

LCJE Bulletin

Issue 128, May-June 2017



Four CEOs Discuss Their Visions for Jewish Missions

Fifth LCJE CEO Conference - Haslev, Denmark

Networking Jewish Evangelism



Lausanne Consultation
on Jewish Evangelism



From the Coordinator

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CONTENTS

- 2 From the Coordinator
- 3 Devotional: "Dwelling in the Word: The Pressures of Leadership"
- 6 Book Review: *Jews Don't Need Jesus & Other Misconceptions*
- 8 In Memoriam: Tony Simon
- 9 How to Create a Digital Proclamation Campaign
- 12 Selections from the Fifth LCJE CEO Conference (Denmark):
 - World Jewish Demographics
 - Past Jewish Mission Conference in Denmark
 - Messianic Jewish Publishers
 - Recruitment & Mentorship
- 13 Jewish Mission Responses to Growing Global Anti-Semitism
- 19 LCJE Academic Corner
- 21 Life in Messiah: Executive Director Search Posting
- 21 LCJE Facebook & Twitter Accounts
- 22 Upcoming LCJE Meetings
- 22 Caspari Media Review
- 23 LCJE European Conference

CEO Conference in Denmark - on to Toronto 2019!

The Fifth LCJE CEO Conference, held in Haslev, Denmark, near Copenhagen, from 8-12 May 2017, had many highlights, including a Jewish Walking Tour of Copenhagen and meeting with the former Chief Rabbi of Denmark. In this issue, we include some selections from the CEO program, Part I of David Harley's outstanding series of devotionals on "The Pressures of Leadership," as well as an abridged version of Mitch Glaser's paper on "Jewish Mission Responses to Growing Global Anti-Semitism." As I write part of this editorial, I am sitting in a Jewish restaurant in the heart of the Jewish community of Toronto (just around the corner from the office of Jews for Judaism!), scouting out potential venues for our 11th international conference to be held in this city from 11-16 August 2019. Please pray as we begin making important decisions about the program, venue and speakers for this conference.

Book Review; How to Create a Digital Presentation Campaign (in Jewish Missions); Academic Corner

Avi Snyder of Jews for Jesus has written an outstanding book titled, *Jews Don't Need Jesus & Other Misconceptions*, reviewed in this issue by myself and Theresa Newell. With Scriptural clarity backed by a lifetime of ministry experience, Avi outlines all of the major objections to Jewish evangelism, dismantling each of them one by one. A copy of this book needs to be on the bookshelf of everyone involved in Jewish missions! There were some outstanding presentations at the LCJE North America regional conference in Denver in March. One of them, Alyson Dresner's "How to Create a Digital Proclamation Campaign," we re-print here in part. Alyson's full paper, along with many of the papers and presentations from the CEO conference, will be placed on the LCJE.net website. We also have a very full "Academic Corner" in this issue, starting on page 19.

Remembering Tony Simon

When I think of Jewish evangelism and the city of Jerusalem, one name in particular comes to mind - Tony Simon. On my very first trip to Jerusalem in 1995, our ministry group arrived at the old C&MA building excited but dead-tired. Tony, whom I had never met before but had already heard about, arrived and asked if anyone wanted to go out witnessing with him. I said yes because my spirit really wanted to, but I was really ready for sleep! However, I soon regained my energy - it was an unforgettable night, in fact, one of the most remarkable nights of my life, going all around Jerusalem for the very first time with Tony as guide, seeing the city through his eyes, stuffing mail boxes with Gospel tracts, and hearing his stories of evangelism in various parts of the city. Tony went to be with the Lord on May 29, 2017, while on a ministry trip to northern Iraq. Jerusalem has lost one of its greatest evangelists in our generation, but Heaven is richer.

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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The front cover photo shows four CEOs, from left to right: Joseph Steinberg (Christian Witness to Israel), Alex Jacobs (Christian Mission to the Jews - UK), David Brickner (Jews for Jesus), Mitch Glaser (Chosen People Ministries) discussing their visions for Jewish missions at the Fifth LCJE CEO conference held at the Emmaus Christian Centre in Haslev, Denmark (outside of Copenhagen). The conference was held from 8-12 May 2017 and had 36 participants.

“Dwelling in the Word: The Pressures of Leadership”

Exodus 3:1-14; 4:1-11; 5:21-23

By David Harley, Past LCJE International Coordinator

Editor’s Note: David Harley’s three-part series, “Dwelling in the Word,” was one of the most popular segments at the Fifth CEO Conference in Denmark. Here is Part I. The full series will be available on the LCJE website at the CEO Webpage.

Overview

It is a privilege to be with you. You all carry the responsibility of leadership. Some of you have done that for many years. There are inevitably pressures in being a leader of God’s people. I have chosen passages that will help us reflect on some of those pressures through the life of the greatest spiritual leader in the history of Israel until the coming of the Lord Jesus.

The ministry in which we are engaged brings many challenges. We have the pressure of those denominations that reject as inappropriate and unnecessary any attempt to proselytise or convert Jewish people. We have the joint statement of the US Conference of Catholic Bishops and the National Council of Synagogues that states that Catholics should no longer try to evangelise Jews, because “they already have a saving covenant with God.” We have those who suggest that those who seek to share the gospel with Jewish people are guilty of spiritual arrogance and religious imperialism, and the suggestion that Jewish evangelism is the final solution by some other means.

Challenge and opposition

We find among many evangelicals a commitment to two covenant theology and suggest that supporting the State of Israel replaces any need to tell Israelis about Jesus. Others maintain that we can simply wait until the Messiah returns and then all Israel will be saved, so that excuses us from any



David Harley

evangelistic responsibility.

When we worked among the Jews of Ethiopia, some members of our family were embarrassed because they realised that we were seeking to share the gospel with them. When we returned to work with CMJ In London, the Anglican Bishop in North London could not understand why, in his words, I wanted to convert Jews, and he asked me not to spoil the good relationship he enjoyed with the Chief Rabbi.

We face enormous challenges within our own Christian communities, quite apart from those within the Jewish communities. And we face the challenge that there are still 15 million Jewish people who do not know that the Messiah has come and died and risen again. One of the saddest comments I have heard from a rabbi was at a Passover Seder when he spoke of the coming of the Messiah. He said: “When the Messiah comes, it will be the first time for us and the second time for you.”

The Example of Moses

We face great challenges and so did Moses when he was called to liberate the people of Israel, to challenge the authority of the most powerful man in the world, to lead 2 ½ million across the desert and create a nation out of a rabble of slaves. What I want us to consider

this morning is how he reacted to that call and how he got so depressed when it did not work out as quickly as he thought it would.

You are familiar with the story and we do not need to dwell on it for too long. One morning he was out in the wilderness with his flocks. It was just another day, just like yesterday and the day before that and the day before that. For months, for years, he had been living like this, leading his flocks through the inhospitable terrain, scouring the land for supplies of water and fresh pasture. He was on the far side of the Negev in a lonely spot. He got up in the morning. There was nothing unusual about the day. It was the same as any other. The sun was shining. The birds were singing. But that day his life was going to be transformed. An ordinary day was about to come an extraordinary day.

Not looking for God, but God was looking for him

Moses was not looking for God. He was not on a spiritual quest. Not a pilgrim. Not 40 days of fasting & praying for guidance. Not looking for God, but God was looking for him. Moses sees this bush which appears to be in fire but isn’t being burned up. So he goes to take a close look and God calls to him from the burning bush “Moses, Moses.” He calls Moses by his name.

God explains who He is: “I am the God of Abraham, Isaac and Jacob.” (3:6) We may assume that Moses’ mother had raised him with stories of these patriarchs. So Moses knows exactly who it is that is addressing him.

God says: “I have seen, I have heard.” He is a God of compassion. God shares his concern with Moses. He wants Moses to be moved with the same compassion.

Some of you were at the Third Lausanne Consultation on World

Evangelization that was held in Cape Town in 2010. The Cape Town Commitment stated that the highest motive is a burning and passionate zeal for the glory of God and the Lord Jesus Christ. The second motive is obedience to the Great Commission. The third motive is our love for those who are alienated from God and perishing. God wants us to share the compassion he feels. God then tells Moses that he is the man who will liberate the Hebrews. "I am sending you." God does not just want Moses to listen. He wants him to act.

Responding to God's call

When Isaiah saw God in the Temple and God said: "Whom shall I send and who will go for us?," and his response was "Lord here am I. Send me." When Jesus called James and John, they left their nets and followed him. Moses was less enthusiastic.

First he said: "Who am I?" (3:11) Don't look at me. I can't. I am totally inadequate. We may often feel inadequate to fulfil the role we have been given. Paul felt inadequate. He was accused of being weak and ineffective and unimpressive. Many in the church at Corinth expected their leaders to be omni-competent, highly successful and impressive. Paul did not pretend to be like that. "You are right," he said. "I am weak. I am not adequate in myself. I am not competent in myself. We have this treasure in jars of clay."

"We do not have to worry about giving the right image or pretending to be omni-competent people. It is OK to acknowledge that we are weak. When people say, "I am inadequate," God never disagrees. He just says "You are looking in the wrong direction!"

Then Moses says: "Who are you?" (13) What is your name? Moses is not asking a trick question. He is not asking for a code. He is not asking for God's private email address or Twitter account. He is asking about God's character. What kind of God are you? What are you



Moses and the Burning Bush

going to do for us?

The answer Moses is given is not so much a theological or philosophical statement as a promise. God is saying to Moses "I will be everything you need me to be." When you confront Pharaoh, when you reach the Red Sea, when you lead two million people through the Negev, I will be there, and you will discover the kind of God I am. That's an open promise, a blank cheque.

That is as true for us as it was for Moses, as we continue in ministry. God does not answer all our questions ahead of time. He does not calm all our fears. He just gives us his promise: "I will be all you need me to be."

