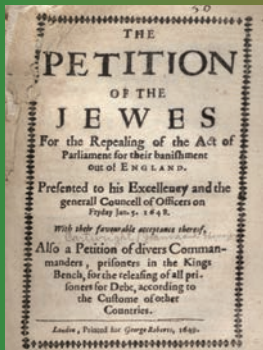


LCJE Bulletin

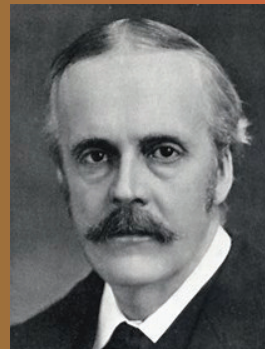
Issue 130, November-December 2017



"Jewish Evangelism in East Asia" Conference



The Cartwright Petition



The Balfour Declaration - 100 years

Networking Jewish Evangelism



Lausanne Consultation
on Jewish Evangelism



From the Coordinator

"O come, o come, Emmanuel, and ransom captive Israel"

U.S. Recognition of Jerusalem as the Capital of Israel; the 100th Anniversary of the Balfour Declaration; General Allenby

The November-December timeframe for this issue has also witnessed several momentous events and anniversaries: President Trump's December 6th recognition of Jerusalem as Israel's capital, which delighted most American evangelicals but created a political firestorm in much of the rest of the world; the hundredth anniversary of the signing of the Balfour Declaration on November 2nd (see pp. 6-7 of this issue); and, finally, the hundredth anniversary of General Allenby's 're-capture' of Jerusalem from the Ottoman Turks on December 11, 1917. Next year, of course, will be the 70th anniversary of the founding of the State of Israel, and we will be monitoring the impact of that all of these events and anniversaries on the state of Jewish evangelism in our world today.

LCJE Bulletin
Issue No. 130
November-December 2017

© Lausanne Consultation on Jewish Evangelism
Editor: Jim Melnick
Address: LCJE
P.O. Box 5501
Falmouth, VA 22403 USA

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

Individual membership US \$25 annually; subscription US \$15 payable to 'LCJE'
Payment: By check or bank wire transfer; see www.LCJE.net

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The LCJE East Asia Conference in Japan

The November 2017 LCJE Conference, "Jewish Evangelism in East Asia: Looking for Opportunities, Making Connections," hosted by LCJE Japan (with LCJE Korea and the Lausanne Japan Committee as supporting organizations), was an amazing time of fellowship, reports and networking, with attendees from some 13 countries gathered together for the cause of Jewish evangelism. I wish I could have bottled up the spirit of unity and enthusiasm at this conference and share it with all of you! Let me simply say that the Lord is at work in Asia in the area of Jewish evangelism in sometimes stunning ways, and I trust that LCJE members around the world will be encouraged to learn about the exciting new ministries developing in Asia today. Many thanks to LCJE Japan Area Coordinator Charles Klingensmith and his wonderful team and support staff for putting together a very professional and worthwhile conference and for the continued building of bridges between East and West.

The Cartwright Petition of 1648/1649

One never knows where an LCJE conference might lead! The LCJE North America conference in Denver this past year (with its panel discussions on Gerald McDermott's book on *The New Christian Zionism*) led me on an historical 'treasure hunt' to another book, *More Desired than our own Salvation*, which eventually led to the 're-discovery,' if you will, of the Cartwright Petition, which has lain in relative obscurity in a library in San Francisco for some time. With this article, I hope that its significance will not go unnoticed by those who care about our history.

Prayer and Devotional

Prayer is vital to our lives as believers. We need more of it in LCJE! LCJE AustralAsia has led the way with its monthly prayer calendar and focus on prayer at conferences. I hope their example will inspire more 'LCJE prayer' around the world! Finally, Pastor Dan Strull starts us off in this issue with a wonderful devotional on Isaiah and experiencing God's grace.

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: The top photo is of the assembled attendees to the LCJE Japan-sponsored Conference, "Jewish Evangelism in East Asia: Looking for Opportunities, Making Connections," held at Wakayama Lutheran Church in Wakayama City, Japan from 13-15 November 2017, with follow-on forums held in Osaka and Tokyo on 16 and 18 November, respectively. The photos underneath are of the Cartwright Petition of 1648/1649 (left) and of Prime Minister Arthur Balfour (right), signer of the Balfour Declaration (signed on November 2, 1917).

Experiencing God's Life-transforming Grace in Ministry

By Dan Strull, Senior Pastor, Olive Tree Congregation (Prospect Heights, Illinois, USA); Board Member, Life in Messiah

Hard soil

Several months ago a brother in Jewish ministry invited me out to lunch because he wanted to pick my brain about outreach. During lunch he confessed, "I thought Jewish ministry was tough, but I had no idea it would be this hard! Only two people come to faith in the last year." I burst out laughing and said, "You saw two Jewish people come to faith last year? That's fantastic!"

All of us in Jewish ministry can relate to our brother's consternation at how incredibly hard the soil can be. We know the exasperation of sowing for years and seeing few precious souls find life in Messiah and the hostility engendered by just mentioning Yeshua. These chronic frustrations wear on our sense of calling and our will to persevere. But, we are not alone. Isaiah, the prince of prophets, shared our struggle.

Isaiah and God's grace

In Isaiah 6, God calls His prophet to a frustrating ministry among his Jewish people. Despite Isaiah's faithful preaching, Judah, Jerusalem and their leaders would persist in rebellion, ultimately suffering God's judgment through the Syrians, Assyrians, and later the Babylonians. So, God prepared Isaiah for this high labor, low-yield ministry with a life-transforming experience of His grace.

Isaiah first experiences God's grace personally (Isa 6:1b-5). In the ancient near East, all kings were considered "holy," separate from those they ruled, no matter how morally corrupt they were. In verses 1b-4 Isaiah glimpses his King's unique, absolute moral holiness. He sees images of God's unmatched holiness (vv.1b-2), and then hears angelic attendants proclaim God's infinite holiness, "Holy, holy, holy, is the LORD of hosts. The whole earth is full of His glory."



Dan Strull

It is a "show and tell" of God's perfect holiness.

Upon seeing and hearing of God's holiness, Isaiah realizes his own defilement. He immediately confesses and laments his own and Israel's sin, acknowledging his ruin, separated from the source of life (Isa. 6:5). Yet, this fear is not the final lesson for Isaiah. With the heaven-initiated touch of a coal from the altar (Isa. 6:6-7) God provides the atonement for which Isaiah is desperate. Isaiah learns a deeply personal lesson in God's purifying grace, by which fear of ruin is forever replaced by the joy of full atonement.

Now that Isaiah had experienced God's grace personally he was ready to learn of God's grace for others. Isaiah 6:9-10 summarizes Isaiah's ministry to Israel and its effect. The irony is tragic—calling God's people to repentance and faith would have the opposite effect. Rather than turning back to God to be healed nationally (cf v.10b), they would be hardened in their rebellion and experience God's righteous judgment.

Grieved by this sad ministry, Isaiah pleads, "Lord, how long?" (v.11a). God responds by painting a dramatic picture of Israel's future. In verses 11b and 12 God lays down the background, a dark landscape of the judgment rebellious Judah and Jerusalem will suffer for breaking God's covenant. Where there could be abundance, there will be devastation and want

(cf. Lev. 26:27-33) at the hands of the Assyrians and other agents of God. Had God stopped here there would be little to sustain Isaiah in His ministry. So, with a few precise strokes, on the background of covenant failure God paints a glowing image of His grace toward others. "The holy seed" survives because it is nourished by God's unconditional promise, not Israel's covenant obedience. Isaiah can rest assured—ultimately Israel will be saved.

