

LCJE Bulletin

Issue 113, August 2013

Networking Jewish Evangelism



Lausanne Consultation
on Jewish Evangelism



LCJE Bulletin
Issue No. 113
August 2013

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Jewish Evangelism

Editor: Jim Melnick
Design: Chris Skjøtt

Printed by: Yorke Printe Shoppe
Lombard, IL 60148 USA

Published February, May,
August, and November

Address: P.O. Box 5501
Falmouth, VA 22403 USA

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

Payment: By check or bank
wire transfer; see www.LCJE.net
(under "Contact")

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From the Coordinator

LCJE is a vital global network in support of Jewish evangelism. It is also an important component within the greater Lausanne Movement. As such, it is a model for other Lausanne interest groups to consider when building their own networks. The Lausanne Global Leaders' Forum (GLF13), held in Bangalore, India in June 2013, proved this point with abundance. Additionally, at the GLF13 conference, Jewish evangelism and Messianic believers were fully embraced from the platform. For that, we are very grateful and encouraged. It is clear that the movement represented by our LCJE network has fully 'come of age' within the global evangelical community.

But, as Bodil Skjøtt points out in our 'Reflections from Bangalore' article, this step forward is also a challenge: "How do we as LCJE embrace and use the platform given to us? What is our contribution to the wider network of world mission - apart from our experience as the longest-standing network within the Lausanne Movement?" Put another way, how can we use what we have learned within LCJE to bless other believers? This is something that we need to think about more often in the future. Our president, Tuvya Zaretsky, addresses this in part in his article on the Bangalore conference.

Finding ways to bless others also means learning how to be a servant, as Mark Lam reminds us in his devotional article on our Lord and Messiah as the great Servant King.

In this issue, I introduce our new LCJE Secretary, Christine Fulcro. Christine has been involved in encouraging believers in Messianic congregations in Israel and other ministries for many years and brings a wealth of administrative insight and experience to us in LCJE. She has already become an enormous help to me, and I know that she will be a great asset to our network.

Paul Rood next gives us a rich and fascinating glimpse into the extraordinary life and ministry of Louis Meyer and the centennial *yahrzeit* held at Biola in July 2013. A video of that event has just recently become available online.

Also in this issue, Lauren Bockisch reviews Doug Pyle's scholarly and significant book, *What the Rabbonim Say About Moshiah* - a book that should be on the shelf of anyone involved in Orthodox or Hasidic ministry. I complement Lauren's review by sharing more about Doug's life and ministry and the model that he is - at 80 years of age! - for all of us. Doug's second book, *Sharing Jesus in a Jewish Way* (2012), will also be especially valuable in Jewish campus ministry and for Gentile Christians seeking to share their faith with their Jewish friends.

Next, Richard Harvey shares an historic 'first': Messianic Jewish studies are now "firmly on the agenda in the academic world as a branch of Jewish studies" with the presentation of papers on Jewish believers in Yeshua at the 16th World Congress on Jewish Studies held July 28-August 1, 2013 at Hebrew University. This is certainly a very exciting development.

We close this issue with a look at recent comments of interest by a Russian Jewish rabbi concerning missionaries, the highlights of the May 2013 ICC meeting held in St. Chrischona, Switzerland, and other items of interest to our LCJE network.

In our sure hope for the coming salvation of Israel. *Jim Melnick*

Isaiah 45:17: "Israel shall be saved by an everlasting salvation..."

The Servant King and His Servants

By Mark Lam, LCJE Area Coordinator for China

Pondering the 'Servant Song' of the Prophet Isaiah

Just as I can never tire of looking at nature's beauty and be amazed at God's wonderful creation again and again, so, every time that I ponder on the Servant Song, mainly Isaiah 53, I can find a fresh feeling of the truth and grace of our Lord Jesus. In this Song there is always something new to me, good for my soul and my ministry. And I believe this Bible passage is also meant to benefit all of us in Jewish ministry whenever we read it again.

The entire chapter of Isaiah 53 is well-known for its title, "The Song of the Suffering Servant". For the sake of our devotion's scope, we will only make reflections on verses 52:13-53:3, in addition to some related thoughts from the New Testament.

God's Unique Servant

God, starting from this passage, introduced to us that He has established a unique Servant - One that we know would carry out God's redemption plan to both Jews and Gentiles.

This Servant was commended for His wisdom and would also be lifted up and highly exalted (cf 52:13). Therefore, these qualities prove Him to be a desired King. Today, we mostly live in a world made up of democracies, but I would rather have a perfect, just, wise, esteemed King like Him than a democracy leader. In fact, this Servant will amaze many nations and their kings. He is the King of kings and Lord of lords, even for the Jewish people. He is named as Servant and indeed he is the King. This "Servant King" is worthy of our committed praise



*The Lamb of God **

and service.

The great aspect of this Servant King was manifested in His willingness to humble himself, such that nobody would admire his figure; even so, he had become a man of sorrows to accomplish God's plan (cf 52:14-53:3).

It is of the utmost fortune and privilege to know this Servant King in our lives. Billions of dollars' worth of jewelry or worldwide fame are worthless compared to knowing Him.

The Servant King passage here is also echoed in Philipians 2:6-8 in the New Testament. Many of us are familiar with its description of Jesus, who is God but took the very nature of a servant, even died on a cross, and eventually was exalted to the highest place.

Becoming 'His' Servants

Knowing the Servant King is supremely important, yet there ought to be something more - we need to become His servants.

Philipians 2:5 (followed by the famous 2:6-11 passage)

encourages us to have the same attitude as that of Jesus. Just as the Servant King Jesus humbly served God with dedication, so should we be to Jesus. Serving Him is the Christ-like attitude.

Besides, Mark 10:45 says "the Son of Man did not come to be served but to serve, and give his life as a ransom for many." Therefore, another side of serving Jesus is serving people. We are to love and to serve among the Jewish people toward the end that we can be bold enough to witness to them about the ransom made by Jesus.

Lastly, in light of the Servant King's greatness and love, Luke 17:10 gives those who serve Him a meaningful indicator, "So you also, when you have done everything you were told to do, should say, 'we are unworthy servants, we have only done our duty.'" Therefore, the Servant King of the Jewish people should be our King and our Master.

Mark Lam

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*"The Lamb of God" by Shirley Znaty, an Israeli believer. Used by permission. For more information on Shirley's other Messianic artwork pieces, you may contact her at: shirleyznaty@aol.com

Our New LCJE Secretary - Christine Fulcro



Christine Fulcro

Introducing Christine

I am very happy and honored to introduce to you our new LCJE Secretary, Christine Fulcro, who is already assisting me in many administrative tasks in LCJE and will be supporting the ICC and the LCJE membership. *Jim Melnick*

Christine's Background

The couple that was instrumental in Christine's early discipleship, told her they were writing a book on the history of Israel and asked if she would type it. That was in the 1960s. It awakened an interest in Israel at that time, and things haven't changed much. Over the past few years, she has been assisting her pastor, Douglas Kittredge of New Life in Christ Church in Fredericksburg, Virginia (USA) in his writing of two books on Israeli and Palestinian history with an emphasis on reconciliation.

Christine has been involved in her church's encouragement and assistance to Messianic congregations and particularly to Israeli pastors and their

families, having traveled to Israel numerous times. One of her favorite projects was setting up the office for the former Israel Theological Seminary (New Geneva) in Tel Aviv and being involved with the work of Haifa Theological Institute (HTI), as well as with the New Geneva Theological Seminary at its U.S.-Fredericksburg, Virginia extension.