Moses then asks: "What about them?" (4:1) The people won't believe me if I turn up after 40 years, with dust on my clothes, claiming to have seen a vision of God." They'll get the men in white coats to come and take me away. That was not an unreasonable question to raise. So God gives him three signs to demonstrate God's power.

God has given us his Holy Spirit so that we can be witnesses. The success of our ministry does not depend ultimately on our strategy, our experience, our publicity or our personality, but on the work of God's Spirit. Unless the Lord builds the house, the workers labour in vain.

Next, Moses complains that he can't do the job (4:11). He does not have the requisite gifts. By implication he is criticising the God

who made him. He is also implying that this encounter with God will make no difference whatsoever.

Finally we get to the truth of the matter when he says "I won't go. Please send someone else" (4:13). At this point God becomes angry. This is a salutary reminder that it is possible for us to make God angry if we consistently refuse to do as he asks.

Moses faced a huge task. He could well have said: "It is mission impossible." We may well be daunted by the responsibilities we have been given or by the task that we face. It is OK to express our fears to the Lord. His response is always the same. Yes, your responsibilities are great and the task is huge, but I will be with you. That is all you need to know.

So Moses somewhat reluctantly sets off to Egypt. He meets Aaron on the way. Together they gather the people and get a great reception.

Coping with failure

Encouraged by that, Moses goes to meet Pharaoh. He stands before the king of Egypt and makes his request: "This is what the Lord, the God of the Israelites, says 'Let my people go.'" Pharaoh refuses to listen: "I do not know the Lord," he replies, "and I will not let the people go." He then imposes impossible demands on the Hebrew slaves, which they are unable to achieve. Their leaders are beaten and complain to Moses: "This is your fault. We wish you had never

come!" (5:21).

Moses cannot understand why things have gone so badly wrong and cries to God: "Why? Why have you brought trouble on this people? Is this why you sent me? Ever since I went to Pharaoh to speak in your name, he has brought trouble on this people, and you have not rescued your people at all." (5:22-23)

Moses has taken a huge risk in leaving the comfort and security of his home in Midian. He has done what God told him to do and it has all gone wrong. Now everyone is blaming him. How hard it is, as many of you know, to be rejected by your own.

Feeling confused and depressed

It is at this point that Moses is confused and depressed. Maybe you have been there. You have done your best; you have tried to do what God wants. And yet it has gone wrong. You feel God has let you down.

That happens to us sometimes. Feeling low is part of being human. God made us with the ability to laugh and cry, to be thrilled and to be disappointed. Many great characters in the Bible got depressed: Job, Elijah, Jeremiah, Peter. Paul writes: "We are hard-pressed on every side, perplexed, persecuted, struck down." (2 Corinthians 4:8)

Why did Moses feel like this? Perhaps he had unrealistic expectations. Perhaps he was expecting quick results, assuming all he needs to do is to march up to the king and the king would just agree. Perhaps he was spiritually naive. Perhaps he had not understood that was not just fighting against a human king but against the spiritual forces controlling Egypt.

Perhaps he was too reliant on his own ability on his personality, his powers of persuasion or his connection with the royal family. Why does he not use powerful signs God has given him?

Perhaps you have never felt depressed but you know someone who has. What can you do to re-

store them and build up their confidence? The next chapter and a half provide a great example of divine counselling. As Moses faces this crisis, God steps in to restore his confidence and put him back on his feet. Let me make some brief observations.

God gives him time.

God is prepared to give time to Moses. The passage implies that God met with him on at least five separate occasions God does not try to sort out his emotional confusion in one long counselling session. He takes time to restore Moses' confidence and equanimity. People need time and people need friends who will listen.

God accepts him as he is.

God can rebuke us when it is necessary, but he can be gentle when he is dealing with those suffering or in pain. During this conversation with God, Moses repeatedly brings up his lack of eloquence. God has already assured Moses that it will be OK. He could have told Moses to stop worrying, but he says nothing. God knows this is an area where Moses feels extremely vulnerable.

God gives him grounds for hope.

He gently reminds Moses of some basic truths, of what he has done in the past, when he appeared to Abraham Isaac and Jacob. He reminds Moses of the power he has at his disposal. He will perform signs and wonders the like of which had never been seen. He will bring his people out of slavery with "an outstretched arm and with mighty acts of judgement." (6:6)

Thirdly, God reminds Moses of the promises he has made to his people - promises first given to Abraham and then repeated to each of the patriarchs. God promised to give them the land of Canaan and to make them a great nation. God makes it clear that he has not forgotten those promises and he now spells out what he will do in greater detail.

"I will bring them out of Egypt,

I will set them free, I will redeem them, I will take them as his people, I will be their God and I will bring them to the Promised Land."

God comes to someone who cannot understand what is happening to him, who is feeling confused and overwhelmed, to someone who has tried to do exactly what God asked him to do and it has backfired. Far from helping his people, it seems he has actually made matters worse!

God listens to him, encourages him and restores his confidence. This shows us how God may gently restore us when we are going through hard times. We can reflect on what he has done for us and for others in the past. We can reflect more than anything else on what he has done for us in sending Yeshua ha Mashiach to die for us. We can reflect on God's character, that he is the one who can do far more than we can think or image. We can study his promises, how again and again he says: "Ask in my name and I will do it." This passage gives us much encouragement when we feel low. It also gives us a model to follow when we are called to stand alongside members of our team who face discouragement or depression.

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Book Review: *Jews Don't Need Jesus & Other Misconceptions* by Avi Snyder

Reviewed by Jim Melnick, LCJE International Coordinator
and Dr. Theresa Newell, CMJ-USA

Jews Don't Need Jesus & Other Misconceptions (Chicago: Moody Publishers, 2017, 173 pp. \$13.99 USD. Author Avi Snyder currently serves as the Jews for Jesus ministry director for Europe and the former Soviet Union).

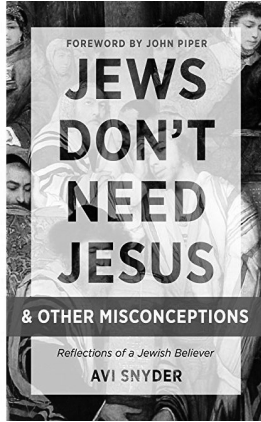
Overview

This book had to be written, and Avi was the perfect person to write it. It flows from a lifetime of experience in answering the objections that arise, over and over again, from so many different quarters as to why Christians supposedly should not share the Gospel with Jewish people. With great patience and wisdom drawn from many years of reflection and untold encounters, Avi carefully explains, dismantles and finally demolishes each supposed 'objection' with Biblical clarity and authority. If you are involved in Jewish missions, you *must* have this book on your bookshelf!

There is not enough space here for me to thoroughly catalogue all the treasures in this book, but here are a few thoughts.

"All Israel will be saved" and an exposition of Zech. 12:10

One misconception that Avi presents is the view that since Scripture says that "All Israel will be saved, some Christians posit that Jewish evangelism is not necessary, since they believe that the "phrase 'all Israel' actually refers to all Jewish people, past and present, living and dead." (Ch. 8, "All Israel Will Be Saved...Eventually"). Avi destroys this argument, which includes an exposition of Zechariah 12:10, when "they [the Jewish people] shall look on Me whom they have pierced..." According to this view, the Jewish people



"Only a Jewish person with a deep love for his people could have written this book."

JOHN PIPER

will repent as a nation *after* Jesus returns. But Avi explains that Zechariah 12:10 actually follows a specific progression, that before there is national recognition of the Messiah, God pours out His spirit of grace and then His spirit of supplication upon those Jews who are then still living: "...by His grace, He will provoke us to make supplication, which means that He will move us to repent." It is only *after* all this occurs that there will be a national recognition that Jesus (Yeshua) was their Messiah all along.

As Avi notes, "...the sequence of the text explains that the act of looking on Him happens *after* we make supplication and repent!" He then makes a connection between this sequence of events and Matthew 23:39, concluding: "The words of Zechariah 12:10 don't give us the license to bypass or postpone bringing the gospel to the Jewish people." On the contrary, "this verse should actually

motivate us to share the gospel with our Jewish friends and relatives even more fervently, in anticipation of the day when the prophecy will come to pass." (pp. 84-85)

A personal note

Avi was the person who first brought me into the LCJE network 'family'. We were both involved together in Russian Jewish ministry in the U.S. before God called Avi and Ruth to go to the Soviet Union and launch the first Jews for Jesus branch behind the former Iron Curtain. That is another story in itself, but one of the things he did before he left was tell me, "Jim, you need to become a part of this group called LCJE." I had been involved in Jewish ministry either part-time or full-time for a number of years by this point, but I had never heard of 'LCJE'. Avi was the catalyst in changing that.

Two complementary books

Additionally, something that has amazed me in considering Avi's book is how complementary it is to my recently published book, *Jewish Giftedness and World Redemption: The Calling of Israel!* (Messianic Jewish Publishers, 2017). Who could have planned that? - only the Lord. Without any knowledge or prior coordination, the two books have appeared at nearly the same time, one by a Jewish believer addressed primarily to Gentile Christians, the other by a Gentile Christian addressed primarily to Jewish unbelievers - and both books talk about God's calling upon the Jewish people!

Toward the end of his book, in a section titled, "A Marvelous Partnership," Avi captures the principle of this type of complementarity quite beautifully when he writes:

"The notion that Gentile Christians can't effectively share the Gospel with Jews also stems from ignorance about the complementary roles that Messianic Jews and Gentile Christians play in bringing Jewish people to the Lord. It's a marvelous partnership and privilege." (p. 154) Indeed it is!