God knows this type of high output, low-yield ministry to His people can really mess with our heads. It tempts us to quit and find an easier line of work. It turns us into experts at training others to do what we now avoid. It woos us into muting our words, misbelieving that a volume of our works is the secret to saving souls. It entices us to offer Yeshua as a servant of personal fulfillment, rather than as our Master to be loved and served. Fortunately, Isaiah's vision and calling remind us that God has not left us defenseless against these threats. But, only if we learn from Isaiah's experience.

Reminding ourselves of these lessons

Like Isaiah, we have been called and prepared for high output, low-yield ministry to the Jewish people. In coming to Yeshua, each of us has personally experienced God's life-transforming grace. And God has shown us the certainty of the grace He will ultimately show Israel. We must remind ourselves and each other of these lessons, especially in our hard soil, small fruit calling. When we do, no matter how hard the soil or small the fruit, we will find joy in simply being faithful, confident in God's grace for us and His people.

Dan Strull
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LCJE Monthly Prayer Calendar (AustralAsia): Upholding Fellow LCJE Member Ministries in Prayer

- Sat 9 Dec *Beit HaMashiach* Shabbat Service in Melbourne/ *YT* - Shabbat Service in Sydney
- Sun 10 Dec *JFJ* – *Mark* speaking at Scots Kirk Presbyterian Church in Mosman, NSW
- Mon 11 Dec Pray for ministry of *Manna International*.
- Tue 12 Dec *Celebrate Messiah Melbourne* – Hannukah on the Beach, celebration and outreach (Elwood Beach)
- Wed 13 Dec Pray for *CMJ ANZ*, a breakthrough in the areas of national profile and financial support - especially from churches.
- Thu 14 Dec *Yeshua Tzidkenu* - handing out literature in Bondi Junction/ *JFJ @ 6* (pm) Jewish Bible class
- Fri 15 Dec *Dom Misi'ee* (Melb) – Hannukah outreach lunch/ *Hineh Yeshua* congregation - Erev Shabbat service in Canberra

*Screenshot of portion of December 2017 LCJE AustralAsia Prayer Calendar.
Juanita Doody puts the monthly prayer calendar together as the
LCJE Australasia Prayer Coordinator.*

Mark Polonsky (LCJE Australasia Area Coordinator)

Thanks Juanita for your great job on the calendar...

As we all know, Jewish ministry is a 'hard gig', and we need every bit of encouragement we can get. Even though we first and foremost gain our strength from God's Holy Spirit power, we were made to love one another and therefore share in each other's successes and challenges. Being part of the LCJE family provides opportunities to uphold and encourage each other while working hard in our own distinct and called areas of ministry. Through our busyness, and sacrificial giving to our respective ministries, as well as our important family commitments, it can be difficult to find time and energy to focus on other ministries. The LCJE AustralAsia Prayer Calendar gives us dates and information to pray specifically and intentionally for our brothers and sisters in similar ministries. I appreciate that someone from another state or country will be praying for a meeting, service, event or conference that involves myself or my colleagues. And in turn, I can pray for others as they labour in their mission field. The prayer calendar is a mutually ben-

eficial endeavour; it is a blessing to us and will be to you.

Bob Mendelsohn (former AustralAsia Area Coordinator)

When we started conference ministry for LCJE in AustralAsia back in 2009, one of the things on which I insisted was that we had to have a real commitment to prayer meetings. I had been to many Christian conferences, even LCJE gatherings, and often felt disappointed that at times, only two or three of us would attend the 'optional' prayer meetings in the morning. Something didn't sit right with me on that. So, when I had a chance to design the full program for LCJE AustralAsia in 2009, I put in no such word "Optional." After all, everything is optional – the whole conference is optional. The Prayer Meeting was so significant, that I included it in the regular program, and each night, during announcements, made mention that we are hoping to get 100% participation. A little Jewish guilt didn't hurt either.

As a result we have had on average 90% participation, and almost 100% of those who stay on the grounds of our conferences. And as a result, the unity that the Psalmist

noted, that drips down the beard of Aaron, that is like the dew coming down from Mt Hermon—that unity is real. You simply cannot talk badly about someone with whom you have just been talking well together to God. Prayer together is significant in that it harmonizes us into God's purposes, and it prevents backbiting, or at least limits it! Continual prayer together gives us love for one another, and here's the big one—God listens to us, and answers us.

I'm grateful that Jim Melnick has had the experience of being in our conference in Sydney to see this first hand. Earlier in 2015 he invited our Melbourne members Mark and Robyn Warren to lead the prayers at LCJE Jerusalem. Love abounds when believers pray together. Let us exalt His name together!

Jim Melnick

As believers, we all know that prayer needs to be a vital part of our lives, a time of communing with our Creator and Redeemer and bringing our petitions and praises before Him, both individually and collectively. But, with very busy daily lives, we often fall short in terms of what we feel we should be doing in our prayer lives. This is

one of the reasons why believers in Messiah always seek to encourage one another to pray more - prayer is a discipline, and we all need more of it; it is one of the primary means that our Lord uses to continue to 'disciple' us through that discipline on the road to sanctification. He longs to commune with us, to hear our hearts crying out to Him, and to answer our prayers.

We all know this. We know that it is bedrock truth, and yet, if we are honest, we also know that most of us continue to fall short of our ideal of the prayer warrior, constantly praying and praising the Lord and interceding for one another.

But one of the best ways to be responsive to the 'discipline' of prayer is to make it regular in some way and to prepare prayer lists that we can share with each other. LCJE AustralAsia, first under former Area Coordinator Bob Men-

delsohn and now under Mark Polonsky, have been doing this very faithfully. During the time that I have been International Coordinator, LCJE AustralAsia has really set the highest bar within LCJE for its devotion to prayer, exemplified by its regional monthly prayer calendar, which is put together by Juanita Doody (if you would like to start receiving copies of the monthly prayer calendar via email, please contact Juanita at: doodstop@iprimus.com.au to request it.

In 2015 at our 10th international conference in Jerusalem, I also asked AustralAsia to take the lead in leading daily prayer for the conference, which was ably led by Mark and Robyn Warren.

The first mission I served with was Slavic Gospel Association, founded by Peter Deyneka (Sr.). Peter Deyneka had a simple formula about this, which eventu-

ally became the title of his well-known book on prayer. It was titled, "Much Prayer, Much Power," and the advice it contains remains just as relevant and true today as when he published the book many years ago. I remember hearing him preach on this topic, along with its obvious corollary inverse: "Much Prayer, Much Power" - "Little Prayer, Little Power"! When we have "little power" or other setbacks, are we praying?

My hope is that within our extended LCJE family we can do more to 'enlarge the tent' of prayer - especially at the regional level, as we consider and bring before the Throne of Grace the various needs, praises and challenges in Jewish evangelism in each region of the world. Please pray for your fellow LCJE members and organizations. LCJE AustralAsia is leading the way!