The theological training of pastors and lay men and women in Israel is dear to her heart. ". . . the things that you have heard and witnessed, commit these to faithful men who will be able to teach others" (2 Timothy 2:2) is a verse she focuses on for Israel so that the gospel of Jesus Christ will bring understanding for peace and reconciliation in the hearts of those in the Middle East, and also: ". . . He will teach us His ways, so that we may walk in His paths. The law will go out from Zion, the Word of the Lord from Jerusalem" (Micah 4:2).

Besides being part of the work in Israel, she has also been involved in missions with Opera-

tion Mobilization in Great Britain and Mexico; has worked on summer teams in Peru with street boys; has joined weekend teams to Brighton Beach, New York, for literature distribution in the Russian Jewish community, and at home, she has served on New Life's mission committee. Just recently, Christine also became the secretary for the Jerusalem Gateway Partnership (JGP) ministry.

Originally from Kent, England

Christine is originally from Kent, England, and grew up in Ontario, Canada before moving to Richmond, Virginia, where she worked for Williamsburg Press and later Richmond Newspapers. She attended Virginia Commonwealth University, Bryan College, and just recently, New Geneva Theological Seminary. She has worked at New Life in Christ Church (Presbyterian Church in America) since 1989 in administration and bookkeeping and is assistant to the senior pastor, who writes, teaches seminary, and ministers in Israel.

Now she is also very excited and honored to be part of the LCJE network and eagerly looks forward to assisting Jim Melnick in his role as International Coordinator.

The Lausanne Movement: Bangalore Global Leaders' Forum

By Tuvya Zaretsky, LCJE President

Overview

Jewish evangelism clearly has a place in the Lausanne Movement in 2013. That was the case at the Lausanne Global Leaders Forum held in Bangalore, India during June of this year. The purpose of that invitation-only gathering was to further the impact of the 2010 Cape Town Commitment.

The Cape Town Commitment, Section II B 1 states:

We affirm that whereas the Jewish people were not strangers to the covenants and promises of God, in the way that Paul describes the Gentiles, they still stand in need of reconciliation to God through the Messiah Jesus. There is no difference, said Paul, between Jew and Gentile in sin; neither is there any difference in salvation. Only in and through the cross can both have access to God the Father through the one Spirit.

(A) We continue, therefore, strongly to affirm the need for the whole Church to share the good news of Jesus as Messiah, Lord and Savior with Jewish people. And in the spirit of Romans 14-15, we urge Gentile believers to accept, encourage and pray for Messianic Jewish believers, in their witness among their own people.

In 2011, the Lausanne Consultation on Jewish Evangelism, meeting together at its ninth international meeting in High Leigh, affirmed this section of the Cape Town Commitment on Jewish evangelism. Doug Birdsall, our dear friend and outgoing Lausanne CEO, deserves appreciation for his role in bringing attention to Jewish evangelism within the global Lausanne



Tuvya Zaretsky

Movement.

Meanwhile, since the 2010 Cape Town Congress, Doug has urged Lausanne Movement affiliates to take steps toward implementing the Cape Town Commitment recommendations. He dreamed of what he called "a Davos-like forum" – a gathering of key thinkers and leaders collaborating to strategize together about world evangelism. He wanted to encourage action steps toward accomplishing the ideals of the Cape Town Commitment.

Post-Cape Town Planning

So, after the Cape Town Congress, the Lausanne Movement leadership team undertook to restructure itself and build for the future. In 2012, they invited 12 international Christian leaders to serve as regional coordinators, or Deputy Directors, for the global Lausanne Movement. They invited 32 mission specialists to serve as network coordinators and representatives, called Senior Associates. Because of my experience with the Lausanne Movement dating back to attendance at

the first Lausanne Congress in 1974, I was invited to serve a five-year term as a Senior Associate for Jewish Evangelism.

The Cape Town Congress showed everyone the value of global collaboration for world evangelization. So, the Lausanne Movement called a planning committee meeting in Jackson, Mississippi in the summer of 2012. In order to increase global network cooperation, they announced the Lausanne Global Leaders Forum 13 (GLF13). To stimulate planning for the future, they also announced a Younger Leaders Gathering in 2015.

The 2012 planning meeting introduced the new Lausanne Movement structure and goals and appointed Grace Matthews as the director for the GLF13. David Bennett, Lausanne's Chief Collaboration Office and Teaching Pastor, now coordinates the Senior Associates and their specialized networks.

I attended that planning meeting as the Senior Associate for Jewish Evangelism. With delight, I introduced the LCJE as the already-existing global network for Jewish evangelism. It was a perfect fit. We have already been functioning together since 1980. Therefore, the LCJE is able to offer support and advice to other newly formed Lausanne special interest networks.

The Global Leadership Forum 2013 was to bring together researchers, mission mobilizers, missiological strategists, academics and church leaders. The task was to develop specific action steps to implement the recommendations of the 2010 Cape Town Commitment. So, emphasis was placed on building collaborative partnerships, seeking opportunities for new

paradigms in evangelism and finding places where God is on the move through a global perspective.

A New Lausanne CEO

Even before the GLF13 could meet, Lausanne went through a major leadership change. On February 5th of this year, Doug Birdsall announced that he was stepping down as CEO of the Lausanne Movement to take up the presidency of the American Bible Society. At the same time, Michael Oh was introduced as the new Lausanne Movement CEO.

Michael is a 41-year-old Korean American who lives in Nagoya, Japan. Until now, he has been president and founder of Christ Bible Seminary. He is married to Pearl and they have five children. Michael began his involvement with Lausanne in 2004. He was a keynote speaker for the Younger Leaders Gathering in Malaysia in 2006. Michael has served on the Lausanne Movement Board since 2007. At Bangalore, Doug Birdsall officially handed the Lausanne Movement leadership baton to Michael.

On to Bangalore

The Lausanne Global Leaders Forum 2013 met in Bangalore from June 17-21. Attending were some 350 invited participants from more than 60 nations. Senior Associates were asked to assemble a small team from their networks to assist in the discussion and planning. We were asked to recommend three others: a younger leader who participated in Cape Town 2010, a woman in leadership from our networks and one other widely recognized leader in the field. Aaron Trank was invited as the developing leader. He served as a steward and on the IT team in Cape Town.

Bodil Skjøtt attended as the General Secretary of the Danish Israel Mission and was recognized for her work as former secretary to the International Coordinating Committee. Jim Melnick was invited in recognition of his work serving the LCJE/ICC as International Coordinator. Together we four met with other small working groups in daily Interaction Sessions. We were tasked with formulating clear steps by which our networks can implement the specific section of the Cape Town Commitment that applies to our field of ministry.

During those Interaction Sessions, perhaps our most fruitful interaction was with the Global Diaspora Network headed by Sadiri Joy Tira. Jewish Diaspora is a core issue to their field of interest. We also interacted with ministries among global cities and international students.

At the end of the conference, each of the 32 networks announced specific action steps for implementing a portion of the Cape Town Commitment. Ours stated:

“The Lausanne Consultation on Jewish Evangelism network will educate its members regarding the value of the Cape Town Commitment and encourage them to commend the paragraph on Jewish evangelism CTC II B 1(A) for affirmation by congregational and mission networks.

And secondly, the LCJE network will seek to increase understanding of why Jewish evangelism is important for the spiritual health of the whole church through our resources and strategic partnering efforts.

