea what is going on in other ministries, so it would be good to have a space to hear about what everyone else is doing.
- Having a closed secure LCJE network online
- The disconnect with respect to organisations in Israel actually working together (not just meeting and praying)
- Would it be a good initiative for ministries to set aside some of their budget aside solely for a new idea that is working with four or five other mission groups?
- Act as an incubator for young leaders wanting to do something in the land by creating a way for young people to dialogue
- Creating a way to help organisations reach out to other organisations to see if they would be up for

partnering on some projects and to also get feedback

- It's not an 'exclusive' network. so it is open; however it is secure because of certain discussions that are happening.
- Zev – having more of an open meeting so it's not just certain leaders who are invited

Thoughts about the future

After lunch there was an open discussion over how LCJE Israel can move forward in the future. The feeling was that more people need the opportunity to interact with respect to their local ministries. The younger people expressed a lot of positive feedback that there should be more meetings and we should look to develop some type of social media blog site where more people can be involved in Israel in the LCJE network. The plan would be to post blog entries where people

of like mind can post blogs and interact with ideas related to LCJE concerns. This would be a closed list not open to the general public. Eli Birnbaum felt that this approach would bring in more people to the LCJE network who until now have not been aware of the network and what other people and organizations are doing in the Land. Another suggestion was that there could also be smaller LCJE meetings or forums where people could get together to discuss issues relevant to Israel and evangelism. These could be more regional in nature and involve people in specific areas of Israel.

The meeting was closed in prayer by Mark Davis.

*Efraim Goldstein
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Passing the Torch to the Next Generation in Israel

By Efraim Goldstein, LCJE Israel Area Coordinator

Three Key Events

Here in Israel the process of passing of the torch of Messianic leadership has been underway for awhile. In the Spring of 2017 there were three events that occurred that honored four people who served the Body of Messiah in the Land and now leave behind a legacy. We gathered to honor three people who have passed into blessed memory and one, David Stern, who is still very much with us.

Warren and Linda Graham

Warren and Linda Graham were known in the Israel as two faithful and dedicated missionaries with the Christian Missionary Alliance who served, lived and gave their all to the emerging Messianic Community from 1968 - 2002. In 2014, Warren passed away and then in 2016, Linda passed on. Both are buried in the State of Washington. In the spring 2017 on April 6, their daughter Debbie Graham

Nalbandian organized a memorial service to honor the years of service, testimony and commitment of her beloved parents. The event was hosted at the Chesed and Emet Congregation in Gadera. Over 100 people gathered to honor and remember Warren and Linda. Warren and Linda started the Messianic Assembly of Jerusalem Children and Youth Camp program in 1971. Until 2000 they laboured each summer with the support of the Messianic Assembly, dozens of volunteer counselors, helpers and, of course, the children.

The stories that were shared spoke of the loving care Warren and Linda had for the children. The highlight of the evening was when we all sang together the "Camp" song. This was the song written especially for the Messianic Assembly Camps, and if anyone ever attended the Camp as counselor or camper you knew the Song. A fitting legacy is three generations of

Messianic believers who have been impacted for the Gospel of Yeshua by this dedicated and unselfish couple.

David Stern - A Living Testimonial

A few weeks later on April 25, there was a living testimonial to Dr. David Stern. It was sponsored by Maoz Israel Ministry in honor of the publication in Hebrew of the Jewish Bible Commentary. The Commentary was complete and translated into Hebrew and was the occasion to honor David for his contribution to the Messianic believers. David's loving wife Martha and Shira and Ari Soko-Ram put together this incredible testimonial dinner for David.

At least one hundred leaders of the Messianic community in Israel and from abroad gathered at a restaurant in Jaffa to celebrate David's achievements. It was good to have

David alive and well for this occasion even though his health is failing. We had the chance to appreciate David's tireless work in moving forward the cause of Messianic Judaism with great scholarship and humility. Certainly David's contribution to Messianic theology and practice will continue to be an influence for generations to come should Yeshua tarry.