News & Views

Jerusalem: from the surrender of the Ottoman Turks to Erdogan

In an online article titled, "Jerusalem, Allenby, Trump, and the Time of the Gentiles - 8 Dec 2017," Israeli pastor Howard Bass, whose congregation is based in Be'er Sheva, noted that December 11, 2017 was the "100th anniversary of British General Edmund Allenby walking into the Old City through Jaffa Gate, following the surrender of the city by the Ottoman Turks two days earlier." Now, amazingly, just a little over a hundred years later, with President Trump's Dec. 6th recognition of Jerusalem as Israel's capital, we have the current president of Turkey, Recep Tayyip Erdogan, stating: "The ones who made Jerusalem a dungeon for Muslims and members of other religions will never be able to clean the blood from their hands." That's quite a different position than the Turks took a hundred years ago when they surrendered Jerusalem to the British without firing a shot! Erdogan continued: "With their de-

cision to recognise Jerusalem as Israel's capital, the United States has become a partner in this bloodshed." So much for Jerusalem truly being the city of peace anytime soon! Yet we must continue to fulfill the Biblical injunction to "pray for the peace of Jerusalem." (Psalm 122:6)

Alliance for the Peace of Jerusalem; new poll of American evangelicals

That is an excellent segue into our next story. Mitch Glaser, president of Chosen People Ministries, and best-selling author Joel Rosenberg teamed up at a December 4th press conference in Washington, D.C. to announce the results of a recent poll of American evangelicals' attitudes toward Israel and the formation of a new group called the Alliance for the Peace of Jerusalem.

Rosenberg stated that the poll, conducted by LifeWay Research, "makes clear that Evangelical Christians of all ages, ethnicities, income levels and regions of the

country overwhelmingly believe that God has made binding promises to Abraham and his descendants; to make them a nation; to give them a land; and to make them a blessing to the rest of the world."

Nevertheless, American evangelical millennials scored 20 points lower in the survey in their support of Israel than their parents and grandparents' generation, which Rosenberg said was "sending the church a sobering message," and that "[u]nless the church gives younger believers a healthy, balanced, solidly biblical understanding of God's love and plan for Israel, overall evangelical support for the Jewish state could very well plummet over the next decade as millennials represent an ever-larger percentage of the overall church body."

Glaser added: "This generational uncertainty creates an opportunity to educate younger evangelicals

Continued on page 19

The Balfour Declaration — A 100-Year Celebration

By Theresa Newell, CMJ-USA

Reprinted from CMJ-USA September 2017 *Heart's Cry* Newsletter

Background

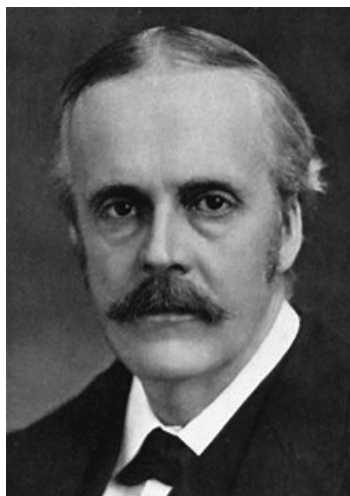
Born in Scotland, Arthur Balfour became a Member of Parliament (MP) in 1885 and was Prime Minister of England from 1902-05. In 1917 he was serving as Foreign Secretary. The Declaration that bears his name calling for "the establishment in Palestine of a national home for the Jewish people" set off the dynamic events which ultimately led to the creation of the State of Israel in 1948.

How did it all begin?

This Fall we celebrate not just the 100th anniversary of the Balfour Declaration but also the 500th anniversary of the Protestant Reformation. Is there a connection between these two historic events? The answer is "yes," and its basis is that with the Reformation came the translation of the Bible into the vernacular languages of Europe. The common people could finally read the Scriptures in a language they understood. One of the results was that there came a growing awareness among evangelicals that the Bible prophesied the return of the people of Israel to their Promised Land – promised by God unconditionally to Abraham!

By the 19th century, well-known preachers like Bishop J.C. Ryle and Charles Spurgeon used their pulpits to set forth the restoration of the Jews to their land and to their Messiah Yeshua. CMJ's board Chairman for almost 50 years, Lord Shaftesbury was among the most outspoken "restorationists" of the day. There was one problem: the ancient land of Israel had been under Muslim Turkish control for over 400 years! Still, these men of God believed God's Word written and spoke out for its truth.

Interestingly at the same time that Martin Luther was pinning his 95 theses on the door of Wittenberg Cathedral in Germany in 1517, Selim the Ottoman sultan



Prime Minister Arthur Balfour

defeated the Mamluk army and took possession of Jerusalem. His only son, who came to be known as Suleiman the Magnificent, succeeded him at the age of 25. It was Suleiman who built the present walls around the Old City of Jerusalem. We in the West forget that Suleiman was a contemporary of Luther and King Henry VIII.

The Major Players

By 1896 Austrian Jewish journalist Theodor Herzl had become incensed at the anti-Semitism in Europe. He wrote a book called *The Jewish State* (in German 'Der Judenstaat'). In it, Herzl made a case for the necessity of a Jewish State as the only solution for the survival of his people. But he needed contacts with the political powers of the day.

Enter the evangelical Anglican minister William Hechler, who had been a diplomatic chaplain in Vienna and tutor to a grandchild of the Kaiser of Germany. Hechler, "a Christian Zionist," met Herzl and introduced him to Kaiser Wilhelm II. The Kaiser provided the connection to the Ottoman Empire centered in Constantinople which

oversaw all of Palestine of that day as it had for the previous 400 years.

Chaim Weizmann, a Russian Jewish chemist, moved to Manchester, England and became a leader in the Zionist movement in Britain. Weizmann made the case for a national home for the Jews in Palestine to Arthur Balfour, a Member of Parliament from the Manchester area.

These were the partnerships that eventually led to the letter from Balfour addressed to Lord Rothschild, a recognized spokesman for the British Jewish community. The British War Cabinet which issued the declaration was made up mostly of evangelical Christians. Ironically, opposition to the declaration was led by Edwin Montagu, who was representative of Jews who had thoroughly assimilated into English society.

World War I and a Matter of The Land

At the time the land of Palestine on the eastern shores of the Mediterranean Sea was in the hands of the Ottoman Turks. The "war to end all wars" was raging across the European continent with the Allies pitted against Germany and her allies – among them the Ottoman Empire! On October 31, 1917, British General Allenby won a key battle against the Turks and Germans at Beersheba in the desert south of Jerusalem – at the same time that the Balfour Declaration had been delivered into the hands of Lord Rothschild back in England! By early December, Allenby walked through the Jaffa Gate of the Old City of Jerusalem (across from CMJ's Christ Church) and accepted the Turks' surrender of the area.

What Next?

On its own, the Balfour Declaration, dated November 2, 1917, was simply an expression of intent by

Foreign Office,

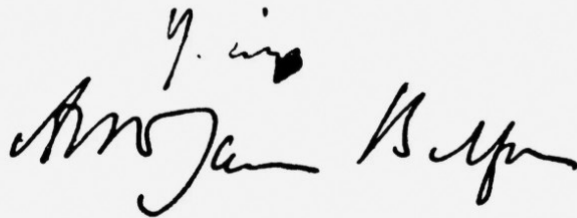
November 2nd, 1917.

Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet

His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country"

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

A handwritten signature in dark ink, appearing to read 'Arthur Balfour'. Above the signature, there is a small, faint handwritten note that says 'Y. in'.

The Balfour Declaration

the British government of the day. In April 1920, however, its intent and wording were incorporated into international law in the San Remo Declaration* and the British Mandate for Palestine. These declarations ultimately led to the United Nations' recognition of the State of Israel and Israel's declaration of statehood on May 14, 1948.

We cannot underestimate the miracle of these events which brought the Jewish people back to their homeland after 2,000 years in fulfillment of biblical prophecy. We praise God for what He has brought about in our day and join with the Jewish people in celebrating the establishment of their homeland.