It is so vital for the Church as the Body of Messiah to understand the nature of this partnership and its role in it. It cannot keep silent if it truly professes love for the Jewish people. As Avi writes, "True love cannot be silent." This is the misconception that "Silent Love Speaks Louder Than Gospel Words." (Ch. 13) No, "silence about the gospel is not love. Silence is the enemy of the salvation of my people." (122-123)

The Calling of the Jewish People

With respect to the calling of the Jewish people, Avi states the following: "God chose the Jewish people to perform a particular task: to be a gospel light to the nations of the world." (p. 48). But there is a major obstacle to this happening: "We Jews cannot proclaim the gospel until we believe the gospel. We cannot carry His light to the nations until we carry His light in our hearts." (p. 51)

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An "encyclopedia of objections vs. Biblical responses to each argument"

The provocative title of Avi Snyder's book gets one's attention! Especially for those of us working in Jewish outreach. So already you have to read the rest of the cover - "& OTHER MISCONCEPTIONS: Reflections of a Jewish Believer." Then you have to open the book to check out this veteran missionary's thoughts and biblical reasoning on his debated subject.

Endorsements

First, there are endorsements of the book from respected folks like Michael Brown, Leighton Ford, Mark Bailey and David Brickner. The Foreword by John Piper states: "Only a Jewish person with a deep love for his people could have written this book . . . the book is emotionally and intellectually tuned into the post-Holocaust, pluralistic world, especially in the West" (pp. 13-14).

Just material help?

In his Introduction, Snyder shares how he and his wife Ruth were called in 1991 to Odessa, Ukraine, just as the Soviet Union was falling apart. He tells of his encounter with a Christian man there whose call was to get Jews out of Russia into Israel. He urged Avi and his family to flee! Avi writes that he had hoped to find a Christian with whom to partner for the sake of the Gospel only to be told that the man had "given my word that I will have nothing to do with missionary activity." Thus begins the BIG

QUESTION: Do Jews need Jesus? Or do they just need material help and comfort, especially in the face of the Holocaust?

In Chapters 3 to 18, Snyder addresses the many reasons that some believers and non-believers alike say that Jews are fine without Jesus. His brief chapters are an encyclopedia of objections vs. biblical responses to each argument used against taking the Gospel to Jewish people.

"This book will convict..."

Many of us know Avi as the intense, don't-let-up evangelist to his people over the long haul. He has earned a platform from which to speak. This book lets the reader in on every possible current (and some historical) arguments given on why believers haven't taken the Gospel to his Jewish people to their eternal loss. And, most importantly, Avi gives the biblical reason against each excuse.

Read by Bible-believers who have never shared the Gospel with a Jewish person, this book will convict. For those who have worked in Jewish evangelism, the book's clarity on the issue of "how much do I really love the Jewish people if I hold back the truth of who is their Messiah from them?" freshly energizes for the task.

This is one book to not only read but to keep in your back pocket as a reference as you meet up with each person who argues that Jews don't need Jesus.

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

In Memoriam: Antony Simon by Rev. David Zadok

On Monday May 29, 2017, Jerusalem-based evangelist and pastor Antony Simon was killed in a car accident in the northern part of Iraq while on a mission trip. It was an unfortunate accident. In the evening after preaching and handing out audio bibles and humanitarian aid, Tony and two colleagues crossed a busy road. There was no street lightning on that busy road, and by the time the driver noticed them it was too late. Tony was killed immediately. He was 52 years old. He is survived by a wife, three adult children, one daughter-in-law and a granddaughter who was born during Tony's funeral service! The funeral took place on Wednesday the 14th of June in the Alliance Church International Cemetery in Jerusalem. Many friends and family from all over came to participate in the funeral.

Tony was born in Manchester, England to a Jewish family. At age 18 for the first time he came to Israel and lived in a kibbutz. There he heard the message of the Gospel and in time the Lord converted him. From the very beginning Tony had a great zeal to share the good news with his kinsmen. Later on he immigrated with his family to Israel and has been living and ministering in the Land since that time. Tony was not only the pastor of the congregation in Jerusalem but also the head of the ministry called "The Voice in the Wilderness" <http://voice-wilderness.com>. The ministry is not only involved in direct evangelism and distribution of bibles and other literature, but also has a safe house for abused woman and provides humanitarian aid to the needy.

Tony's heart beat was to share the gospel with whomever he came across. Most of the time he preferred to walk, unless it was a long



Tony Simon

distance, so that he would be able to hand out bibles, or talk to those on his path. He spoke with Orthodox, students and professors, secular, tourists and refugees, but also with Arabs and Muslims. However, his first and foremost desire was to see the Jewish people come to a saving knowledge of their Messiah. On Friday evenings on a regular basis, Tony and his team would go down to Tel-Aviv to share the gospel with the many refugees there in very poor neighborhoods. They would offer some food but also bibles and speak the truth with love and passion to these unprivileged people.

In his lifetime, Tony often travelled to Jordan, Egypt, and Greece. In recent years, and after the devastating civil war in Syria, he often travelled to Iraq to bring the gospel and the message of hope to the hopeless people in the war-stricken areas. At times he was only miles from the ISIS strongholds! In Iraq he would often go to the Erbil area, on the Nineveh Plain, ministering to Kurdish Syrian people. In recent years he was able to bring thousands of bibles, audio bibles and humanitarian aids to northern Iraq. His British pass-

port enabled him to travel from Israel via Istanbul to Iraq. He would often deliver food, blankets, detergent, kerosene for heaters, toys and many other essential items. In his many trips to the area, he was able to develop good relations with locals and some Christians who helped him purchase most of his humanitarian aid locally, and in this way he also supported the local economy. Because of Tony's endless labor, unknown number of folks in Israel and beyond have heard the good news that the Messiah of Israel has come and that his name is Yeshua. The Word of God went out from Jerusalem into places not many dared to go.

In his last two sermons preached in the "Voice of the Wilderness" congregation, Tony said that when he died he wanted to be buried in a Christian ceremony and that the Gospel should be preached. Little did he know that this would happen so quickly and suddenly.

The Body of Messiah in Israel has lost a faithful servant of God and a fearless evangelist. Tony has finished the race. He kept the faith to the end and he has received his crown. No doubt he is now beholding some faces of those that in the course of his race, he shared the gospel with. The many seeds that he sowed in the lives of many through the work of the Holy Spirit has borne eternal fruit.

As you read this article, please be in prayer for the Simon family. And finally, the untimely death of Anthony should make us all pause to ask ourselves a few questions. Are we ready for the knock of death at our door? Are we living our lives for eternity, and will our lives make an impact in the eternity of others?

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A wonderful tribute to Tony was also published by Kehila News Israel on June 6, 2017 (see Karen Faulkner, "Tribute to Antony Simon, Israeli pastor and evangelist," kehilanews.com/2017/06/06/tribute-to-antony-simon-israeli-pastor-and-evangelist). His testimony can be found at his ministry website, Voice in the Wilderness, at voice-wilderness.com/testimony-of-antony-simon

How to Create a Digital Proclamation Campaign

by Alyson Dresner, Chosen People Ministries

Chosen People Ministries, formerly the American Board of Mission to the Jews, was founded 123 years ago. Throughout our history, our missionaries have utilized many different types of outreach. Rabbi Leopold Cohn, our founder, touched the lives of Jewish people through ESL courses, street evangelism, street preaching, signboards on his horse and buggy, Shabbat services, medical clinics, and more.

Through the years, Chosen People Ministries has tried to stay up-to-date on the most modern communication techniques in order to get the message of Yeshua out to Jewish people everywhere. In our archives we have original radio programs done on wax cones that we have converted to digital files, as well as evangelistic 8 and 16-millimeter films, VHS materials, and cassettes.

Our ministry was one of the first to place full-page evangelistic ads in major newspapers and to use secular television to air various evangelistic specials, including a half-hour Messianic Passover by Eliezer Urbach, who led the Denver Branch of the ABMJ for many years. In fact, the Jewish community protested once so fiercely that TV Guide pulled our ads and many of the stations that were going to air the programs refused.

We certainly need to continue being innovative for Yeshua, and I know many of you have tried to adapt your methods to the times in which we live.

Until the digital era, sponsored street campaigns of one sort or another were the approach for many of us. Chosen People Ministries has done this for instance through our STEP outreach, Shalom Brooklyn, and many other campaigns over the years. We know that the focus of a campaign is to go into a community with a lot of Jewish people and to do something in the midst of highly trafficked areas

to reach those we usually do not meet. Some of us here today have handed out a lot of Gospel tracts throughout the years. Mitch Glaser tells me that sometimes when he sees a tract his wrist immediately gets sore, and I am sure many of you can relate!

After a campaign, we all have followed up on contacts we received, and understand the challenges of trying to get someone on the phone to meet for a Bible study or to attend some type of evangelistic meeting.

We know that our proclamation is only the first step of our longer-term ministry to those who are willing to hear more. It is like panning for gold. We reach a lot of people, and as we sift through the contacts, we usually find a few who want to know more and some eventually receive the Lord.

The New 'Town Center'

The proclamation of Yeshua is the starting point, and at Chosen People Ministries we still like handing out tracts, or sitting at book tables on campuses or in front of the Kings Highway subway station in the heart of Jewish Brooklyn. However, we have recently been experimenting with new ways to proclaim the Gospel that have allowed us to meet many Jewish people willing to hear about the Lord.

Today, the marketplace or town center is online. It has not replaced the streets – it has only added a new digital highway where there are vast opportunities for us to meet people and share the Lord. My boss, Mitch says that in all his years of doing public ministry he has never seen as many contacts respond to receiving the offer of Gospel information. He is always amazed at how many Jewish contacts we receive – believers and those yet to believe. We have seen more than a 1,000 in Israel and almost 10,000 Jewish people

just this year in the U.S. There have been hundreds in Canada, France, Argentina, and Australia. These individuals have responded to videos, Facebook ads offering our Isaiah 53 Explained book, and opportunities to sign a petition or pray for the Jewish people.