A Recommendation

I suggest that our regional consultations and the 2015 10th International LCJE Conference put these goals on the program and discuss specific ways by which we can follow through toward this aim. The Cape Town Commitment is a large and firm platform from which the whole church can appreciate the importance of Jewish evangelism. It lifts the profile of Jewish evangelism in similar fashion to the 1989 Willowbank Declaration on the Christian Gospel and the Jewish People. It will benefit the cause of Jewish evangelism, the spiritual health of the global church, and, ultimately, the salvation of Jewish people if we all undertake to amplify the Lausanne Movement’s support of our field.

Recognizing our colleagues

I would also like to appreciate two of our colleagues in the field of Jewish evangelism who were given special recognition at the GLF13. Susan Perlman was invited to travel to Bangalore to participate in the farewell service for Doug Birdsall. Susan was recognized for her faithful service to Lausanne dating back to 1980. She was in Pattaya, Thailand, at the conference that ultimately produced the Lausanne Consultation on Jewish Evangelism. The Lausanne Executive Committee in appreciation invited her for her service to them and to Doug.

Richard Harvey distinguished himself as one of the four invited Bible teachers who ministered to the morning plenary gatherings. Richard’s study from Acts 16 was received with a standing ovation. He brought honor to the whole Messianic community and gave distinction to the LCJE network with a joyous “shout out” as he began his Bible lesson.

Summary

The Lausanne Global Leaders Forum showed me several things. First, Lausanne, under the direction of Doug Birdsall, has been committed to embracing the cause of Jewish evangelism. Simply put, Lausanne recognizes that Jewish people need Jesus for salvation like any other nation. Doug clearly demonstrated that Lausanne needs and wants to partner with the LCJE. We hope that same spirit will continue under Michael Oh's leadership. We should pray for him and for the continuation of a strong relationship with the Lausanne Movement.

Second, we have a valuable opportunity to partner with and

impact the Lausanne Movement networks. It is in our interest to repeat, commend and affirm section II B 1(A) of the Cape Town Commitment, which encourages Jewish evangelism. It affirms the uniqueness of Christ for salvation. We can quote that often and with great enthusiasm. It can serve our network, our missions and the cause that we all serve quite well.

Lastly, it is inspiring to see the Lausanne Movement looking toward the future. The next generation is being developed and promoted for Lausanne leadership. Lindsey Brown will remain the International Director only until 2015. At that time, the Lausanne Younger Leaders Gathering will be held

to urge the next group of 30 – 40 year-olds to come forward in the Lausanne effort. Meanwhile, each of our LCJE member organizations should be developing younger leaders within our individual missions and within our network as a whole. This development of our younger leaders can occur through their participation in LCJE regional meetings and by providing them leadership opportunities in collaborative mission efforts. Perhaps one of them will be asked to serve as the next Senior Associate for Jewish Evangelism starting in 2017.

Tuvya Zaretsky
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LCJE attendees and friends at Bangalore, India, Lausanne Movement Global Leaders' Forum. June 2013. (left to right: Richard Harvey, Tuvya Zaretsky, Bodil Skjott, Ellen Zaretsky, Lisa Loden, Aaron Trank, Jim Melnick: not pictured: Susan Perlman)

Online VIDEOS from the LAUSANNE Global Leadership Forum, Bangalore, India (June 2013) are available at:

www.lausanne.org/en/multimedia/videos/bangalore-2013.html
(general site for Bangalore Global Leadership Forum videos)

<http://conversation.lausanne.org/en/conversations/detail/13197>
(video - Richard Harvey's Bible lesson on the city of Philippi)

www.mappingmessianicjewishtheology.eu/ (PowerPoint slides)

Reflections from the Bangalore GLF Conference

By Jim Melnick, Bodil Skjøtt, Richard Harvey



Lausanne Movement Global Leaders Forum (GLF 13) at Bangalore, India. June 2013

Jim Melnick

The following memories stand out for me from the Bangalore conference: first, our times together as an LCJE 'team' on site with wonderful times of fellowship. Next, it was electrifying to hear gracious words about the faith of Jewish believers in Yeshua spoken from the platform near the start of the conference. Then there was Richard Harvey's outstanding Bible teaching on the city of Philippi - he presented so much material with such grace, wit and scholarship - including a shout-out for LCJE! - that his approach serves as a model we all can learn from. Susan Perlman's wonderful tribute for outgoing Lausanne Movement chairman Doug Birdsall was also very moving. There were numerous opportunities for networking with leaders around the world. Aaron Trank and I also had the privilege of worshipping in a local church in Bangalore called - appropriately enough - the "Shalom Church"! This church grew out of one of the Hindu slums of Bangalore. How the precious believers there love the Lord and embraced us!

Bodil Skjøtt

Apart from the very com-

mitted, inspired and inspiring people I met, especially among first generation believers from a Muslim background, I will remember the Global Leaders Forum in Bangalore as a conference on world mission where the issue of Jewish evangelism and Jewish believers was fully embraced both from the platform and in plenary sessions, in choice of main speakers and in the discussion groups. Considering discussions and conversations in the past, where the agenda of Jewish evangelism at times was seen as tolerated but not fully embraced by the Lausanne Movement, this was encouraging. At the same time, this also becomes a challenge to us: How do we as LCJE embrace and use the platform given to us? What is our contribution to the wider network of world mission - apart from our experience as the longest-standing network within the Lausanne Movement?

Let me point to one thing. Compared to other issue groups within the Lausanne Movement, LCJE has a long tradition of theological reflections because of the character of Jewish evangelism. I am therefore challenged by what Chris Wright said in his short speech on the last day: "We need reflective practitioners! We do not have mission *and* theology; we do theology *for* mission. Our practice needs to come out of our theology and our theology needs to lead to practice."

Richard Harvey

"Reproduce yourself in others!"

Those were the encouraging words that Ravi Zacharias, the dynamic apologist and evangelist, shared with me at the Lausanne Global Leaders Forum. He was kind enough to speak to me after I had given one of the Bible expositions at the Congress. When I asked him if he had any advice for me personally, those were his words, part of an exhortation that he later shared in his presentation to the whole conference.

I know that, but for the encouragement and support of my LCJE colleagues and my associations with our network over the years, I would not have been there. I think Zacharias' words apply to us in LCJE as a network also. We need to be finding the next generation of leaders, evangelists, apologists, teachers and theological reflectors who will ensure the work of Jewish evangelism continues. We also need to cultivate in ourselves and in them a growing personal and spiritual maturity, evangelistic zeal and effectiveness, and theological wisdom and understanding. It was great to see this modeled in the Forum, and to recognise that we, as one of the longest standing networks within the network of networks that makes up the Lausanne Movement, have something to contribute and share with others.

Dr. Louis Meyer - A Centennial Observance

Yahrzeit - July 11, 2013. Died: July 11, 1913 (6 Tammuz 5673)

By Dr. Paul W. Rood, Biola University

Louis Meyer and Biola

One hundred years ago, Louis Meyer was recognized as a leading evangelist, theologian and statesman of the young Messianic movement. Meyer was much beloved by many thousands of friends around the world, and especially so by Lyman Stewart, William Blackstone and other key founders of the Bible Institute of Los Angeles (today Biola University). At the time of Biola's founding, Louis Meyer helped establish our vision in many important theological areas. He gave his life passionately to our most important projects, and he died and was buried here. Importantly, he established our practical outreach ministry to the Jews.

It is fitting that, on the centenary of Meyer's death, Jewish and Gentile believers came together at Biola University to form a *Chevra Kavod Hamet* ("society to honor the departed") and observe a ceremonial yahrzeit service, giving glory and honor to God, the giver and taker of this precious life of testimony for the Messiah.