*For details regarding the legalities of the San Remo Declaration, see:

<http://www.jewishvirtuallibrary.org/the-san-remo-conference>

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Preceding the Balfour Declaration: The Cartwright Petition

by Jim Melnick, LCJE International Coordinator

Overview

What led up to the Balfour Declaration? When Prime Minister Arthur Balfour penned his note to Lord Rothschild on November 2, 1917, this event did not occur in a vacuum - numerous developments over the previous three centuries helped lay the foundation for it. Many of us know this general history, but I would like to briefly examine here a few of those developments that are perhaps lesser known.

Robert Maton (1606/7 - circa 1646)

In 1642, Englishman Robert Maton, an Oxford graduate and millenarian, published a book titled, *Israel's Redemption or the Propheticall History of our Saviours Kingdome on Earth* (London). Maton wrote that someday the Jewish people would have "redemption...not onely [sic] of their soules...by the profession of the Gospel, but consequently of their bodies too, from their general captivitie to the repossessing of their country, by a miraculous deliverance." Maton's book is cited in a 2013 work by Robert O. Smith published by Oxford University Press, titled *More Desired than our owne Salvation: The Roots of Christian Zionism*.

"More Desired Than Our Owne Salvation"

The title of Smith's book is taken from a statement by Thomas Morton, writing in 1596, who said: "we cannot doubt but that the glory of God shall be wonderfully enlarged by the conversion of the Iewes, and therefore it may be more desired then [than] our owne salvation." (Robert O. Smith, p. 67, citing Thomas Morton of Berwick, *A Treatise of the Threefolde state of man* (London: 1596, p. 336).

Smith's fascinating book looks at the origins of Christian Zionism in



Lord Thomas Fairfax (1612-1671)
Portrait by Robert Walker

Source: Wikipedia

general, probing influences such as Maton's from the seventeenth century. The book is scholarly but is decidedly not evangelical and looks at Christian Zionism primarily from the standpoint of its intersection with and influences on political power, particularly American attitudes toward the State of Israel. It focuses on the historic "foundations of the English Protestant tradition of Judeo-centric prophecy" through the centuries (see Smith, p. 47). I should note that I first became aware of Smith's book only because of the 2016 LCJE North America conference seminar discussion in Denver of Gerald R. McDermott's 2016 book, *The New Christian Zionism: Fresh Perspectives on Israel and the Land* (Intervarsity Press, IVP Academic), which includes essays from a variety of scholars, including Craig Blaising, Darrell Bock, David Rudolph and others. McDermott's book led me to Smith's book, which then led me to the Cartwright Petition.

The Cartwright Petition (1648/1649)

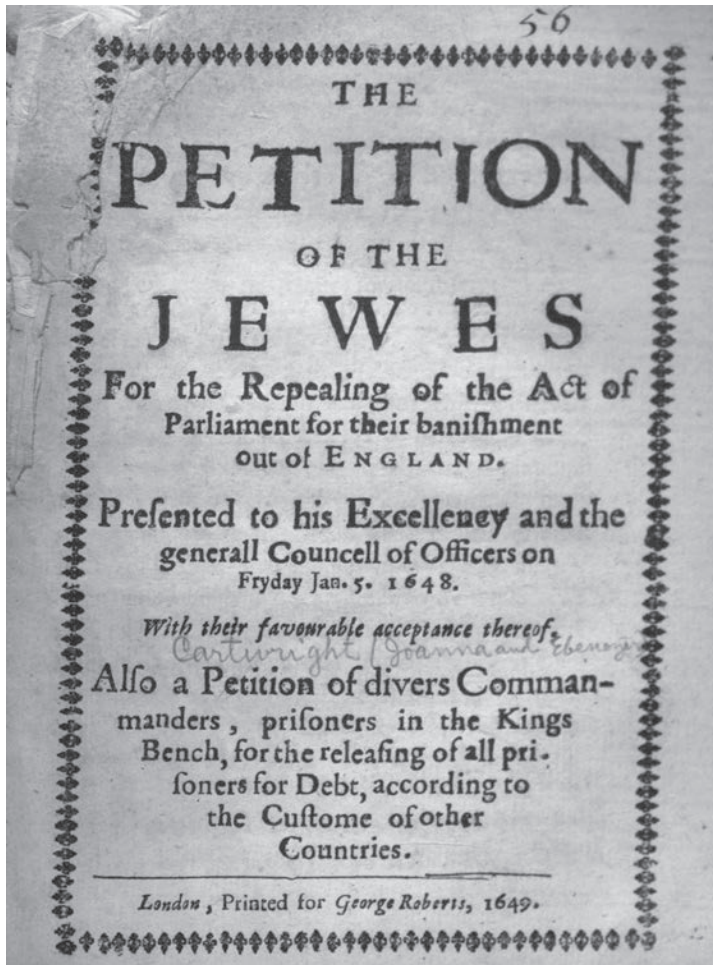
In 1648, an English widow named Johanna Cartwright [or, Cartenright] and her son Ebenezer put

together a petition on behalf of the Jewish people that made its way to England, urging that they be allowed to return to England after centuries of banishment. The Cartwrights themselves were then residing in Amsterdam, and, according to Smith, "while in the Netherlands, they became sensitized to their Jewish acquaintances" and the latter's suffering after their forbears had been expelled from England in 1290. The Cartwrights acknowledged Jewish "clamours against the intolerable cruelty of this our English Nation, exercised against them by that (and other) inhumane exceeding great Massacre of them, in the Reign [Reign] of Richard the second...and their banishment ever since."

The Cartwright Petition was addressed to the War Council of the anti-royalist New Model Army, led by Lord Thomas Fairfax, who had been appointed as the Captain-General of the army (famed Puritan poet John Milton once penned a sonnet in honor of Fairfax). The Cartwrights hoped that this new authority in England would reverse the terrible consequences of England's expulsion of the Jews in 1290.

The War Council met on January 5, 1649 and received various petitions for consideration, including the Cartwright Petition, which was actually published in 1649. The Cartwrights said that they believed that one of the reasons the War Council had been convened was for "Gods Glory" and for "Izraell's Freedom."

They wrote that the time was drawing nigh, "whereby they [the Jewish people] shall come to know the Emmanuell, the Lord of life, light and glory, even as we are now known of him." And they hoped that "this nation of England, with the inhabitants of the Netherlands, shall be the first



The Cartwright Petition (1648/1649). *Johanna and Ebenezer Cartwright, The Petition of the Jewes For the Repealing of the Act of Parliament for their banishment out of England...* An original copy and one of only two known surviving copies in the world is in the Sutro Library, San Francisco State University, San Francisco, California. Call number: PE 107:56. Courtesy of the Sutro Library, California State Library.

and readiest to transport Izrael[s] sons & daughters in their Ships to the Land promised to their fore-fathers, Abraham, Isaac, and Jacob, for an everlasting Inheritance."

A first example of Christian Zionism promoting political action for a Jewish homeland

Robert O. Smith asserts: "The Cartwright petition presents a precise distillation of the Judeo-centric strands of Puritan thought developed over the previous century, since John Bale. That it presses this Judeo-centric tradition into political service makes it the first ex-

ample of Christian Zionism, understood as political action, informed by specifically Christian commitments, to promote or preserve Jewish control over the geographic area now comprising Israel and Palestine." (Robert O. Smith, pp. 95-96, see also, generally, Chapter 5, "Admitting the Jew").