We are still looking for new ways to follow up, as it is similar, but perhaps a little better, than following up with the street contacts we receive during the year and every summer through our outreach efforts in New York City. But, as I said, proclamation is a good beginning as it allows you to engage people in their spiritual search.

It is how I, a Jewish woman, came to know the saving truth of Yeshua. It was not through a paid ad, but someone did share the Gospel with me through a digital landscape. Like millions of others, my brother and I would spend countless hours playing online video games. It was on the Internet, as a broken and lost young lady, where I heard the Gospel message in an impactful way - a way that drove me to visit a Calvary Chapel where I repented of my sins, asked Yeshua into my life and entered into the Body of Messiah. There are millions upon millions of other people searching daily online, and you too can reach them with the message of salvation.

So, how do you get started in sharing the Gospel with Jewish people through the use of digital media and online campaigning?

Phase I: Planning and Setup; Creativity in Evangelism

The best evangelistic campaigns are not necessarily evangelistic – be creative!

Explanation: Consider this example. Jewish people tend to be concerned with causes, and understanding this opens up a door to new ways of engaging the wider Jewish community. Although at times a straightforward evangelis-

tic appeal, like our Isaiah 53 Explained book draws in the curiosity of the unbeliever, it is not always the best digital evangelistic strategy.

When you invite Jewish people to partner with you in a cause for which you are advocating, such as countering antisemitism, it creates a bridge for a relationship to begin. Ethically, this cannot be a bait and switch – advocacy work you stand by needs to be something your ministry is authentically advocating. Thus, you must follow through on petitions, or whatever method you have decided to use to engage with on a particular cause. Then, if you want to communicate the Gospel to those Jewish people who have joined you, do so sensitively and honestly while continuing in your advocacy work alongside your new Jewish friend.

Establish Your Message

Digital campaigning can be intimidating, especially for those who technologically have no idea where to begin. Without minimizing the importance of solid technical expertise, the message you want to share is fundamentally more important than your infrastructure. Deciding on your message before you choose the means by which you are going to disseminate your message should be the first order of operation. Without the message, technology is just ones and zeros. Therefore, what is it that you are sharing with your audience?

Explanation: At Chosen People Ministries, we have tested the binary waters from evangelistic testimony videos to petitions sent to Congress. However, we would not engage our audiences well without a defined understanding of our message. An excellent source of inspiration for discovering your message is simply your mission statement. What is your mission? What is the purpose of any message you share with the world? Whatever the answer is, that is what ought to drive what you convey.

Illustration:

Mission Statement: *"Chosen People Ministries exists to pray for, evangelize, disciple, and serve Jewish people everywhere and to help fellow believers do the same."*

A breakdown of various message types and how they are achieving our mission statement:

- * *To pray for*
 - o Prayer Declarations
 - o Petitions
 - o Articles with a call to action, such as supporting Jewish Missions
- * *Evangelize*
 - o Free Offers
 - o Testimonies
 - o Online Events
 - o Continual social media presence
- * *Disciple*
 - o Free Offers
 - o Videos
 - o Online Book Websites
 - o Lessons
 - o Online Event streaming
- * *Serve Jewish people everywhere*
 - o Videos
 - o Advocacy Work
 - o Book Offers
- * *Help fellow believers do the same*
 - o Seminary Website
 - o Online Lessons
 - o Journals
 - o Videos

Most Campaigns Need a Website

The purpose of a campaign is to create an ad that will trigger an action by an individual. Where is this action going to take place?

Explanation: Choosing a landing point is fundamental, and although a ministry's main website grows brand awareness, it may not be the best venue for evangelistic digital campaigns. Therefore, consider creating a website that will not alienate unbelievers. With two websites, you can still have a cross-cultural relationship from a believer's standpoint, but from the vantage point of the unbeliever, it will create an environment that is not invasive. For instance, we have our main website that is geared

towards believers, and three other sites that provide a comfortable platform for unbelievers (Isaiah53, I Found Shalom, everystateforisrael.com).

Who is Your Audience?

Determine whom your message is speaking to. Who is your intended audience?

Explanation: Your mission statement is a great place to recognize who your audience is.

When reading our statement, we can see that **the Jewish people** who have yet to know Yeshua as their Messiah and **the believing body** are the two primary audiences that we can define.

These two broad groups allow us to understand how to formulate our objectives when building out what are called **target audiences** within the various marketing outlets. As you can see in this illustration, we can start to break down some goals within the different groups. Then, we can thoughtfully create our target audiences, which we build for particular end goals.

- * The Jewish People
 - o Objective
 - Evangelism
 - Build and Foster Relationship
 - Disciple
- * The Believing Body
 - o Objective
 - Name and Donor Acquisition
 - Promote a desire for Jewish Ministry
 - Reach young adults for trips or ministry involvement
 - Equipping the church to share the Gospel with Jewish people

Choosing the Best Marketing Outlet is Invaluable

In the '90s a big banner on your website was considered digital advertisement, and although it still is, the online landscape has evolved. With the rise of social networking, understanding the various platforms is essential to picking out the best marketing outlet for a particular campaign.

Explanation: Your message will

help you determine the means of how you will advertise. However, before you can know what platform is best, you will want to understand the function of the various online marketing tools.

Another important point in determining which platform you will use is to know where your audience is. Is your demographic primarily on Facebook? Instagram? Snapchat? [...]

Direct referrals

*Google Adwords translate a user's browser search (you know as "Google Search"). You can create an ad that is based off of keywords that will get your message in front of people as they browse the web.

* Retargeting, which is a fishing mechanism for drawing people back to your website after they have already landed on a different site, is a neat little tool.

*Lastly, linking your website from someone else's is typically free and a great way of building awareness. Stats provided by:
<http://expandedramblings.com/index.php/resource-how-many-people-use-the-top-social-media/>
<https://www.snapchat.com/ads>

Create a System for Follow-Up

One of the key elements of running an effective campaign is to guarantee that a system for follow-up has been set up before you begin. After the names you have acquired have poured in, that is not the time to start thinking about a cultivation strategy.

In this illustration, we have a few of the examples we use as immediate follow-up methods.

Illustration:

* We have an automotive digital welcome stream that sends e-mails based on how people responded to our campaigns.

* We have staff that call and check in with a new name that came in through a campaign.

* Surveys are a good way to gauge the impact that a campaign had or to encourage more involvement as we foster new relationships.

Tracking Campaign Performance

Develop a system for tracking the campaign before you start the campaign.

Explanation: From your website to the platform utilized for marketing, each means has a tracking mechanism for measuring results. Seeing names acquired is exciting, but knowing the most efficient way a particular message engages people is not only practical but financially wise. Tracking will also enable follow-up to be more effective. It allows you to understand how each name was acquired all the way down to the particular campaign someone came in through.

In this illustration, I have listed some of the tracking terminologies as well as their function.

* Conversion tracking

o Facebook tracking pixels is a powerful tool. We use it to measure not only the number of conversions we get with any given campaign but also how much each name cost us.

* Referral tracking

o You can place a piece of code on your website that allows you to measure closely the action a visitor took if they arrived via a campaign or organically. This is called "UTM session tracking".

o Next, Google Analytic tracking is also a powerful tool. It can provide a broad scope for monitoring sessions per day, and those sessions can be broken down to how many were from a particular campaign. It can also provide a more granular view into the behavior of your visitor. For example, it will show you each page a person visited as they went through your website before they performed an action.

* Name acquisition tracking

o Tracking the names acquired is something I find to be of utmost importance. You want to know how a name was obtained, from what campaign and who they are. For this reason, with each campaign that we run, we create a unique identifier. This way when names are entered into our in-house da-

tabase system, we can pull reports that are measured against the various tracking tools we use. It creates a check and balance flow of data.

Establish a Working Budget

My father always told me "it takes money to make money," and although our primary objective is evangelism, if we want to be effective digitally we have to open our pockets. Therefore, formulating a working budget is important.

Explanation: Each campaign should be considered as a project. And, like any project, we always think about how much will be allocated for spending.

Let us say, for example, \$10,000 was designated for the Isaiah 53 Free Book offer for a fiscal year. Once we know what our budget is, we can slowly start to test our target audiences with our message. Do not spend your whole budget at once. Until you get acquainted with how your target audiences react to your various messages, you want to start low. For instance, each target audience is assigned to what Facebook calls "adsets." In this illustration, I have attached only \$5 dollars a day per each group, so I can carefully understand how they respond. Starting low will guide you with wisdom in how to spend your budget.

Performance

Following the topic of budget, performance requires us to determine the length, strength, and intensity of a campaign.

Explanation: Unless you have the budget to keep a campaign ongoing, creating a stop date will help you remain within your budget. Think of a campaign like the stock market. If you have an invested interest, you will want to watch how it performs carefully. As you learn the behavior of a campaign, you begin to know how to strengthen your message and intensify the allocation of money to a particular target audience.

Phase II: Training and Creating

Be sure you understand the nature of the online advertising you plan to use: the parameters, costs, and types of ads you can run.

Explanation: As you are learning about online marketing, it is highly recommended that you obtain training before you jump in.

Each platform has a website where you can learn about their guidelines and receive training through tutorials on how to use their tools. There are also plenty of resources like the book, *Ministry in the Digi-*

tal Age by Dr. Dave Bourgeois. An investment that we have found to be cost-effective in the long run has been the hiring of a digital marketing consultant. Consultants have mentored us, and they have guided us through their experiences. They have been an excellent sounding board before launching our campaigns.

Copy and Creative

In the marketing world, "copy" refers to the text of the ad, and "creative" refers to an image used in an ad. Now you can comprehend

when I say, "You want to create a compelling copy with an intriguing creative for the campaign ad."

Explanation

The copy and creative should be geared towards appealing to your audience. It can take time to get the copy just right, and you want to grab the attention of your audience with a well-designed high-resolution creative.