First Biola Yahrzeit

Although there have been many Jewish worship events at Biola over the past 105 years, including Passover Seder meals and Sabbath worship services for Jewish background members of the community, this was the first *yahrzeit* (Jewish memorial anniversary service) held on the campus.

Yahrzeit is a Yiddish word that means literally that another "year of time" (*yahr zeit*) has passed since the day of the



Louis Meyer

departing of a loved one. For the Jewish people, the date of a loved one's death is the date for "remembering," not the birthdate.

Ecclesiastes 7:1 states: "A good name is better than precious oil; and the day of death better than the day of one's birth."

This anniversary day is observed in a number of meaningful ways, but always done in a community of close friends. As Christians, whose holiest days are centered around the annual worship and remembering of the death, burial and resurrection of Jesus (Yeshua), we are memorializing the ancient Jewish practice of *Yizkor* (remembering) on the day of His *yahrzeit*. *Yizkor* is not ancestor worship, but rather a final stage of grieving over

the death of a loved one, a process that helps to merge emotions of grief with worship and praise to the God of grace and redemption.

The Yahrzeit Ceremony – July 11th, 2013

Louis Meyer's centennial memorial consisted of two services. The first was on the campus of Biola University, attended by faculty, students and members of the community. At the end of the day, another group of primarily Jewish believers gathered thirty miles away around the Meyer gravesite near Pasadena. At both locations, traditional prayers, Psalms and blessings were given by representatives of the local Jewish ministries and congregations.

Messages of Blessing

Talbot School of Theology Dean Clint Arnold opened the service with a word of introduction and welcome. Biola President Barry Corey and other faculty were in attendance. Messages of blessing and encouragement were noted from around the country, including: Dr. Mitch Glaser, president of Chosen People Ministries; Jim Melnick, International Coordinator of the Lausanne Consultation on Jewish Evangelism; David Brickner, Executive Director of Jews for Jesus; representatives from Moody Bible Institute's Jewish Studies Program; and from Wes Taber, President of Life in Messiah International (formerly, the Chicago Hebrew Mission), a mission for which Dr. Louis Meyer served during the last decade of his life.

The *yahrzeit* service is very humble and simple, avoiding all pretense and flourishes. It consists of traditional Hebrew prayers, the singing of Psalms, and a memorial eulogy - typically conducted at the actual gravesite. Joshua Sofaer and Stan Meyer of the Los Angeles branch of Jews for Jesus opened the ceremony with a series of traditional readings and blessings.

I prepared the following biographical eulogy, which was read aloud by Brian Crawford, Eryn Black, and Slava Ilchishin - all with Chosen People Ministries and students at Talbot's Feinberg Center for Messianic Studies (M.Div. program). The mourners' kaddish was read by Rabbi Neal Surasky at Biola and by Rabbi Joshua Brumbach at the gravesite service.

A Brief Biographical Eulogy

Louis Meyer was born August 30, 1862, in the small town of Crivitz in the region of Mecklenburg-Schwerin in Northern Germany. He obtained a fine education because his family was one of the wealthier Jewish families in the area. He loved history and literature, yet realized that, for a Jew, an academic appointment at that time was impossible. Upon graduation in 1882, he decided to study medicine, attending the universities of Berlin, Marburg, Wurzburg and, finally, Halle, for his surgical residency. During a post-mortem at the Royal Surgical Hospital-Halle, Meyer contracted blood poisoning.

Medical experts believed that only recuperation at sea could cure such a case, and so Louis became a sailor for the next four years. He traveled the world on steamers, as a steward and then chief purser. Fully recovered, he traveled to the United States, settling in Cincinnati, Ohio (at that time the center of American Jewry) to resume his practice of surgery. In order to practice his English, Meyer began attending services at the Covenanter Chapel, a Reformed Presbyterian congregation pastored by Rev. John Calvin Smith. Listening intently for over a year to the familiar Psalms and the less familiar but very Hebraic Gospel message, Meyer decided to become a Christian and was baptized by Smith in 1892.

For several years Meyer served as a lay missionary in a local Jewish Mission house established by the Covenanter Congregation. He then attended Reformed Presbyterian Seminary in Pittsburgh, graduating in 1897. The same year he married Rev. Smith's eldest daughter, and the newlyweds settled down to a life of poverty. Ordained as the first Hebrew

Christian minister of the Reformed Presbyterian Church, Meyer served congregations in Minnesota and Iowa.

While in seminary, the Presbyterian assigned Louis a historical thesis on Jewish missions in America as part of his requirement for graduation and licensure. Scouring the libraries of Harvard, Yale, Boston and New York Universities, as well as Hebrew Union Seminary, he soon became a walking encyclopedia of facts and statistics. He became fascinated with these studies and developed a thorough knowledge of the European historical literature on the topic as well.

He understood not only German, Hebrew, Greek and Yiddish, but became fluent in French and several other European languages while at sea. His statistics and historical and missiological essays began appearing in leading periodicals. Beginning in 1897, he wrote articles for the *Missionary Review of the World*, the monthly journal of record for the global evangelical missionary movement. That same year he published his first article for *The Jewish Era*, the leading English-language journal of missions to the Jews.

19th century missions & the Hebrew-Christian movement

Louis Meyer seemed to grasp the significance of the nineteenth century missionary enterprise and the important role of the Hebrew Christian movement in it. This century was the beginning of a renaissance for Jewish converts to Christianity. The rise of premillennial evangelical Zionism during the nineteenth century corresponded to the increased emigration of Jews to Palestine. This "premillennialism" would also be at the heart of the early "fundamentalist" movement - a movement that Louis Meyer embraced. Clear examples of the power of this premillennial vision can be

seen in the lives of William E. Blackstone and Lyman Stewart, who became Louis Meyer's dearest friends and financial backers.

Meyer grasped this when he began his article, "A Review of the Jewish Field at the Close of the 19th Century," as follows:

"It is well to look over the Jewish field once more before the nineteenth century closes, that we may see what is being done and gather strength for renewed effort...The dry bones are shaking and coming together! And the laborers? They are few yet, but the day is breaking. The Church of Christ is awakening from her long sleep and is coming to knowledge of her long and neglected duty to the Jew! And as the nineteenth century closes we stand with grateful hearts as we look over the Jewish field, and we explain, what has God wrought in the last century! But let us not rest satisfied; the good things of today are but an earnest of better things to come! Let us increase our personal efforts for the evangelization of the Jews; let us pray more for God's ancient people; let us give more liberally of the riches which God has entrusted to our care."

Calm, collected, humble, brilliant Louis Meyer was soon in demand throughout the United States. He was invited to be editor of both *The Jewish Era* and associate editor of the *Missionary Review of the World*, as well as associate editor of the 'Encyclopedia and World Atlas of Christian Missions,' produced by Yale University Professor Harlan Beach. In 1901 he was one of the speakers at the historic Messianic conference at Park Street Church in Boston, and in 1902 he spoke at the Student Volunteer Convention in Toronto.



Lyman Stewart

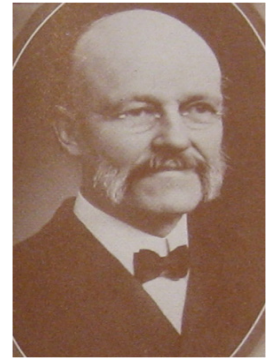
In 1903 he was the secretary of the first Hebrew Christian Conference in America at Mountain Lake Park, Maryland. That year Meyer gave an important address to the Fourth Conference of the Chicago Hebrew Mission titled "Zionism." *The Jewish Era* published the address and described it as "unequaled."