Not well known

As far as I can tell, very few people are aware of the Cartwright Petition or its historical significance. Other LCJE members whom I have asked about it have never heard of it, and there is extremely little in-

formation about it on the Internet. I was finally able to track down (online) an original copy of the Petition, which is housed at the Sutro Library at San Francisco State University. The staff was gracious enough to take a photo of the title page for me to share with you. My goal is to bring greater awareness of the document's existence.

The 1941 facsimile reproduction and Nat Schmulowitz's introduction

In 1941, a facsimile reproduction of the Cartwright Petition was published as a Sutro Library Project

under the auspices of the California State Library, with scholar Nat Schmulowitz writing an introduction about it. Before then, it had never been reprinted, "with the exception of a mimeograph reprint which appeared in the *Bulletin of the Suro Library Project* (July, 1939)." (Preface by A. Yedidia). In his introduction, Schmulowitz lamented the fact that there were at the time "any number of histories of the Jews and encyclopaedic works in which no reference to the Cartwright Petition may be found." That situation has hardly changed since the 1940s. Schmulowitz further noted that the work's scarcity was attested to by Cecil Roth, who stated "that 'only one copy is known in the entire world' and that it 'has not been properly utilized by

scholars for that reason.'" Actually, Roth was slightly incorrect in his comment - there was apparently one additional extant copy in a private collection in London at the time.

In discussing the Cartwrights, Schmulowitz added this observation: "They [the Cartwrights] also knew that from hundreds of pulpits in England there were being preached sermons declaring it to be 'the Christian duty of admitting the Jews into England so that they might be brought to see the truth.'"

The end result

Although the Cartwright Petition was favorably received by the War Council, it was not specifically acted upon due to other pressing

political and military matters. But within a few years, by 1655, with the support of Oliver Cromwell, the situation began to change with the arrival in England of Rabbi Menasseh ben Israel, also from Amsterdam, where the Cartwrights had been living, at the Whitehall Conference in London.

This is an important part of a nearly forgotten part of Jewish history and Christian Zionist history. With the publication of this article in the *Bulletin*, as Nat Schmulowitz sought in 1941, I hope that knowledge of the Cartwright Petition will be preserved for future generations until that day when Romans 11 is finally fulfilled.

*Jim Melnick
lcje.int@gmail.com*

LCJE Academic Corner

New Dissertation: Jonathan Edwards and the Restoration of the Jewish People

Jeong Jacob Lee, our LCJE Korea Area Coordinator, defended his dissertation on Jonathan Edwards on November 22, 2017 at Torch Trinity Graduate University (TTGU - <http://ttgu.ac.kr>). The title is, "The Vision of the Fullness of the Church: Jonathan Edwards' Interpretation of Zechariah 8 and 12-14." His dissertation research looks at "Edwards' vision of the fullness of the Church with the fullness of the Jews and the Gentiles from all around the world according to Zechariah 8 and 12-14." One of the external examiners of his oral defense was Dr. Anri Morimoto, an established Jonathan Edwards scholar in Japan.

Brother Jacob wrote in a November 1, 2017 email to me: "I hope my readers may have their hearts [yearn] for the restoration of the Jewish people and their national conversion to Yeshua in the church....

"I am convinced that God is organizing this situation [with the



Jeong Jacob Lee

his insights on Jonathan Edwards, please contact him at: lcje.korea@gmail.com.

I am also very thankful that Jacob - despite being in the middle of preparing for his oral defense of his dissertation, took time out to be with us at our LCJE Asia conference in November in Japan and helped organize a very strong contingent of attendees and speakers from Korea.

*Jim Melnick
lcje.int@gmail.com*

dissertation] and [I am] willing to obey His calling [regarding] the restoration of Israel and Jewish evangelism. And I hope to be a bridge between Korea and Japan for Israel-related ministries even at the academic level" in the future.

In a follow-up email, Jacob said that he is preparing for his upcoming commencement on December 28, 2017. If you would like to learn more about his dissertation and

At the Gravesite of Schereschewsky in Tokyo

By Jim Melnick, LCJE International Coordinator

Overview

Under the leadership of LCJE Japan Area Coordinator Charles Klingensmith, many of the LCJE Asia conference attendees shared a moving experience visiting the grave of Samuel Isaac Joseph Schereschewsky, famed scholar and translator of the Scriptures into Mandarin Chinese and Wenli (classical Chinese). Schereschewsky is buried in the foreigners' area of a major cemetery in Tokyo.

His background and life story

Joseph Schereschewsky was born in Lithuania in 1831 and studied to be a rabbi. He later came to faith after reading a Hebrew version of the New Testament and joined the Episcopal Church. After being called to missionary service, he went to China and in 1877 became the Bishop of Shanghai, where he founded what later became St. John's University. According to one source, "In 1905 the college was incorporated as St. John's University. It was recognized as the foremost Christian institution in China." (<https://www.episcopalchurch.org/library/glossary/st-johns-university-shanghai>)

Schereschewsky was an extraordinary individual. He was fluent in multiple languages. As a result of a massive sunstroke he suffered in Wuchang on August 13, 1881, while on congregational visitation, he was left mostly paralyzed. He then resigned as Bishop of Shanghai "and spent the rest of his life completing his Wenli Bible, the last 2,000 pages of which he typed with the one finger that he could still move." (James E. Kiefer, "Samuel Isaac Joseph Schereschewsky of Shanghai," <http://justus.anglican.org/resources/bio/267.html>)

He died in 1906. (Charles Klingensmith plans to provide a more extensive article on Schereschewsky, as well as two other Jewish believer trailblazers in Asia, Isidor



BISHOP SCHERESCHESKOWSKY IN 1895

Samuel Isaac Joseph Schereschewsky

Source: PD-US, <https://en.wikipedia.org/w/index.php?curid=14347774>



Gathered at the gravesite in Tokyo



The grave today, with some of our Korean LCJE Asia conference attendees gathered around (from left to right): Chung Shin Park (Jae Nam Park's son), Jae Nam Park, Byung Kee Kwon, Daniel Seong-Beom Boo, Jeong Jacob Lee, Youngdae Kim

Loewenthal and Bernard Jean Bettelheim, in a future issue.

At the gravesite

We held what amounted to a small informal service at the gravesite. Barry Rubin led the Sh'ma with all those assembled. Prayers thanking God for Schereschewsky's life and testimony were offered up in

Chinese, Hebrew, Japanese, English and Korean. We sang many verses of "Amazing Grace" at the gravesite, along with violin accompaniment by myself, and then, in Jewish tradition, many placed stones of remembrance on the gravesite in memory of this great man of God. It was a very meaningful experience.

Given all that Schereschewsky did in devoting so much of his life to translating the Scriptures into the Chinese language, it was especially touching to see the Chinese attendees from China, Taiwan, Hong Kong and Singapore gather together as one to honor this great Jewish believer of the past

for what he did for the Chinese-speaking peoples of the world. It was the same for our dear brothers from LCJE Korea, some of whom are shown in the photo on the previous page gathered around Schereschewsky's grave.

It is believed that this is probably the first time - at least since

the time of his death - that anything like this has ever happened at Schereschewsky's grave. While the inscriptions at the gravesite are starting to fade, what this son of Abraham did for the Chinese people will not be forgotten - at least not by this generation.