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Selections from the Fifth LCJE CEO Conference Haslev, Denmark (8-12 May 2017)

Below are some selections from the Fifth CEO Conference. Please go to LCJE.net and click on the "CEO Webpage" for additional papers and presentations, and recordings from the conference. JM

World Jewish Demographics

At the CEO conference in Denmark, Wes Taber, Executive Director of Life in Messiah International, gave an excellent presentation on World Jewish Demographics and Jewish identity definitions. It is available in PowerPoint format on the "CEO Webpage" and also includes comments on the implications of this data for ministry.

Past Jewish Mission Conference in Denmark

Bodil Skjøtt presented a paper at the conference on the Løgumkloster Consultation held in 1964. This was a Lutheran conference on Jewish mission organized by the Lutheran World Federation. As Bodil noted, she thinks "it is appropriate to focus on a Lutheran conference on Jewish mission as we mark - or celebrate - the 500 years of the Reformation..." (the full paper is also available on the LCJE.net website on the CEO Webpage).

Messianic Jewish Publishers and Resources

Rabbi Barry Rubin, President and Publisher of Messianic Jewish Publishers and Resources (MJPR), shared that the *Complete Jewish Study Bible* he published last year was in the top five finalists for book of the year from the Evangelical Christian Publishers Association.

He also reminded everyone that a wonderful way to partner is to publish some of the English books MJPR has published in languages spoken in other countries of the world. These publishing rights can be obtained from MJPR by writing editor@messianicjewishpublishers.

Recruitment and mentorship by Linda Ekerhovd (NCMI)

Thinking strategically about recruitment and mentorship is something that's been on the agenda for NCMI the last year. It goes together with how can we improve our organization and be up to date.

Before I address how we think of recruiting, I see it necessary to explain what is typical of the focus group we want to recruit and the culture. It is from this understanding that we build our strategy.

The focus group is 20-35 years old. These are part of the generation of Millennials, which you all

are well familiar with, and what's typical for this generation. I believe there is no big difference between young people in Norway and young people in Israel or the USA.

There is one thing I want to add, and that is that this group is fully digital. They check their phone 100 times a day. Always online, multitasking... Most millennials pick up the news from social media. Filtered, it is not the best way to get information.

They are less likely than previous generations to put up with an unpleasant work environment and much more likely to use social networking to broadcast their concerns. On the other hand, satisfied Millennials are often employee advocates for the organizations they work for, providing honest, free - and convincing - public relations. Keep that in mind.

Ok, so let's also have look at the culture.

What characterizes the culture?

1) Relational

Fellowship is important. They seek the good communities. The positive is that it means more people going in the same direction.

2) Experience-oriented understanding of Christian life (discipleship, spiritual life, church, mission - they want to experience it ...)

3) Absence of knowledge about the Old Testament and the Bible as a whole. At the same time, they have an eagerness to learn more, they are thirsty for more Bible knowledge.

4) Lack of mission loyalty. The older generation knows how to stick to something no matter what. Millennials change after a couple of years.

5) Dedicated. If they first give, they give it all!

So, the challenge for the organisation is how to keep this dedication for many years. And what is our response to this? How do we recruit this group?

1) we want to educate them. Cater to the lack of Bible knowledge.

- Planning a short-term bible school in Israel, follow up the students after wards.

- One-day seminar. In previous years we've had weekends, but we see that few can tie up a whole weekend for fear of missing something else happening. So we have downsized it to one day or evening. We take up topics that are relevant to our organization: Mission and roots, Peace and reconciliation...

Teaching is given by different people and is also a way to tie to-

gether the generations - an arena for transferring the competence and expertise from the older to the young generation.

2) Experience – we take them on trips to Israel, to see our work there and also hopefully to see God's heart for the Jews. We want them to experience it with their mind and their heart.

3) Contribute - write an article for our magazine, monthly devotion on return2senders blog. To keep them in the loop, but also for them to see that their experience and what they know and have, we can use. They are important to us.

4) Cooperation with other organizations. We see our limitation to reach out to youngsters in Norway and the strength of collaboration. We are not a competitor to other mission organisations. Today we collaborate with YWAM.

In line with recruitment, it is also important to follow up. This takes us to the next point: mentorship. Maybe the area where we are best at mentorship is with our volunteers. During their stay in Israel they have regular conversations with an adult who is not their boss.

To date, this is not something we have very firmly established. However, under our strategy to educate

the Millennials, I hope mentorship will be part of this and that we can offer our younger volunteers in Norway a mentor who has been in the organization for many years and can train and teach on an individual/personal level.

It is often said that the youth are the future. But I think we need to think differently if we want a sustainable organization in the future. The young people are the future when they work with the older generations and the expertise and knowledge are transferred. And here I think mentorship is an important tool.

If you are struggling with getting younger people involved in your organization/agency, find some key persons (you must have someone under 35 years old in your organization; if not, you need to see if there is something you should or have to change) and invest in them. Mentorship is one way.

As mentioned earlier: Millennials desire a relational environment. To know someone inside the organisation who is older and who wants to teach them and educate them is highly appreciated.

*Linda Ekerhovd
NCMI - Norway*

Jewish Mission Responses to Growing Global Anti-Semitism

By Dr Mitch Glaser, President, Chosen People Ministries

Editor's Note: This paper has been abridged from the original version. The full paper has been posted on the LCJE.net website on the CEO Webpage.

Introduction: What is antisemitism?

The Anti-Defamation League (ADL) has a good definition that I believe works well,

The belief or behavior hostile toward Jews just because they are Jewish. It may take the form of religious teachings that proclaim the inferiority of Jews, for instance, or political efforts to isolate, oppress, or otherwise injure them. It may also include prejudiced or stereotyped views about Jews.

Antisemitism appears to be on the rise in the United States and it is important for us as Jewish missions to address this crucial topic that is of such great concern today to the Jewish people.

I will look at this issue from the perspective of the Americas; both North and South, but primarily from the vantage point of the shape and growth of antisemitism in the US. I will discuss what we have done in response to the growing threat of antisemitism, reach back to some stories from the past that I believe are analogous to today and provide lessons on how to handle the problem today. Finally, I will then make a few suggestions on what can be done by Jewish missions today to support the Jewish people and oppose antisemitism.

Antisemitic Incidents in the US: An Overview

The question of whether or not antisemitism is on the rise in the US and Canada is debated, especially in light of various controversies in the change of presidents in the US. The concerns about attacks on Jewish Centers turned out to be a hoax, as it seems to have been perpetrated by one unstable Jewish person who has been accused of the crime. But, the fact that this is false – and we are all glad it was – does not change the fact that there is a seeming rise of antisemitism during this last decade, even though a recent Pew survey indicates that Jewish people elicit warm feelings on the part of many Americans!

The ADL put out a "Survey of Global Antisemitism" which is an excellent tool to better understand what is happening on a global level and determined that the US has a 10% rating, as opposed to Hungary with a 40% antisemitism rating, though Greece and Malaysia have some of the highest ratings outside of various Arab countries. Iran is at 60% and Denmark is 8%.

The AMCHA Initiative (Hebrew for "Your People"), a non-profit organization dedicated to documenting and combating antisemitism on North American campuses, illustrates what has taken place so far this year (2016). They have recorded 171 antisemitic incidents between January and April 2016. That number has climbed to over 300 at this point in time.

These numbers reflect the continued growth of antisemitism, but I would like to focus on two areas and mention a third. First of all, some of the more heinous antisemitism of today is taking place on university campuses. Let me offer an illustration. In May of 2015, there was a violent protest at the University of California Irvine (UCI) in response to the screening of "Beneath the Helmet," a documentary film about the lives of Israel Defense Force (IDF) soldiers.

The anti-Israel protestors shouted, "long live the intifada, displacing people since '48 - there's nothing here to celebrate" and much

worse! Jewish students (among them a few IDF veterans) barricaded themselves inside the building for safety. Unfortunately, the protest turned violent.

Recently, allegations have been made that UCI has been stalling the investigation, or worse, burying the incident. Ilan Sinelnikov, founder and president of Students Supporting Israel (SSI), whose UCI chapter was the target of a violent protest, said "The school's administration hasn't really been in contact with us. They've supposedly been in contact with some students...but not much more."

The seeming genesis for these actions is the Israel/Palestinian conflict. I would also suggest that there are additional issues exacerbating the growth of antisemitism on campus but that the Middle East conflict seems to be driving the problem today.

There are other illustrations of campus antisemitism, as students at UCLA protested the election of a Jewish coed to serve as student body president and pro-Palestinian students felt that she would be unfair to Arab students on campus.

Chosen People Ministries responded by creating a petition that called upon the University of California Board of Regents to enact stricter discipline against antisemitism by reworking their definitions of antisemitism and strengthening their actions to inhibit its perpetrators. Additional campus attacks were also noted.

We will now look at the rise of antisemitism in Europe during the rise of the Nazis and mission responses to the emerging situation.

Rescue and Relief during World War II: Focus on Vienna

The Vienna Conference ended less than a year before Hitler invaded Vienna on March 15, 1938, in what was known as the Anschluss, or annexation of Austria. According to Jewish statistics at the time (a slight disagreement with Cohn's figures), there were 181,778 Jews in Austria at this time, more than

ninety percent of whom lived in Vienna. Himmler would claim by Nazi standards that there were 220,000 Jewish people. Hitler and Goebbels sought their complete destruction.

By the 20th, Der Sturmer was on show on the street corners. Within a short time German racial laws were in force and an estimated 47,000 of the city's Jewish population of 176,000 were reduced to poverty. In four months the number of Jewish suicides in Vienna alone was computed at about 7,000 (1987:45).