Chicago Hebrew Mission

In 1906, Louis Meyer left the pastorate and became Field Secretary for the Chicago Hebrew Mission. His life for the next six years was a whirlwind of activity – activity that most of his friends believed brought him to an early grave. Nevertheless, his friends (and there were thousands) were responsible for much of that activity. These roles and demands contributed, during the winter of 1912-13, to his contraction of pneumonia, then TB, and, finally, tubercular meningitis. Following six months of painful illness, Louis Meyer passed to eternal life on July 11, 1913. He was but 50 years old, and was survived by his wife Minnie, and three young children, Inez, Gladys, and Theodore.

The Legacy of Louis Meyer

The Lyman Stewart papers paint the dramatic story of



William Blackstone

the last six whirlwind years of Louis Meyer's life. Lyman Stewart financially supported and witnessed, as no other man could, Louis Meyer's rise to global prominence and effectiveness in the Hebrew Christian and early fundamentalist movements, ending with his courage and steadfastness in the midst of great spiritual and physical trials.

Stewart first met Louis Meyer in 1906. William Blackstone, the great Bible teacher and writer of prophetic books, had moved to Los Angeles in 1902 and had become associated as a Bible and prophecy teacher with Stewart's Bible House of Los Angeles, an earlier publication and teaching ministry that preceded Biola.

Blackstone arranged for Meyer to come to the West Coast to speak to various churches and Bible conferences. Meyer and Stewart met, and Stewart said that Meyer resembled "the Apostle Paul more than any man I have met."

Blackstone asked Stewart to share with him in the financial support of Meyer's independent ministry as a leader of the young Messianic movement and as an evangelist to the churches concerning what

is described in Blackstone's letter as "the truth concerning Israel" and the "doctrine of our Lord's Coming." These doctrines had largely been dismissed by the Protestant Christianity of that day. With Stewart's support, Meyer entered this new phase of his calling. He attended the Seventh International Jewish Missionary Conference in Amsterdam, acquainting himself with Jewish missionary enterprises, methods used, the condition of the Jews in other nations, and the attitude of European Christians to Jews and Jewish missions. There Meyer formed a close friendship with Professor Hermann Strack, evangelical scholar at the University of Berlin. Upon his return, he crisscrossed the nation, speaking at every church and Bible conference that he could. Between 1908 and 1909, Meyer presented to over 500 audiences concerning the Jews, God's purpose and promises for them, and the Church's responsibility to proclaim the Gospel to them.

Packed Lectures

Meyer lectured at academic institutions ranging from Yale and Princeton, to Ft. Wayne Bible Training School and Lyman Stewart's Bible Institute of Los Angeles.

One memorable series of lectures at Princeton was in an auditorium seating 600, which was packed each of a three-night series on "The Jews: Their Past, Present, and Future." Meyer closed the first night reviewing the past history of the Jewish people, and closed with the question "What does it teach us?" His answer was: "It teaches us that the master sin of all men is the rejection of the Lord Jesus Christ." There was silence, and then the great bell of the university struck nine, and every-



*First Hebrew-Christian Conference in Germany (1910).
Louis Meyer is standing in the last row, third from the left*

one was stirred by the tolling bells. Then several students rose and showed their approval by applause, and in a moment the entire hall resounded with the clapping of hands. Many students and faculty surrounded him and talked with him late into the night, including inquiring Jewish students.

In 1910, Lyman Stewart paid Louis' expenses to attend the World Missionary Conference in Edinburgh, where he addressed a special session on the mission to the Jews, and later the first Hebrew-Christian Conference in Germany. There are a number of eminent German Jewish Christian saints in this picture (see above), several of whom perished in the Holocaust.

The German conference chair, Prof. Hermann Strack, invited Meyer to address faculty and students at the University of Berlin. The following year he was again in Europe for an International Hebrew Christian Conference in Stockholm.

Not Welcomed by All

Meyer's message was welcome in local churches of many different denominations, but he discovered that it was not welcomed by the hierarchy of the mainline

denominations. In 1909, Lyman Stewart and other stalwart premillennial Presbyterians lobbied within the General Assembly and the Home Mission Board of the Presbyterian Church U.S.A., for an effective mission to the Jews of America, and recommended that Louis Meyer be placed in charge of the work.

Meyer pursued this responsibility "part-time," in addition to all his regular teaching duties and literary responsibilities. He advocated a well-defined plan for Jewish outreach, supported by mission houses, reading rooms and immigrant resources to be established within major Jewish communities. This proposal was rebuffed by the Mission Board, which ordered that the work must strictly follow the pattern of the urban social gospel missions used for other immigrant groups. Charles Stelze, head of the Presbyterian Home Mission Board, wrote that, although apparently there were many earnest-minded people in the Church who were persuaded that it was the solemn duty of the Church to "win Jews to Christ," basing their belief on prophecy, " ... It was quite clear to me that it was fatal to try and make a poor Protestant out of a good Jew and that the Protestants had all they could do in the average city mission territory to

take care of their own people.

Firmly and boldly rejecting Stelzle's program for the Jews, Meyers wrote in a letter of explanation to his chief supporter, Lyman Stewart: "Mr. Stelzle seems to consider New York the center of the Jewish problem, which to him is more humanitarian and American. But to me the Jewish problem is world-wide ... which can be solved only by the preaching of the Gospel which finally, by the Divine blessing, leads to acceptance of Christ and restoration to Divine favor."

Meyer submitted his resignation to the Home Missions Board, writing, it is "a position which has become most difficult on account of its very emptiness." As Louis Meyer prepared to quit his New York post with the Presbyterian Home Mission to the Jews, he wrote to Lyman Stewart: "Higher criticism and social salvation principles which we so thoroughly condemn, are underlying the work here ... I feel that the Church at large must be aroused ... against destructive higher criticism and increasing infidelity, because the Jew bears strong testimony to the Divine inspiration of the Old and New Testaments."

'The Fundamentals' Team

In 1909, Lyman Stewart asked Meyer to join the small editorial team assembled by Rev. A.C. Dixon to publish 'The Fundamentals'. The series was an immediate sensation. When A.C. Dixon, the project editor, left for London in 1911 to take the pastorate of the Metropolitan Tabernacle, Stewart chose Meyer to become Editorial Director of the series.

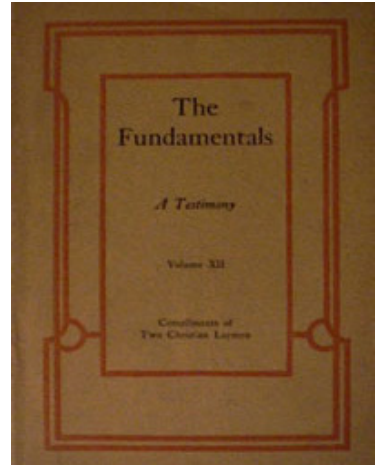
Again, Meyer sensed the

historical significance of the enterprise. The project had come to a stall after the first five volumes, having burned through most of the best of the originally submitted manuscripts. It went nearly ten months without a volume. Meyer expanded the editorial committee to include a broader group of conservative scholars.