"Jewish Evangelism in East Asia: Looking for Opportunities, Making Connections"

Overview

The main conference was held in Wakayama City, Japan from 13-15 November 2017, with follow-on forums with Japanese Christians held in Osaka and Tokyo on 16 and 18 November, respectively. The conference was conducted in both English and Japanese. Attendees came from 13 different countries, including Australia, China, Japan, Korea, Hong Kong, Singapore, New Zealand, Israel, the U.S., the U.K., and elsewhere (www.lcje.asia). Besides the main theme of the conference, a theme for one of the days was "Cross-Cultural Jewish Evangelism: Difficulties and Solu-

thal, Bernard Jean Bettelheim, and Samuel Isaac Joseph Schereschewsky." The Duo Takase (violin and piano) presented a wonderful mini-concert the first night. The conference hosting team included Charles, the Ishiida brothers (Naoji and Shoji), Makoto Takase (just mentioned) and Isaac Ishiguro. I (Jim) gave the keynote address.

Akimoto/Junko Miyamoto); "Jews in Japan/Growing Jewish Tourism" (Shoji Ishiida); "Messianic Resources for Jewish Evangelism" (Barry Rubin); "The Caspari Center for Biblical and Jewish Studies" (Elisabeth Eriksen Levy), "Jewish Evangelism and Theological Education" (Amy Downey, Tzedakah Ministries); "Manga Messiah" (New Life Ministries); "Theological Education in Israel and Jewish Evangelism" (Kenny Lim); "Vision and Mission of One New Man in China, Japan and Korea" (Prof. Dr. Jin Sup Kim, President, Baekseok Theological Seminary, Chairperson, Asia Theological Association-Korea; Chairperson, Israel Theology Forum). This was followed by a "Panel Discussion on Jewish Evangelism in East Asia."



*Charles Klingensmith
LCJE Japan Area Coordinator*

tions." LCJE Japan Area Coordinator Charles Klingensmith greeted the conference attendees, along with LCJE Korea Area Coordinator Jeong Jacob Lee. Then Charles presented the first session: "And the Gentiles Shall Come to Thy Light: Three Jewish Trailblazers in Mission to Asia - Isidor Loewen-



Naoji and Shoji Ishiida

Conference presentations

Other conference sessions included: "The Work of CWI in East Asia" (Joseph Steinberg, Sarah Chan and Eugene Yu-Jen Tsai, CWI); "The Work of the Korean Church for Jewish Evangelism" (LCJE Korea personnel); "Jewish, Saved in Asia" (Burton Bialek); "Reaching Out to Jews in the Heart of China"; "A Messianic Congregation in Tokyo" (Paul Uchiyama); "Reaching Out to the Jews of Tokyo" (Noriko

Israeli traveler ministries in Asia

There was a major emphasis at the conference on reaching Israeli travelers with the Gospel. Sessions included: "Meeting Yeshua Far from Home: My Story, My Work" (Omri Jaakobovich, HIT - Hosting Israeli Travelers network); "Burgers, Beds, Bibles and Blessings: Guest House Evangelism in New Zealand" (Scott Brown, Celebrate Messiah, New Zealand); "Sightseeing Guide: Reaching Israeli Tourists in Hong Kong" (The Stepping Stones Tutti, Odelliah Tseng and Iris Lo); "Reaching Israeli Tourists: Street Evangelism ABCs" (Bob Mendelsohn, Jews for Jesus Australia). There is also an amazing ministry in China for reaching Is-



Conference attendees assembled at Wakayama Lutheran Church, Wakayama City, Japan (November 2017)



Dr. Makoto Fukui, dean of the Ochanomizu Bible Institute in Japan and pastor of Tamagawa Christ Church, spoke on the topic "Japanese Seminary Education and Jewish Ministry" at the conference.

The Stepping Stones Tutti ministry: reaching Israeli travelers in Hong Kong

Rather than me trying to explain what "Stepping Stones Tutti" ministry in Hong Kong is all about, I will let its two various enthusiastic co-founders, Odeliah Grace Janice and Iris Lo (who, by the way, are very anxious to join LCJE!), explain:

(Excerpt from the Stepping Stones Tutti December 2017 newsletter):

"The Stepping Stones Tutti – SST is a non-profit making organization which was founded by two Christians Odeliah Grace & Iris Lo who have the passion to love and evangelize to the Jewish people for many years.

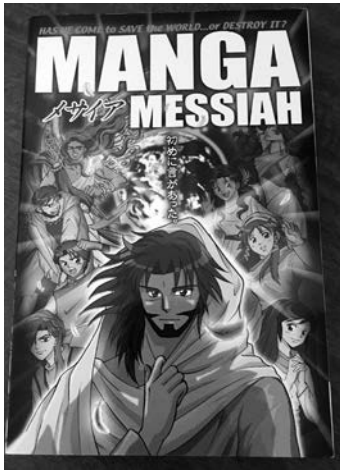
We aim to mobilize the Christians to share the knowledge of Yeshua the Messiah and His love with Jewish people. Secondly, to meet up any Jewish people from all over the world, hoping to exchange conversations, cultures and build friendships with God's Chosen People. Thirdly, to motivate Churches to understand more about the importance of Jewish Mission and the SST ministry, to evangelize to the Israelis.

In 2015, we were inspired and encouraged by a Messianic Jew who devoted her life to serve Jewish backpackers outside Israel. SST is following the Great Commission to witness the Jewish Messiah to the Jewish people. SST has already served over four hundred and fifty of Jewish friends with different backgrounds although the majorities are young backpackers...

All Wild Olive Ambassadors (volunteers) are



Manga Messiah bookmark in Hebrew - there are plans for a translation of the full book into Hebrew



Manga Messiah book in English



Seiichi Takura of New Life Ministries presents Manga Messiah

born-again Christians with a heart to love the Jewish people, willing to accept the challenge of cross cultural evangelism...

In the era of internet and smart phones, our Jewish friends are communicating with us simply via the social media. SST Ambassadors will meet up the Jewish friends at an assigned time and place. The Ambassadors are serving with all their efforts and out from their own pocket money. The reward is to have a whole day's time to be with our friends. Ambassadors will share the local cultures and history with our guests and at the same time share about their own personal experiences and their faith when it is appropriate during the day trip. If the Jewish friends feel comfortable and want to learn more in response, our ambassa-

dors will always be ready and happy to share about their Christian faith with them.

Joining us as frontline ambassadors is the biggest support. You can join us as Intercessors to pray for our ministry and our Jewish friends. You are most welcome to introduce us to your own churches and fellowships so can share among more Christians to ally with us and join in. We particularly want to open up our network to the South East / Far East Asia to bless more of God's Chosen People...."

For more information on SST, please contact Odeliah and Iris at: steppingstonestutti@gmail.com

Conclusions

This is just a taste of everything

that happened at our conference, "Jewish Evangelism in East Asia: Looking for Opportunities, Making Connections" in Wakayama City. I wish I could bottle up all of the experiences, strategic connections, and warm friendships that were established and share them all with you! Hopefully, you will be very blessed by what I have written here in these few pages to want to know more about some of these ministries and projects. I urge the western-based members of LCJE to do so and to build more partnerships and connections with our Asian brothers and sisters.

A 'soft spot' for Asians

Many Jewish people have a 'soft spot' for Asian people. That is just an historical fact. In many Jewish eyes, Asians do not carry the same



historical baggage (generally speaking) that the descendants of white European Gentiles oftentimes do. While it is always a little dangerous to over-generalize when making such statements - which is not my intent, I merely wish to say that I believe that the Lord is preparing what may someday be a small army of Asian believers to be at the vanguard of some aspects of Jewish evangelism. This conference made that quite clear - the Lord of the Harvest is calling more and more believers in Asia into His vineyard of reaching Jewish people with the Gospel in some amazing ways.