A Viennese Christian described the details of the Nazi onslaught of Vienna to Joseph Hoffman Cohn, who then summarized what he had heard in a letter to a friend. Part of this description was printed in *The Chosen People Magazine* and provides us with a graphic description of the events of those days:

"I just returned from across the water with a heavy heart. There is no dodging the fact that the Jews of Central Europe are facing extermination within the next five years unless the Lord comes in the meantime or unless there is a complete reversal of the present Jew hatred programs in Europe. It was heart sickening to meet the Austrian and German Jews and to hear from their lips such stories as belong only in the annals of aboriginal savagery and brutality. Wives separated from their husbands, children torn from their parents, agony heaped upon agony until the Jew who escapes from this hell torment takes on the haggard look of a hunted beast. Multitudes of helpless and innocent Jews, men, women, children, were seized upon in the streets of Vienna by the Nazi soldiers and, without being given opportunity to go back to their homes to report on what had happened, were marched off to concentration camps for what these brutal Nazis call "protective custody." And what a custody! It is better, I think, to pull down the curtain and not even attempt to tell of what went on and what is continuing to go on in these unspeakable places of filth, torture and licentiousness (CP 1938b,

2:1).

The Nazis allowed Austrian Jews to emigrate during the first few years following the Anschluss. Between July and September 1938, 8,600 Jews per month left Austria. By 1939, 109,060 Jews had left and only 66,260 remained. In November 1939, Eichmann gave them a year to leave, but less than 12,000 were able to do so, and by the end of the war it was discovered that the remaining 53,403 had almost all been sent to camps and killed (EJ 1971, 3:898-900).

The Swedish Israelite Mission (SIM), along with the Swiss Friends of Israel and with the help of funds from the United States, had begun a major effort to rescue Jews, especially Hebrew Christians. The window provided by the Nazis between 1938 and 1940 gave missions an opportunity to do everything in their power to get the Jewish Christians out of Austria (International Missionary Council Christian Approach to the Jews - IMCCAJ 1940:1).

Brockway asserts, "The relief of refugees took precedence over evangelistic effort so long as the mission stations in Vienna, Warsaw and Germany were allowed to function" (1987:46).

Yet we cannot but note from the reports of the missionaries that their relief work was usually linked with continued evangelistic efforts. They did not seem to feel that one had to be sacrificed because of the other.

The missions viewed relief and even the "smuggling" of Jews out of Vienna, not as contradictory to their missionary task, but rather as part of their obligation to serve the Lord and the Jewish people. As they helped Jews out of Vienna, these missionaries were able to speak to the Jewish people about Jesus. Cohn reported in 1938 on Lichtenstein's work during the early days of the Nazi occupation:

"Our latest report is that Mr. Emmanuel Lichtenstein is still able to continue in a limited way the work in Vienna, although it is feared that he will not be allowed to keep on

much longer. From a recent report we select a few important paragraphs that our readers can get a little inside view of some of the conditions we have to meet in this newest center of Nazi brutality:

"The tasks in our mission work increase from day to day and the stream of Jewish people applying for help becomes longer every day. We know that we would not be able to solve these tasks without God's help and support. We receive many letters from Jews and Hebrew Christians who already have left Austria and most of those letters are very touching. It is very encouraging to learn that our help to those people was not in vain because they now understand that it is most important to trust the Lord who alone can give them a real help in their distress" (CP 1938c 3:12).

Conrad Hoffman emphasized the necessity of these activities on behalf of the Jewish people in a report to the IMC meeting in 1938 at Tamboram:

"The events in Europe since our [IMCCAJ] Vienna meeting have greatly altered the situation and are necessitating a change in our plans. Many of the latter have been completely upset. We are compelled therefore to make new plans. There are, it seems to me, certain primary tasks which we as Jewish missionary agencies are duty bound to undertake. The fact that we are doing mission work makes these tasks our inescapable responsibility at the present time." (Brockway 1987:83).

Hoffman went on to detail some of what was being done:

"Already the mission centers in Hamburg, Berlin and Vienna and to a less extent Prague and Budapest have realized the needs that have arisen and are rendering invaluable service. The Swedish Friends have recently opened a center in Paris for similar service, provided government permissions for continuation can be obtained. These activities need to be greatly expanded by increased money and personnel." (Brockway 1987:83).

Conrad Hoffman continued to devote much of his efforts to getting Jews out of Nazi areas. The doors were closing quickly, and soon the SIM in Vienna alone provided one of the remaining routes of escape. In his note to William Paton of the IMC, Hoffman said that he was trying to arrange steamship transportation, but the steamship companies were refusing to accept German Marks for payment. Hoffman then made a telling comment to Paton which indicates the level of activity at the mission in Vienna:

"Apparently, our Swedish Mission in Vienna and even the Pfarrar Grueber in Berlin are still able to carry on. Just this morning we had another batch of correspondence from both centers while dealing with refugees" (1939a).

Years later, Göte Hedenquist, the leader of the SIM in Vienna and later the director of the IMC, described the events and activities of the SIM in Vienna:

"The work of the International Committee was of special importance during the years before World War II, when it was engaged in trying to rescue as many as possible of the Christians of Jewish origin from Nazi persecution. In spite of the threatening political atmosphere of war, the International Missionary Council's Committee on the Christian Approach to the Jews in 1937 convened in Vienna a large Jewish missionary conference.

The refugee question was one of the greatest problems of that conference, and thanks to the personal contacts made between different countries at this conference, it was possible during the next three years to rescue thousands of people from concentration camps and annihilation. The Swedish Mission to the Jews in Vienna became the headquarters for this relief action and could report when its doors had to be closed in 1941 that over 3,000 Christians of Jewish origin in its care had been able to leave Germany and Austria in order to build a better future in other parts of the world." (1954:6)

Lichtenstein was able to continue

his work with the Swedes into 1939, although Cohn feared for his safety. Cohn wrote about Lichtenstein:

"Pray for us in Vienna, Austria. We know not when our beloved brother Lichtenstein may be arrested and put into a concentration camp. "Jew hate" now waxes hotter in Germany just because of war conditions. I saw Mr. Lichtenstein this summer when he came over to London to visit me. He is a saintly brother and a self-sacrificing one. I begged him not to return to Vienna for fear of his life, but he insisted on going, claiming it would be sheer cowardice and disobedience to God to shirk his duty. He told me he would stay there until he is driven out. He surely needs our prayers (1939:3).

The following lengthy description of Lichtenstein's ministry by Cohn gives us some unique insights into the actual day-to-day struggle that the missionaries were facing during this terrible time:

"In spite of the war conditions in Germany, the Nazis have left unmolested the work in which we have a share in Vienna of Old Austria. The Jewish mission with which we are affiliated there is maintained by the brethren of the Swedish Missionary Society, with headquarters in Stockholm, Sweden. Through these brethren, we have been supporting our Mr. Emmanuel Lichtenstein, concerning whom we wrote a few words last month.

"Emmanuel Lichtenstein has been doing a wonderful piece of Christian work as our representative and through him we have been able to carry on a splendid amount of relief work among the Jewish refugees, particularly among those who had forsaken it all and counted it nothing for the prize of the high calling of Christ Jesus. Perhaps it is because through the Swedish brethren a good deal of outside money is coming into Vienna, including the funds we ourselves are able to send, that the Nazis have not yet closed this mission. But totally apart from any

guesses for the reasons why the mission is being allowed to carry on its purposes, we are thankful to God for the continuance of the opportunity of gospel preaching.

"The director of the Vienna mission told me how Mr. Lichtenstein had endeared himself to those poor Jews, hundreds and thousands of them, and how he had been able to organize by means of a staff of twelve volunteer workers, a beautifully systematized program of visitation, relief, employment seeking, refugee immigration, hospital care and many other activities (CP 1939e, 2:8-9).

Clearly the ABMJ was very much involved in rescuing Jews from Vienna and a fate of certain death. This activity, according to Cohn, continued into the latter part of 1939:

"We continue in Austria because our connections there are with the Swedish brethren. We have also been hoping to do something by way of re-colonization. At the moment there is not much to report. However, we are not waiting for a wholesome scheme to develop, but we are going ahead with individual cases as fast as we can so that we can do so without undue delay and without undue rashness (CP 1939b, 5:6).

What is most incredible is Cohn's report in an August 1940 letter to the ABMJ constituency, informing his readers that as late as 1940 Lichtenstein's work continued. Cohn wrote: "The last reports we had told us of the mission halls being crowded to the full with Jews eager to hear the gospel, baptisms continuing without ceasing and the ministry of the Word having wonderfully free access [to the people]" (CP 1940c:3).

Otto Singer, working among the Jews of New York City on behalf of the ABMJ, told the story of one family that had received the Lord in Vienna and was able to escape the Nazis. He reported the following in *The Chosen People Magazine*:

"Brother S. was a manager in a large department store in Vienna

for more than twenty years. After the Anschluss, he lost his position and he could not get any job, because he was a non-Aryan. He came in contact with our Lichtenstein at the Swedish Jewish mission in Vienna. In a short time he accepted the Lord Jesus as his personal savior and confessed his faith in baptism. Through the efforts of the Society of Friends, a Christian in the State of Ohio provided him with an affidavit. Several weeks ago he arrived in New York and we rented a room for him because he could not and would not live with his Jewish brother here. S. came to our services regularly and was a blessing to others (CP 1940a 6:8).

Certainly, Cohn saw that the situation was becoming intolerably complicated and that it could ultimately endanger Lichtenstein and his family. He reported the intensification of Nazi deportations to his Chosen People readers in the spring of 1941 as follows:

"Within the last three or four days, however, the radio news bulletins broadcast the very information that we had received in these cables and personal letters. So now that the information is made public, we can likewise inform our readers. The startling news was that the Nazis, in control of the city of Vienna, have resorted to the shameful and diabolical crime of setting loose among the Jewish population of Vienna the germs of typhus so that the poor Jews of that city have been infected with typhoid en masse, and this has given the Nazis their excuse now of wholesale deportation of Jews. Many are packed in cattle cars and others are driven across the fields of Austria to some place of quarantine in Poland "for their protective safety!" Of course the obvious objective is clear enough, and that is the utter destruction of these helpless victims of Satanic fury (CP 1941b, 6:10).