Some who have minimized Meyer's role on *The Fundamentals* note that he didn't author any of the ninety essays in the series. The Lyman Stewart papers reveal that many implored him to do so, but that Meyer demurred, saying that the editor must focus on guiding and editing the work of others, not promoting his own literary ambitions. Early in *The Fundamentals* project, Stewart related in a letter to Blackstone,

"Dr. Dixon wrote me some time since, saying that he had written you... He also stated that he had been endeavoring to get Louis Meyer to write an article on the Jews. I think that an article from him on the inspiration of the Word as evidenced in God's plan and purpose concerning Israel would be more valuable than anything that has been written on any other subject. When you write [Dr. Meyer] I would suggest that you try and impress this on his mind, and let him prepare his masterpiece for the next issue of 'The Fundamentals', which will probably not be out before April."

Over the following several years, Stewart wrote repeatedly to Meyer, urging him to prepare "his masterpiece" article on the Jews. Meyer let it be known that he was working on the piece, but that it had to be a work of perfection due to its controversy and sensitivity, and that it would fit in well with the final volume, which would focus on the themes of the Second Coming and world evangelism.



The Fundamentals

In his first six months as editor, Meyer published three new volumes of *The Fundamentals*. Many feel these were perhaps the best of the series, expanding into the Genesis account of creation, the nature of the true Church, the historical integrity of the Isaiah and Daniel texts, the coming judgment and the blessed hope of the Second Coming. Of the ninety articles contained in the complete twelve volumes, Louis Meyer was editor of fifty-four. All the while, Meyer tried to continue with his speaking ministry and his other literary responsibilities. 'The Fundamentals' business manager, Thomas Stephens, wrote of the growing magnitude of the burden in late 1912:

"I think that very few indeed outside of the editorial and business offices of 'The Fundamentals' understand what an immense amount of work there is connected with this movement. Dr. Meyer is one of the best and most systematic workers I have ever known, and yet he has almost broken down under the load; I'll try to remember him in prayer from this time on as never before."

A Secret Burden

There was another burden that Louis Meyer carried with him, a

secret shared only with very few people. Upon arriving in Chicago to take up *The Fundamentals* project, he had inherited the correspondence left by A.C. Dixon, the previous editor. While organizing them he came upon several letters which were written by certain members of the committee (not Dixon himself) which reflected in a "severely personal and negative way" on his Jewish ethnicity. These criticisms hurt him deeply. Thomas Stephens, 'The Fundamentals' business manager, wrote Stewart about the slurs:

"Dr. Meyer seemed to struggle hard to overcome his feelings, and he asked over and over for my prayers and for the prayers of others ... I counseled him, and I think others counseled him, to at least leave the burden altogether with the Lord, but he seemed unable to get the victory ... anyhow it has created a delicate situation."

Distressed over this racial mistreatment of his dear friend, Stewart sought to get to the bottom of these attacks, hoping for repentance and reconciliation. There were, unfortunately, denials and more statements of criticism over Louis Meyer's "hypersensitivity." Even Stewart, who had been accused by some of "loving too much his Jew," wrote in defense: "Dr. Meyer is a really great man, and only those who knew him best knew how constantly he was on guard against his racial tendencies." This should cause us to lament as we seriously consider how our believing Jewish brethren are generally despised by their own kin and also meet with deeply rooted anti-Semitism embedded in much of Christendom.

Physical ordeals

Overwork, constant travel, and his desire to overcome these personal attacks and criticisms, led to Louis Meyer's physical deterioration and ultimately to a life-endangering pulmonary hemorrhage and physical collapse. This was diagnosed as tuberculosis.

Less than two years earlier, Louis Meyer had come to Lyman Stewart's aid while he was stricken on a business trip to New York City. Many thought then that Stewart would die. Meyer cancelled his meetings and stayed in Stewart's hotel room for the next twenty-four days. Meyer, a medical doctor, coordinated Stewart's care with various specialists and asking believers for prayer.

Now it was Lyman Stewart's turn to save the life of his friend. He arranged for Meyer and his family to be transported by private railcar (at great expense) from Cincinnati to the Pottenger Sanitarium in Monrovia, California (near Los Angeles), where he was diagnosed with an acute and advanced case of tuberculosis and possible meningitis.

Meyer brought all of his boxes of manuscripts and correspondence with him and continued to edit and publish two more volumes of *The Fundamentals* during the last six months of his life.

From his sick room, Meyer had the opportunity to share his faith with another patient, a Jewish woman, and received regular visits from Stewart. Meyer's wife and young children stayed nearby and sought to comfort him.

Final Testimony

Meyer suffered terribly during the final seven weeks, during which time Mrs. Meyer wrote letters to Stewart nearly every day. These letters reveal the

terrible ordeal that the Lord called him to undergo. Meyer dictated to his wife his "final testimony," which she transcribed verbatim: "Lord Jesus, I am going to die. I have preached Christ and Him crucified. I have told of a risen Savior and many would not listen to my words. I have preached with a weary body, and gone from place to place all over this land. My body will go down to the grave, but my blood will rise as sweet incense to God, and from my grave will rise missions to the Jews throughout the earth until Christ shall be acknowledged the Messiah by my people."

Long eulogies were published in the two journals of which Meyer had continued to be the associate editor, *The Jewish Age* and the *Missionary Review of the World*. Locally, *The King's Business* had a short memorial article, followed by a forty-page memorial biography published by Lyman Stewart's Bible House of Los Angeles.

Tributes poured in from all around the world. In our archive are tribute letters from William Blackstone in China, Prof. Strack in Berlin, and Rev. Sabeti Rohold of Toronto among many other notables. A letter to Lyman Stewart from the administrative Superintendent of The Chicago Hebrew Mission, Mrs. T.C. Rounds, stated: "If you loved and appreciated Dr. Meyer, I am sure he heartily reciprocated your affection. He would have laid down his life for you if necessary. His anxiety while you were sick in New York was manifested by his daily letters to us requesting prayer on your behalf. He was an indefatigable worker... He consumed his poor body in doing it. We shall never see another like him."

William Blackstone wrote:

"I cannot tell you how grieved I am ... I can imagine...the joy of his heart in looking upon the face of his Redeemer, for whom he has borne such beautiful testimony, both to Jew and Gentile. Oh I did love him so; he seemed like a second Apostle Paul in so many respects. And now, who will take up his work, and what will his wife and young children do? May the Lord himself lead about it, and he will."

Sabeti Rohold was the son of a Jerusalem rabbi, who had accepted Christ and led the Scottish Free Church Mission to the Jew. He later took Meyer's place as associate editor of the *Missionary Review of the World* and presidency of the International Hebrew Christian Alliance. Rohold wrote to Stewart: "I know that by your kindness my late departed and dear brother, Dr. Louis Meyer, was enabled to do a great work for His glory throughout the country in spreading the truth concerning Israel amongst God's dear people and thus stimulated an interest in the importance of reaching them with the gospel. Many were thus led to pray for Israel and it seemed that the interest was on the increase. Dr. Meyer was a personal friend of mine. Just at a critical time in Israel's history our dear brother was called Home and of course we all felt that it was in the middle of his work, but we had all to say "All is well what He doeth." Now those of us who are left felt that we ought to do something to honor his memory and advance his work on behalf of the Messiah of Israel."

In 1915, after the conclusion of *The Fundamentals* project, Lyman Stewart wrote to Rev. A.C. Dixon, the original editorial director, expressing his thanks for his part in inaugurating and



Yahrzeit ceremony at cemetery - July 2013

carrying forward the project but also stating:

"My special regret in reference to this undertaking is that we failed to get a strong article . . . on the Jew in relation to prophecy. Dr. Meyer prepared an article on this latter subject just a short time before his death, while he was in bed, but we were never able to find it, and we fear that the nurse may have gathered up the rough drafts of his manuscript and destroyed them."