David Davis

On May 9, 2017, David Davis passed away after a lengthy battle

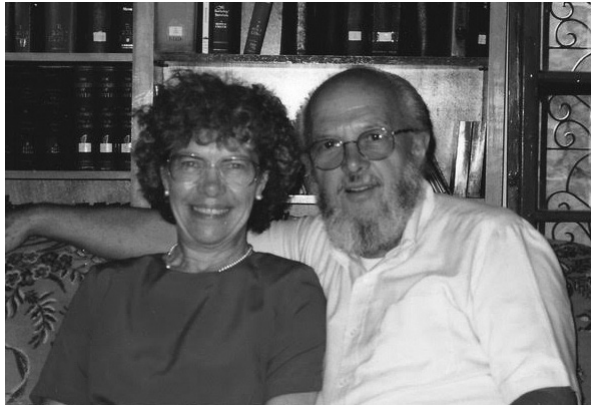
with cancer and was laid to rest in the Land he loved. David and Karen Davis made Aliyah to Israel in 1989 and established two institutions that changed the face of Messianic ministry in Israel, Bet Nitzachon and Kehilat Hacarmel.

Shumel Birnbaum, of Yam Ahavato congregation expressed what many of us understood about David: "...he was a man I greatly admired. He was a role model, pioneer, a man who stood for great values, holiness and integrity."

The memorial service for Warren

and Linda, the testimonial dinner for David and the funeral for David Davis are living reminders that our days are numbered. These events also should be a reminder that we must be totally dedicated and committed to the cause of Yeshua as these four brothers and sister were. That is their legacy to us and for the generations to come.

*Efraim Goldstein
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Warren and Linda Graham



David and Martha Stern



David Davis

UPCOMING LCJE MEETINGS

**LCJE Japan:
"Jewish Evangelism in East Asia: Looking
for Opportunities, Making Connections"
13–15 November 2017**

This will be 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. The conference will be held in Wakayama City, Japan. For more information, see www.lcje.asia

**LCJE North America — Atlanta, Georgia, USA
16–18 April 2018**

**SAVE THE DATES!
LCJE 11th International Conference (Toronto)
11–16 August 2019**

"ON THE DEREKH — HELPING THE HAREDIM FIND YESHUA"

This is not an LCJE meeting per se but will be an historic conference in the spirit of LCJE in which many LCJE members and others will participate.

Ultra-Orthodox Jews, known today as Haredi Jews or the "haredim," are probably the most closed group in Judaism. They are made up of many different segments of strictly observant Jews, including both Hasidic and some non-Hasidic groups. This conference will be the first of its kind in the modern era (at least since the Holocaust) dedicated to reaching them with the Gospel. The dates are:

JANUARY 9–12, 2018

The conference will be held in Brooklyn, New York at the Feinberg Center. A separate Advanced Apologetics course with Dr. Michael Brown will be held prior to the main conference from 7-9 January 2018. For further information on registering for this or the main conference, please contact Jim Melnick at: lcje.int@gmail.com



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International

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Executive Director Job Posting

Life in Messiah International is seeking a godly and collaborative leader to direct its growing staff of approximately fifty personnel in eight countries. The ideal candidate would model a humble personal walk with the Lord, exhibit outstanding interpersonal and communication skills, and have a reputation for working well with others in Jewish ministry.

Qualifications include five years of ministry leadership experience, with Jewish ministry preferred. An advanced degree in Jewish studies, or educational experience in Israel would be considered an advantage.

Life in Messiah International has ministered to Jewish people since its inception in 1887 as the Chicago Hebrew Mission (aka American Messianic Fellowship). The ministry is dispensational in theology and non-charismatic in practice. Currently, most activities are directed out of our headquarters in Lynwood, Illinois. Frequent travel to our various points of ministry is required. General information about Life in Messiah can be found at **www.lifeinmessiah.org**

For detailed information about this position and the application process, please go to <https://exec.lifeinmessiah.org/>

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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!



For more information about this special conference on trying to reach the haredim (ultra-Orthodox Jews) with the Gospel, please contact Jim Melnick at: lcje.int@gmail.com.



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

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Networking Jewish Evangelism



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