He asked for prayer on behalf of Emmanuel Lichtenstein and his family as the ABMJ tried to get him out of Austria to safety and another field of service:

"Our friends are asked especially to pray for our missionary in Vienna, Emmanuel Lichtenstein, and for the numerous other missionaries with whom he was associated there and for the many hundreds of Jewish Christians who have flocked to the mission of Seegasse as a shelter in the hour of terror. We are doing our utmost to get Lichtenstein out of Vienna and to transfer him to some South American port such as Buenos Aires where he would continue as our missionary. There are currently many thousands of refugee Jews in Buenos Aires.

"We are also trying, in case it proves to be impossible to get Lichtenstein into the Argentine, to locate him in Shanghai, where at the present time there are about 20,000 refugee Jews, many of them believers on the Lord Jesus Christ (CP 1941b, 6:10).

The situation in Vienna

Cohn also gave us some idea of the interplay between the Nazis and the SIM:

"In Vienna the situation is highly complicated. There we have been supporting Mr. Emmanuel Lichtenstein under the protection of the Swedish Jewish Missionary Society, which owns and operates a fine and efficiently equipped Jewish mission building in one of the Jewish districts of Vienna. To Mr. Lichtenstein we have been forwarding monthly funds for distribution among the refugees. So here also it has been a case of our missionaries spending our own money, receiving a salary from us directly, being accountable to us likewise and working under our instruction under supervision by the Swedish Mission Society.

"Through some financial arrangements between the Swedish government and the Nazis who at the present writing are still on friendly terms, we can ship our money to Stockholm and through that channel we are able to get the funds into Vienna. However, there is no guarantee as to how long the situation will continue. The latest advices are that the Nazis have now

stipulated that the Swedish Mission shall establish a hospital in Vienna to care for sick Jews because the Nazi government will not provide hospitalization for Jews. If the Vienna Mission will do this they will be allowed to continue in the missionary and relief work.

"They are imploring us for a guarantee of at least \$3,000 a month to maintain such a hospital, and they tell us that we are their only hope, because remittances from Great Britain have ceased entirely. But we are skeptical as to the integrity of any Nazi promises and there is no guarantee that after the hospital is built and equipped the Nazis will not confiscate the property for their own use just as they did in the case of Pastor Arnold Frank's beautiful hospital buildings in Hamburg. So we feel we cannot undertake any obligation in connection with such a request, but will continue with monthly remittances as long as we have the least chance to do gospel preaching and relief work there. This is something else for our beloved friends to pray about and to ponder over (CP 1940b, 8:5-6).

Birger Pernow, at the pre-Evanston meeting of the American section of the IMC in 1954, revealed further details about the activities of the SIM in rescuing Jewish people during the war. He wrote:

"During the Nazi persecution, the King of Sweden intervened on behalf of the Jews and much was done in order to rescue and support the victims. In this connection I wish to remind you that our Committee on the Christian Approach to the Jews was the first Christian organization which took any measures to rescue and support the threatened Jews on the Continent.

"The leader of our Swedish Mission in Vienna, Mr. Hedenquist, called me by cable to come down immediately after Hitler had conquered Vienna. After seeing all the cruelties experienced by the Jews during the first week, especially at the hands of the S. S. men, we understood that we had to face a

terrible disaster in Europe.

"I wrote immediately to the secretary of our committee, Dr. Hoffman, in New York, and asked him to call the committee to a special meeting in London, the 3rd of May 1938. There, steps were discussed in order to rescue the threatened Jews on the Continent. They were able to rescue in time, out of Vienna, about 1,000 children and 2,000 adults (1954:11).

The SIM in Vienna was still allowed to carry on its work without hindrance from the authorities. Bible study groups and church services were all crowded, according to a report in the IRM (Paton and Underhill 1940:108).

The work of the SIM continued into 1941 and the Christian public was well aware of their efforts in rescue and relief:

"A considerable amount of missionary work in the European countries now under occupation by the German armies has had to be suspended and there is little news of those missionaries who are still in those countries. On the other hand, missionaries are still at work in Hungary and the Balkans, North Africa, Palestine and , and reports from these centers are encouraging. In Austria the Swedish Mission and the Society of Friends are striving to minister to the needs of the Christian Jews (Paton and Underhill 1941:94).

Lichtenstein survived the threats on his life in Vienna. In the April 1941 issue of *The Chosen People Magazine*, Cohn mentioned that Lichtenstein had escaped by plane from Vienna to Stockholm (CP 1941c, 7:13).

From Stockholm he immigrated to Buenos Aires where he continued in missionary work, mostly among the other survivors of the Nazi atrocities who had moved to South America.

By the end of the war, 70,000 Austrian Jews were slaughtered and an additional 20,000 who had "escaped" to other countries in Europe died as well after the Nazis had entered the countries to which they fled. Many more, especially

the Jewish believers, would have also died were it not for the heroic efforts of the missionaries in Vienna.

Suggestions for our Consideration as Missions to the Jewish People

In light of the ways missions to the Jews in the past have intervened in life of the Jewish people when the Jewish people are under threat – we should consider the following:

1. Jewish missions should be involved in serving the Jewish community, including countering antisemitism and enlisting the help of the church in doing the same. Chosen People Ministries did eight online petitions in the last 15 months to counter antisemitism, along with blogs and some additional articles in our newsletters.

2. Countering antisemitism is not only a witness of God’s love for Israel and the Jewish people but also an affirmation of God’s ongoing election of the Jewish people and a recognition that Satan is the cosmic cause of what should also be viewed as a spiritual problem.

3. As Jewish missions, we are bridges of grace between the Church and the Jewish community to help mobilize Christians to stand with the Jewish people in opposing anti-Semitism. These activities could potentially save lives.

4. We have the opportunity to utilize social media as a way of communicating with the Jewish community and to the greater body of Christ. We should take advantage of these new tools to do online advocacy; Facebook ads, petitions, prayer declarations etc. We can also use our publications and Christian media to do the same.

5. We want to urge people to action, but perhaps one of the unique opportunities we have is to gather and disseminate information to Christians, because the Christian community generally trusts our ministries. Good information can go a long way toward helping our fellow believers understand the urgency of the situation and to hopefully and prayerfully take action.

A Call to Action

In a recent blog on our web site, I commented on an event that took place in New York City that I believe encourages us to take rightful action on a personal basis against anti semitism and racism in general.

Some things are just too horrible to let pass! This was the theme of an article, which appeared in a recent copy of the *New York Times*. The horrible act that could not go unnoticed was the writing of anti-Semitic statements on the walls of subway cars in New York City. A number of good Samaritans saw the remarks and came up with the idea of erasing them utilizing hand cleaner which has high alcohol content and is able to cut through the thick, waxy strokes of a sharpie pen.

I cannot tell you how happy I am that these everyday New Yorkers took the initiative to act on their outrage and eradicate these despicable statements. In fact, one of those who was part of this admirable neighborly act took some pictures with his phone of the graffiti being erased and posted it on his Facebook site. Thankfully, more than a half-million people – and growing – took note of what was done and affirmed his actions and those of the others who would not allow these horrific statements to stand and be seen by others.

As a New Yorker, a Jewish person and a follower of Jesus the Messiah, I am impressed by what these good citizens did on behalf of the Jewish people. By their names, it does not seem that any of those who took action were actually Jewish themselves.

There is hope!

It seems to me that as long as we have brave souls who will not sit back and allow others to vent their hate in public – actions which tend to embolden those who already have twisted racial views including anti-Semitism, I believe that our country has hope!

You’ve probably heard the over-used statement that all we need to do to allow the cancer of tyranny and hatred to destroy our souls in

our community – is nothing. There are two verses in the Bible that these brave souls put into action – probably without knowing it – that might inspire our continued noble resistance to hatred against Jewish people and others.

First of all, the Jewish prophet Micah, writes,

“He has told you, O man, what is good; And what does the Lord require of you But to do justice, to love kindness, And to walk humbly with your God?” (Micah 6:8)

Additionally, Jesus the Messiah said,

“You are the salt of the earth; but if the salt has become tasteless, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled under foot by men.” (Matthew 5:13)

Clearly, I am not neutral on the actions taken by these goodhearted, just, kind, loving, humble – and I might add brave – New Yorkers and appreciate their immediate actions on behalf of the Jewish people and against racial hatred in general. Erasing those remarks took courage. Their actions reflect the first century understanding of salt as used for preserving food – and adding flavor and taste as well. Their quick thinking acts of heroism demonstrate to me that New Yorkers and hopefully Americans in general believe we have a culture of freedom, respect and goodness that is worth preserving. And we are willing to put action to our most cherished values.

Mitch Glaser
mglaser@chosenpeople.com

LCJE Academic Corner

ETS - Eastern Regional Meeting, "Apologetics in a Pluralistic Culture"

Several members of LCJE attended the Evangelical Theological Society (ETS) Eastern regional meeting and conference, held at Lancaster Bible College in Lancaster, Pennsylvania, USA from 31 March - 1 April 2017, including myself, Theresa Newell (CMJ USA), and John B. Metzger of Ariel Ministries and author of a new book titled, *Poking God's Eye: A Theological and Historical View of Anti-Semitism Based on the Blessings and Cursings of Genesis 12:3* (Purple Raiment, 2016, 337 pp.). Brian Crawford of Chosen People Ministries presented a paper titled, "Who Presided Over the Sanhedrin?: Rabbinic Authority and the Historical Record." Brian is the Project Director of Chosen People Answers, which is a major online apologetics project for CPM.

Brian Crawford: Probing the Sources of Rabbinic Authority

In his paper, Brian opened with this comment on authority: "When attempting to share the Gospel with Jewish people, the issue of religious authority is rarely far away." He then examines some of the chief sources for this authority.