*Jim Melnick
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Photos (from top to bottom):

The **top photo** is of Stepping Stones Tutti ministry founders Odelliah Grace Janice and Iris Lo, who have launched a ministry outreach to Israeli travelers in Hong Kong. Contact them at: **steppingstonestutti@gmail.com** for more information.



The **middle photo** is from the conference panel, "Theological Education on Jewish Evangelism" (held on November 18, 2017 at the Tokyo Open Forum LCJE Asia conference - from left to right): Dr. Jin-Sup Kim (President, Baekseok Theological Seminary; Chairman, Asia Theological Association - Korea); Fumie Ishizuka (translator); Dr. Amy Downey (Tzedakah Ministries, USA); Kenny Lim (Israel); Naoji Ishiida (A Bridge Between Zion and Japan); Dr. Makoto Fukui (Tamagawa Christ Church and Ochanomizu Bible Institute, Japan).



The **bottom photo** is of Omri Jaakobovich (with Naoji Ishiida as translator). Omri spoke about the HIT network (Hosting Israeli Travelers) and the TEOTE ministry (To the Ends Of The Earth). Omri is working to more fully expand the HIT network to Asia.

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House of Messiah - Japan Online Global Ministry to Jewish Deaf People

By Pastor Yoshitoshi Amimoto (Tokyo, Japan)

Mission and activities

The House of Messiah organization was founded in April 2013 in Tokyo, Japan. Our main mission as an organization consists of four parts. The first part is that we desire to share the Bible with both Japanese deaf people and deaf Jews. The second part is that since sign language is the primary language of deaf people, we wish to present the gospel message using sign language while staying true to the Hebrew roots of the Bible. The third part is that we believe Our Creator created deaf people equal to hearing people in His image and we aim to evangelize to deaf people in respect to our unique culture and identity. The fourth part is that we commit to using the Internet as a tool to build a strong international network to spread our mission and vision with deaf people worldwide. As we approach our five-year anniversary, we can reflect on the many activities we have done to further our mission.

Celebrating Jewish holidays and Messianic courses

We hold an annual Zion Summer Camp, celebrate Jewish festivals (such as Passover, Shavuot, and Sukkot), teach Bible lessons to children, offer Chronological Bible Storytelling (CBS) courses, conduct wedding ceremonies with Messianic traditions, provide our Messianic Japanese Life and Service Seminar (MJLSS) to teach non-believers and believers about the Bible, and create and post videos in various sign languages online to share information about our Messianic life and beliefs.

Evangelizing the Deaf Jewish population

There are four ways to evangelize the Jewish population. The first way is to show love in ways that are meaningful to them. We can do this by showing interest in the



Jim Melnick (l.) and Yoshitoshi Amimoto (r.) of "House of Messiah - Japan"



ようこそ、メシアの家へ！

Welcome to House of Messiah!



新着情報！

『ハヌカーパーティ2017』のご案内をアップしました！

【寄付のお願い】

私たちの活動の賛同して下さる方々、世界各国のろう者に向けた伝道活動のため、寄付をお願いいたします。

●振込先（ゆうちょ銀行、みずほ銀行のいずれかにお振り込みいただけます。）

House of Messiah - Japan website

Jewish way of life and studying the Old Testament. We can also give support financially and encourage them with our prayers, such as by holding prayer meetings. The second way is to celebrate Shabbat and Jewish festivals. The third way is to show motivation in meeting

and fellowshiping with deaf Jews. While we do so, we can ask them to teach us their sign vocabulary for words found in the Old Testament and their culture so that we can establish rapport and a deeper relationship with them. The fourth way is to create and post videos

in International Sign Language explaining who the Messiah is using the Old Testament prophecies and distributing copies of 'manga' books in English that explain the Gospel message, which can be used to spread the Good News using both video and print media. It is our sincere hope that we as the House of Messiah can continue our work in evangelism in these four ways as we welcome deaf Jewish visitors to Japan, meeting them by travelling in Israel, or chatting with them on webcam.

My background; learning different types of sign language

I myself am deaf Japanese, while my wife, who is also deaf, is from Trinidad. We have three children who are CODAs (Child of Deaf Adults). My CODA children are bilingual as they are fluent in both spoken Japanese and Japanese Sign Language. I was born deaf to a second-generation deaf family in southern Japan. I have learned the different sign language versions for Czech, Hungarian, Romanian, German and many more. Learn-

ing a variety of sign languages has enabled me to communicate with deaf people worldwide.

Coming to faith

When I was ten years old, I had a bicycle accident that resulted in an out-of-body experience. After that harrowing experience, I started becoming interested in the Bible and started attending church. Later, when I became 14, I accepted Jesus as my Messiah and became baptized. At 22 years old, I took formal training in the country of Hungary under DOOR International, an organization that works with church planting and evangelism among Deaf people. While a student in DOOR's ministry training program, I attended a seminar by a deaf missionary to Israel. This is where I first became interested in the evangelism of Jewish people. After graduating from DOOR, the International Missionary Board (IMB) organization asked me to travel in several countries in Eastern Europe, providing me with opportunities for deaf ministry. After my time in Europe ended, I spent

one year working for a Japanese Sign Language Bible translation project in Tokyo. Afterwards, I spent eight years attending seminars and conducted interviews, gathering research and information about how best to share the gospel in Japanese Sign Language. In 2013, the House of Messiah was founded. Now I serve the House of Messiah as a tentmaker pastor, in addition to being involved in the Japanese Deaf community as a volunteer in local deaf organizations.

Prayers and support

We appreciate your prayers as we go forward with our organization's work. If you feel led to support us financially, you may do so through PayPal using our e-mail address h.o.m.japan@gmail.com. We also invite us to check out our Web site, www.hom-japan.com. May Our Creator YHWH bless you richly!

*Yoshitoshi Amimoto
info@hom-japan.com*



House of Messiah - Japan

News & Views (Continued from page 5)

on these issues beginning with a deeper study about what the Bible says about Israel and the Jewish people and the plan of God today and in the future."

The event was covered by multiple news sources, including articles in The Jerusalem Post and Haaretz. The survey was titled, "Evangelical Attitudes Toward Israel and the Peace Process." The full results can be found at: lifewayresearch.com/2017/12/04/support-of-israel-among-younger-evangelicals.

The survey was conducted in September 2017, prior to President Trump's December 6th announcement about Jerusalem and was made up of 2,002 American evangelicals. Chosen People has assembled a special webpage dedicated to the press conference and the survey, which can be found at: <https://chosenpeople.com/site/evangelical-attitudes-toward-israel-press-conference/>

According to Joel Rosenberg's blog, the Alliance for the Peace of Jerusalem at the moment consists of "25 prominent Evangelical seminary professors, Bible scholars, authors and ministry leaders," with more information on that coming in the future. His blog comments on the press conference and the survey can be found at:

<https://flashtrafficblog.wordpress.com/2017/12/04/surprising-new-survey-reveals-a-generational-shift-in-evangelical-views-toward-israel-leaders-form-alliance-for-the-peace-of-jerusalem-to-educate-the-church-on-gods-love-for-israel-the-pa/>.

Barna study of Jewish millennials strikes nerve

The study of Jewish millennials commissioned by Jews for Jesus through the Barna Group has struck a nerve within the Jewish community. Sara Weissman, editor in chief of New Voices, which bills

itself as "news and views of campus Jews," wrote a headline titled, "Did Jews for Jesus Get Jewish Millennials Right?" She opened with this statement: "I know. I didn't think I'd be writing that headline today either." But after looking through the results, she concluded that "the description of Jewish millennial religiosity hit me like a cartoon lightning bolt. It struck me as true." She added, "maybe this bizarre Jews for Jesus study, lo and behold, hit on something that the Jewish institutional world missed."