Seeds that Bore Fruit

Louis Meyer died at the same time that Biola was just beginning – buried less than six weeks after the laying of the cornerstone for Biola's downtown building. Yet the seeds Louis Meyer planted here and across the world bore much fruit: the Messianic movement in America and Europe grew, the Jewish Department at Biola expanded, the themes and vision of *The Fundamentals* project led to the revitalization of evangelicalism in America.

The following month Stewart chose an engraved statement for another monument he erected - the headstone for Louis Meyer's grave. It is a striking and thought-provoking

tribute from Stewart to his dear friend: "KNOW YE NOT THAT THERE IS A PRINCE AND A GREAT MAN FALLEN THIS DAY IN ISRAEL?"

Graveside Ceremony – Yahrzeit - July 11, 2013

As we gathered at the graveside of Louis Meyer (and his wife Minnie who survived him by fifty-three years), we recognized that his final prayer of testimony is being fulfilled – nearly all assembled were themselves Jewish believers, and over half serving in full-time witness to the Jewish people.

*Paul W. Rood
paul.rood@biola.edu*

Editor's Note: A link to the video of the Louis Meyer Centennial observance (Yahrzeit) is currently available on the Biola website at: <http://open.biola.edu/resources/centennial-memorial-for-dr-louis-meyer>

See also Paul Rood's paper on Louis Meyer titled, "Rev. Louis Meyer: A Jewish Missionary to the Church," given at the 9th International LCJE Conference at High Leigh in August 2011, available under "Papers" (2011) or via a search for "Louis Meyer" on the LCJE.net Search page.

A Review of *What the Rabbonim Say About Moshiach*

Author: Doug Pyle, Chosen People Ministries

Published 2008, 2010 (Third edition). 97 pages, with an Index and a "Glossary of Rabbinic Sources".

Reviewed by Lauren Bockisch, H.O.P.E.*

Overview

How does one reach a people group with the Good News of Messiah Yeshua that upholds the sayings of the rabbis in higher esteem and honor than the Hebrew Scriptures? Doug Pyle captivates the very rhythm of the heartbeat of Orthodox and Ultra-Orthodox (Hasidim) Jewish people with a rare depth of understanding and keen insight in his book, *What the Rabbonim Say About Moshiach*. Doug's lifelong calling from God and faithful ministry to the Jewish people over the decades have encompassed a deep range of Jewish studies, accompanied with a lifetime of face-to-face encounters and focused discussions about the Messiah with Israelis, Hasidim, as well as Orthodox Jewish people and countless others. His extensive background and experience have equipped him with a framework from which to powerfully speak into the hearts and minds of those he is ministering to about the Messiah. *What the Rabbonim Say About Moshiach* addresses who the Messiah is, what the most respected rabbis have declared about the Messiah over the course of history and how we will recognize Him. Additionally, it includes what the rabbis have said about the character of Messiah, His origins, His titles, His greatness, His sufferings, and the last days.

Midrashim and Related Sources

This is accomplished by using some of the most respected Hebrew sources available. One example (pp. 15-16) examines rabbinical references to Isaiah 52:13. Here Doug Pyle explains that "The Midrash Tehilim makes the 'servant' in Isaiah 52:13 and Isaiah 42:1 to be Moshiach". The author continues: "Midrash Tanhuma Yelammedenu also makes the 'servant' in Isaiah 52:13 to be Moshiach". He also brings out that Metsudat David and Redak similarly make the "servant" in Isaiah 42:1 to be Moshiach. There are many other rabbinical references from Rashi, Rambam, the Babylonian Talmud, and Yalkut Shimoni. A special feature of this book is the fact that it includes both the Hebrew and English citations for each reference.

Rabbi Shimon ben Yochai and Isaiah 53:5

One portion in *What the Rabbonim Say About Moshiach* that is particularly thrilling to read is the following: "The famous second century Rabbi Shimon ben Yochai sees Moshiach in a remarkable light: "Rabbi Shimon ben Yochai: 'The meaning of the words (bruised for our iniquities) {Isaiah 53:5} is, that since the Messiah bears our iniquities, which produce the effect of his being bruised, it follows that whoso will not admit that the Messiah thus suffers for our iniquities, must endure and suffer them for them himself.'"

Sukkah 52a and Zechariah 12:10

Another thrilling section is as follows (pp. 69-70): "The Talmud in Sukkah 52a speaks of a great national mourning in the last days over Moshiach ben Joseph who is slain. Sukkah 52a: '*And the land shall mourn, every family apart; the family of the house of David apart and their wives apart...*' (Zechariah 12:12)...What is the cause of the mourning? It is well him who explains the cause is the slaying of messiah the son of Joseph, since that well agrees with the Scriptural verse, *And they shall look upon me because they have thrust him through, and they shall mourn for him as one mourneth for his only son...*" [Zechariah 12:10]"

A Highly Effective Resource

What the Rabbonim Say About Moshiach is a concise guide to rabbinical references supporting the Messiahship of Yeshua. Every person in ministry reaching the Jewish people (especially the Orthodox and ultra-Orthodox or Hasidim) should have a copy on hand for ministry outreach. Studying the quotes of the rabbis quoted in this book is also an exhilarating exercise which will build one's own faith.

Indeed, Doug Pyle's book is an exciting and extremely effective resource and tool that every serious evangelistically-minded believer should read and utilize in their outreach, ministry and daily lives!

Lauren Bockisch
hinenilw@gmail.com

WHAT THE RABBONIM SAY ABOUT

MOSHIACH

DOUGLAS PYLE

What the Rabbonim Say About Moshiach (2010 edition)

Availability of *What the Rabbonim Say About Moshiach* - An abridged online version of the book is now available at: www.MoshiachOnTheWeb.com

Currently, a limited number of printed copies of the book are also available free upon request through H.O.P.E. by sending an email request to: info@chutzpahnik.org

When that supply is exhausted, Chosen People Ministries should be contacted regarding the availability of copies of the book at:

www.chosenpeople.com
Chosen People Ministries
241 E. 51st Street
New York, NY 10022 USA

Editor's Note: In a recent interview, Doug Pyle shared how, in researching and preparing this book, he tried to utilize the very best and often rare Hebrew sources in his citations to ensure that if any questioner should ever raise an issue about any sources used for this book, the book itself will point that person to some of the most authoritative and respected Hebrew texts in Jewish sources available. The book also contains an extremely useful "Glossary of Rabbinic Sources," including authors cited, along with short biographies, as well as a scholarly summary of the many *Midrashim* and other rabbinic sources used and a Scriptural index.