Pirke Avot

Within traditional Judaism, Crawford states that "...the rabbis derive their authority from Moses, who established a system of judges to govern Israel (Deut. 16-17). This rabbinic claim to authority is most evident in the Mishnaic passages *Pirke Avot* and *Hagigah*." *Pirke Avot* has a section titled, "The Chain of Tradition," and it is this section of the Mishnah that primarily "serves as the foundation stone for Traditional Judaism, for we learn that the Oral Torah derives from Moses at Sinai."



Brian Crawford

Did the Tannaim Rewrite the History of Judaism?

As one gets further into the meat of this important paper, there is a key section titled, "Two Competing Narratives: The Tannaim Versus All Other Sources." Brian uses a definition of the Tannaim by David Kraemer taken from *The Anchor Yale Bible Dictionary* - Ed. David Noel Freedman (New York, Doubleday, 1992; 6:319). Kraemer says that the word "Tannaim," which means "repeaters," is used to describe the early generations of Torah scholars following the destruction of the Second Temple in 70 AD.

Did the Tannaim re-write history in order to fill a power vacuum? Brian presents this as a strong possibility. As he notes, Judaism faced a leadership crisis following the destruction of Jerusalem: "The Sanhedrin of priests had been destroyed, and there was a power vacuum at the top...one man was ideally suited to fill the power vacuum: Yohanan ben Zakkai." There was only one problem: "Rabbi Yohanan ben Zakkai was not a priest, and he did not sit on the Sanhedrin before the Temple's destruction." He and those who were with him at Yavneh "lacked official legitimacy."

The solution was to re-write Jewish history. The Tannaim attempted to erase the Jewish priesthood as

the locus of authority. As Crawford notes: "By neglecting the authority of the priests and by elevating the Pharisees in their historical accounts, the Tannaim established themselves as the only religious authorities over the people of Israel. No longer were the *priests* the teachers of the Torah; now the *rabbis* were the authority...now the rabbi was the sole judge over Jewish society. This became the status quo that continues today..."

This is a fascinating topic based on a great deal of historical research. Brian can be reached at:

bcrawford@chosenpeople.com. Dr. Gordon Olson, who was one of Mitch Glaser's professors years ago, was one of the attendees at Brian's lecture.

Sefaria.org - a great resource

As an aside, as a result of Brian's paper and further discussion, I learned about the rich resource of Jewish texts online known as "Sefaria". I would urge all LCJE members to check out www.sefaria.org and to download the free app to your computer or smartphone. Sefaria is sub-titled, "A Living Library of Jewish Texts," and such it is. Besides, of course, the Tanakh, one can find the Targums, the Babylonian and Jerusalem Talmuds, the Mishnah, the Aggadic Midrash and Halachic Midrash, the Shulchan Aruch, the Kabbalah, a section of Jewish Liturgy, including various Siddurs, and much, much more. It is an incredible collection of material, and it is all free! The website and app are extremely well done and easy to navigate. Again my thanks to Brian for bringing Sefaria to our attention.

Understanding Jewish Atheist Thought Leaders & Their Impact on Society

At the same conference I presented on the theme, "Adapting Our Apologetics: Understanding Jewish Atheist Thought Leaders

and Their Impact on Society." Self-proclaimed Jewish atheists and other Jewish secularists of worldly distinction exert an enormous influence on present-day culture. Why is this so? I asked the question, how can our apologetics be adapted to reach those groups upon whom these Jewish atheist leaders and atheistic/secularistic ideologies have influence, as well as be a witness to the larger Jewish community? During my session I also introduced the related theme of my new book, *Jewish Giftedness and World Redemption: The Calling of Israel*. As I began to delve into the question of Jewish atheist thought leaders and their present-day impact on society, I realized that I first needed to address the larger and more important question of, why is there such a thing as 'Jewish corporate giftedness' in general? This then forms the basis for understanding the paradox of why there are so many Jewish leaders of radical movements and atheistic organizations.

General thoughts about this ETS regional conference

This regional conference had a good representation of a number of us who are involved in Jewish missions. Within the U.S. at least, it is important that ETS members and others consider attending and participating in their respective regions and seek to present themes and issues related to Jewish evangelism. This will greatly enrich the evangelical academic environment and is much needed today. Our experience at Lancaster was very fruitful and edifying, and at least one new prospective member was recruited for LCJE - Dr. Mark Meyer. Mark directs the PhD program in Biblical studies for Capital Seminary and Graduate School, which is the graduate extension of the Lancaster Bible College. Mark told me he would now like to join LCJE.

Non-LCJE Member Academic Papers and Presentations of Interest

United Kingdom - Dissertation on the Library of the London Society for Promoting Christianity amongst the Jews

A master's degree dissertation of interest recently appeared online titled, "Uncovering the narrative of a forgotten library through the analysis of its catalogue records: the case of the London Society for Promoting Christianity amongst the Jews' missionary library." The author, Ms. J. Jarman, prepared the dissertation as part of a degree program in Library and Information Studies at University College London. In the Abstract the author states: "The London Society for Promoting Christianity amongst the Jews was the first missionary society in the UK to establish itself with the sole aim of converting Jews to Christianity. While there has been some recent scholarship on the broad aims, objectives and activities of the Society, nothing has been written on its library, established in 1810. This research pieces together a narrative of the library's history from the unpublished papers and records in the Society's archives."

My thanks to LCJE member Dr Richard Harvey for bringing this dissertation to our attention. For those with interest in finding out more, please contact me at:

lcje.int@gmail.com.

Papers Given at "Center for the Study of Conversion" at Ben Gurion University

Richard Harvey also brought to our attention a paper that discussed the London Society itself, addressing the question, How were the missionaries of the Society expected to "promote Christianity amongst the Jews"? The title was: "Tools in the Hand of God? The Missionaries of the London So-

ciety and their Role in the Conversion of the Jews." The presenter was Dr. Agnieszka Jagodzińska, who teaches Jewish Studies at the University of Wrocław. The venue was the Center for the Study of Conversion and Inter-Religious Encounters at Ben-Gurion University in Israel. This was the Center's fifth annual conference. It was titled, "Agents of Conversion" and was held at Ben Gurion University in Be'er Sheva from 22-25 May 2017.

In his abstract to the paper, Dr Jagodzińska argued that, although conversion "was expected as [a] purely spiritual process depending solely on the the decision of a convert, the missionaries of the Society were expected to facilitate the religious, social and cultural transition between the Jewish and the Christian world."

The Center's website is:

<http://in.bgu.ac.il/en/csoc/Pages/default.aspx>

Another paper presented during this conference was titled, "Converting the Jews of Early Modern Rome: New, Old and Failed Tactics," by Emily Michelson of the University of St Andrews. The chair of the session was Ora Limor, of the History, Philosophy and Judaic Studies department at The Open University of Israel. Another session had a paper that looked at "Jews as Agents of Conversion in Medieval Christendom: Between Calumny and Misperception" Paola Tartakoff, History and Jewish Studies, Rutgers University and Fellow, at The Israel Institute for Advanced Studies.

*Jim Melnick
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Life in Messiah

International

"Sharing God's heart for the Jewish people"

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.

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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/>

LCJE FACEBOOK and TWITTER Accounts



**LCJE FACEBOOK ACCOUNT:
LCJE.Intl**



**LCJE TWITTER ACCOUNT:
@LCJE_Intl**

UPCOMING LCJE MEETINGS

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

LCJE Japan announces a landmark conference to connect churches in Japan, South Korea, Hong Kong and other parts of East Asia, to Jewish mission organizations from outside the region. The conference will be held in Wakayama City, Japan. For more information, see www.lcje.asia

LCJE Europe - Berlin, GERMANY (14-17 August 2017)

LCJE North America - Atlanta, Georgia, USA (16-18 April 2018)



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**

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11th LCJE European Conference August 14-17, 2017

1517-2017-20??

***"The Reformation and Its Impact on Jewish Evangelism,
Messianic Judaism and Jewish-Christian Relations"***

Coming together in Berlin this year, we want to focus on the legacy of the Reformation and its impact on Jewish-Christian relations in past and present. At the same time, we will focus on the future, searching for God's plan and our role as Protestant and Evangelical believers in Jewish-Christian relations and mission. We especially want to invite the younger generation to the conference, but do hope to see as many of you as possible. Looking forward to seeing you in Berlin! ROLF G. HEITMANN, LCJE EUROPEAN COORDINATOR

rolf@israelsmisjonen.no

Location: Berliner Stadtmission / Jugendgastehaus, Lehrter Strasse 68
10557 BERLIN (10 minutes' walk from Central Railway station / Hauptbahnhof)

SEMINARS / PANELS:

1. Luther and the Jews
2. Messianic Judaism and Confessionalism - schism or unity through diversity in the Body of Messiah?

STRATEGIC FOCUS:

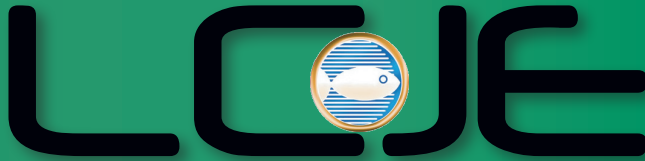
1. "Jews don't need Jesus." Churches' statements on anti-mission and our response
2. Younger generation involved in Jewish ministry - Lessons from YLG Jakarta

SAMPLE INTEREST GROUPS / TABLE TALKS (participants may choose two tracks):

1. Facing and fighting anti-Semitism in Europe
2. Communicating the Gospel through social media
3. Jews on the move: Migration as an opportunity for evangelism
4. Professionalism: Messianic Jewish involvement in society
5. Recruiting, involving and discipling a new generation

[ADDITIONAL INTEREST GROUPS & TABLE TALKS]

Networking Jewish Evangelism



Lausanne Consultation
on Jewish Evangelism

International Coordinating Committee (ICC)

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