The study consisted of 599 Jewish millennials born from 1984 to 1999. One-fifth of those surveyed said they believe that Jesus was God in human form. One in three respondents said that they pray every day. Seventy per cent said that they are committed to raising any future children as Jewish, and 42 per cent celebrate Christmas.

The Arizona Jewish Post, in examining the results of the survey, also concluded that Jewish millennials "are proud to be Jewish, but don't feel that contradicts with practicing other religions." It also cited Susan Perlman's comments to the JTA (Jewish Telegraphic Agency): "It was very hopeful from our perspective..." This is a generation "willing to engage in the subject of whether or not Jesus might be the Messiah. All we can ask for is an open mind to engage with the Bible, engage with the culture and look at the possibilities."

<https://azjewishpost.com/2017/jews-for-jesus-commissioned-a-study-on-jewish-millennials-heres-what-it-found/>

Comparing/contrasting American Jewish millennials with Israeli millennials

Kehila News in Israel then explored what they thought might be the responses among Israeli millennials to this survey versus their American Jewish counterparts. In a two-part series, Kehila News interviewed Dan Sered (Jews for Jesus Israel director and a member-at-large of the LCJE International Coordinat-

ing Committee) for his thoughts. Dan said, first of all, that it was difficult to compare the two groups together because their worldviews were quite different based on their life experiences, such as the requirement for Israelis to serve in the military. Nevertheless, he noted that the surveys "have shown that the majority of Israelis believe in a higher power even if they do not adhere to religious or Orthodox Jewish traditions. However, because of the cultural divide between the secular and religious communities in Israel, I would assume that most secular Israelis would not use the term 'religious' as a way to describe themselves."

Sered continued by discussing how the "term 'religious' may carry some negative connotations to an Israeli millennial." However, in reality, "when comparing actual practices, the Israeli millennial may be found to be more religious than an average Jewish American millennial."

<http://kehilaneews.com/2017/11/22/part-1-israeli-millennials-vs-their-american-jewish-counterparts/>

Similar to the LifeWay poll of American millennial evangelicals, the Barna poll, according to Kehila News, revealed "that support for and engagement with Israel among American Jews has been waning." This appears to be especially true "for young American Jews who have not visited Israel."

In the area of evangelism, Jews for Jesus added an addendum to the Barna study, which included the following statement: "We've seen that many young Jewish people who might be curious about Jesus or Messianic Jews might not be willing to sit down and have a Bible study (at least at first). But they are often willing to come to a Friday night Shabbat dinner."

<http://kehilaneews.com/2017/12/01/part-2-american-jewish-millennials-lost-love-affair-with-israel/>

CEO Strategic Consultation Discussion — Follow-up

Background

Towards the close of the May 2017 LCJE CEO Conference in Haslev, Denmark, there was a very enthusiastic discussion about setting up a "strategic consultation" (among those CEOs within LCJE who want to participate) in possibly collaborating more closely in areas of Jewish evangelism globally that are not currently receiving proper focus but which everyone agrees deserve more attention, but for lack of personnel and resources. The idea is that if the various missions and ministries could pool their efforts in some of these areas (beyond what is already occurring), much more could be done through greater partnerships, etc. David Brickner compared the situation with that of some Bible trans-


lation ministries: these ministries found a way to work more closely together in certain ministry fields to try to reach their mutual goal of getting the Scriptures translated into every language - rather than each of them expending limited resources for some of the harder-to-reach areas. They set up an online project bank, for example, where supporters can choose to support specific mission projects that are jointly presented by the various ministries. This, it was noted, could possibly be a template for some aspects of Jewish missions as well. But even more basic than that was the expressed need to identify what those areas of global strategic cooperation in Jewish evangelism might consist of and which are most pressing.

Execution

As is sometimes the case, enthusiasm at conferences can exceed post-conference execution. The ICC, in response to this desire, expressed its willingness to help facilitate such an effort if the CEOs themselves would lead it and set the parameters for it by giving direction. That has not occurred, so the proposal at this point remains moribund. The ICC remains fully committed to helping fulfill the goals of the members of LCJE and we certainly encourage strategic collaboration and partnerships at every level as the Lord leads - which is one of the primary goals of LCJE, but an enterprise such as this needs to be driven by the members. (Jim for the ICC)

Discovering **Jesus** in His Jewish Context
Israel Study Tour — April 23 - May 4, 2018 - Israel
Offered by the Caspari Center for Biblical and Jewish Studies, Jerusalem

This ten-day course will focus on the Jewishness of Jesus in the first-century world:





- **The Jerusalem that Jesus knew**
- **Jesus' Galilee**
- **Qumran: A different Judaism**
- **Jesus and the New Testament authors as contextual theologians**
- **Jewish believers in the first and second centuries**
- **Messianic Judaism as a contextual expression for faith in Jesus**
- **The ongoing challenge of reconciliation**

Cost: NIS 8,800 for single occupancy or NIS 7,250 for double occupancy. This includes simple accommodations, teaching, transportation and entry to sites. Not included: airfare, insurance and meals. Cost is subject to slight change.

For more information or to register, email caspari@caspari.com.

The Caspari Center for Biblical and Jewish Studies is an evangelical resource and education center for training, discipleship, and academic research and study.




Caspari Center
www.caspari.com



LCJE North America 35th Annual Conference

Jewish Evangelism: History, Theology & Practice

April 16-18, 2018

Atlanta, Georgia

Letter of Invitation (PDF)

Conference Daily Schedule (PDF)

CONFERENCE HOTEL

Atlanta Marriott Century Center/Emory Area

2000 Century Boulevard NE

Atlanta, Georgia 30345

Hotel website: www.marriott.com/atline

Special Events at the Conference

- The special banquet speaker at the conference banquet on Wednesday, April 18, will be 95-year-old Jewish believer, **Henry "Hank" Freedman**, who is a World War Two veteran from the Battle of the Bulge and somewhat of a local celebrity in the Atlanta area.
- **Deborah and Vince Kline-Iantorno of Shir Chadash Ministries** in southern California will be the conference worship leaders. Their recently released album is titled, *Here Am I - Hineni*.
- Confirmed speakers this year include: **David Brickner, Amy Downey, Alyson Dresner, Arnold Fruchtenbaum, Steven Ger, Judy Hastings, Rich Hastings, John Johnson, Theresa Newell, Susan Perlman, Rich Robinson, Tim Sigler**
- The conference registration fee is **\$125 for LCJE members and \$135 for non-members**.
- There will be a Sunday evening reception for those arriving on Sunday. This is always a welcome time of fellowship. The suggested donation for the reception is \$10 per person.

UPCOMING LCJE MEETINGS

LCJE North America Conference
16-18 April 2018
Atlanta, Georgia, USA (www.lcje-na.org)

LCJE 11th International Conference
Toronto, CANADA
SAVE the DATES! 11-16 August 2019

Visit the Lausanne Movement website:
www.lausanne.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!



“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. Contact Jim Melnick for more information at: lcje.int@gmail.com.



Caspari Center - *Media Review*
CASPARI CENTER for Jewish and Biblical Studies

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

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

Donations online to support this work can be made via credit card or Paypal at: www.caspari.com (see “Donate” button at lower right-hand corner of page)

Cheques for donations can also be made payable to:

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Networking Jewish Evangelism



Lausanne Consultation
on Jewish Evangelism

International Coordinating Committee (ICC)

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