***H.O.P.E.** stands for "**Hasidic Outreach Partnership for Evangelism**" H.O.P.E. is a network that has been set up for sharing information, vision, resources and prayer requests for ministry to the Hasidim. For more information on H.O.P.E., please contact: info@chutzpahnik.org

Additional Sample Resources for Hasidic Ministry (Yiddish or English):

Einspruch New Testament in Yiddish (produced by the Lederer Foundation) - now in short supply, but copies of the *Einspruch Gospel of Matthew* in Yiddish are currently available upon request to: info@chutzpahnik.org

Days of Moshiach video www.daysofmoshiach.com See also: www.hopeinmoshiach.com

Yiddish Brit Chadashah yiddishnet.com

Orthodox Jewish Bible (OJB): Tanakh and Brit Chadashah (in English). Available online or in printed form from Artists for Israel International: www.afi.org
PDF download: www.afi.org/OJB.pdf

The Orthodox Yiddish Bible (OYBC). In Yiddish and Hebrew. 1,987 pages. Chumash and Brit Chadashah in Yiddish. Tanakh in Hebrew. www.afi.org/OYBC.pdf
Or mail requests to:
AFII, PO Box 2056
New York, NY 10163 USA

Doug Pyle - A Choice Servant of God to the Jewish People

By Jim Melnick, LCJE International Coordinator

First contact

The first time I spoke with Doug Pyle on the phone, I thought that he was someone in his '30s or '40s, but I was quite mistaken. Even after spending some time with Doug in evangelistic outreaches in Brooklyn this past summer, I still would not have guessed his age until he told me. More on that later...

Biographical background

Doug Pyle was born in Carmi, Illinois, USA, in 1932. He came to faith at age 11. He grew up in a non-Christian home, although his mother did come to faith just two months before he did. Doug shared with me how, before he came to faith, he had never actually seen anyone pray before!

Doug attended Tennessee Temple College and was called to Jewish ministry after hearing the testimony of Jewish believer Nate Scharff. He decided to first go to New York, since that is where most Jewish people are in the U.S.

Doug next got a Masters of Divinity degree from Los Angeles Bible Seminary, with a focus on its Jewish studies course.

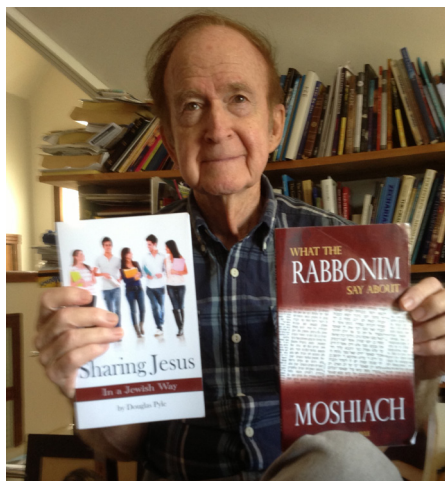
Off to Israel

Then he went to Israel, spending six years - five years in Jerusalem studying ancient Jewish history

Doug Pyle may be contacted at: doughpyle@aol.com

Sources:

- CPM website: <http://www.chosenpeople.com/main/index.php/component/content/article/71-staff/384-doug-p>
- Phone interview with Doug Pyle, August 19, 2013; personal interview, August 27, 2013.



Doug Pyle

at Hebrew University and a year at a kibbutz. He even organized ministry groups that would do things such as showing the film, "The Hiding Place" in Israeli army camps!

Along the way, he and his wife raised four children.

In a 2001 paper prepared for the LCJE North America conference titled, "Evangelical Outreach to Israeli Jewish Emigres in North America as of 2001," Bill Bjoraker shared the following about Doug: "Doug Pyle has been in Israeli and Jewish ministry for most of the last three decades. Doug used to bring American youth Christian bands to Israel to do beach evangelism. I met him in the early 1980s when my wife Diana and I were working at Beit Immanuel in Tel Aviv..."

More Jewish theological training

Years later, from 2007-2008, Doug continued his theological

studies at a rabbinical training higher education institution, focusing on Talmud and related Jewish studies. This really helped him in his preparation for writing *What the Rabbonim Say About Moshiah*.

Well-received by Hasidim

Doug told me in a recent interview: "The Hasidim love my book. They always take it when offered." He adds: "My prayer is that this book will nudge them to consider Jesus - for many of them for the first time in their lives."

Doug has also written a second book, *How to Share Jesus in a Jewish Way* (2012, Chosen People Productions, 154 pp., ISBN 1-882675-14-2, with a bibliography). This is an excellent book for Jewish campus ministry and for Gentile believers seeking to know how to best share their faith with their Jewish friends.

A Passion for Souls

Doug Pyle's gentle but intense quest for reaching Jewish souls with the Gospel has extended over many decades. At 80 years of age, one can still find him today schlepping boxes of literature around Brooklyn nearly as well as many twenty-somethings. His passion and dedication for evangelism represent a model for all of us.

Doug is a faithful minister of the Good News of Messiah, an outstanding scholar and a choice servant of God to the Jewish people.

*Jim Melnick
lcje.int@gmail.com*

Academic Programs of Interest to LCJE Members

Editor's Note: This page, which is still a 'work-in-progress,' will cover key academic programs and related academic information relevant to Jewish evangelism and the global Messianic movement that is of interest to LCJE members. Readers of the *Bulletin* are invited to send information on academic programs or related activities. For now, please send information to: lcje.int@gmail.com or to: LCJE, P.O. Box 5501, Falmouth, VA 22403 USA.

Our first article for this page represents an historic 'first' for Messianic Jewish studies and is written by LCJE member Richard Harvey. We have slightly and edited abridged his blog entry of August 5, 2013, which is available at: blog.MappingMessianicJewishTheology.eu. The specific URL for this blog entry can be found at:

<http://blog.mappingmessianicjewishtheology.eu/post/57413906070/first-for-messianic-jewish-studies-at-the-16th-world>

Disclaimer: Our reporting on this event is by no means an endorsement of the views of all of the presenters on the panel on 'Jewish believers in Yeshua' at the World Congress of Jewish Studies.

A 'First' for Messianic Jewish Studies: Presented at the Sixteenth World Congress of Jewish Studies

By Dr. Richard Harvey, Jews for Jesus; All Nations

August 5, 2013 blog entry.

The Sixteenth World Congress of Jewish Studies was hosted by the Hebrew University, Jerusalem, from July 28-August 1, 2013. An international gathering of distinguished academics, teachers, and experts met to present papers and discuss at the highest academic level all aspects Jewish life, thought, belief, practice, history, literature, politics and culture. The 1,580 presentations reflect the current state of Jewish studies, with both pioneers and innovators in their fields presenting papers, engaging in discussion, and networking together.

Largest assembly of its kind: 1,000+ lecturers

It is the largest assembly of its kind, and provides an opportunity for Jewish studies scholars from around the world to meet and exchange ideas. More than 1,000 lecturers from the world's leading research institutes gave lectures and

led discussions during the Congress.

The Congress is aimed at scholars, members of academia, Jewish studies teachers and students. It offers many activities, both social and academic, in a wide range of subjects and languages. Throughout the Congress there was also a full program of cultural events, guided tours, book fairs and public discussions.

Wide range of subject areas in Jewish studies

Sessions and presentations addressed a wide range of Jewish studies research subjects: The Bible and Its World; History of the Jewish People; Rabbinic Literature and Jewish Law and Jewish Thought; Languages, Literatures, and the Arts; Contemporary Jewish Society in Israel and the Diaspora; Jewish education and research institutes.

First-ever panel on Jewish believers in Yeshua

This was the first time a panel on Jewish believers in Yeshua (JBY) had been proposed, and the four presenters and chair of the panel were delighted with the outcome. Those who attended, included other JBYs in academic work, a Reform rabbi, the former religion correspondent of the *Jerusalem Post*, and a leading historian of USA Jewish history. The four papers presented were well received, with engaged discussion and questions following each presentation, and an after-meeting over a meal for a number of those interested.

What is the significance of this event? It means that Messianic Jewish Studies, or studies of JBY, is now firmly on the agenda in the academic world as a branch of Jewish studies. There can be no denying that not only is

the Messianic Jewish movement worldwide a significant phenomenon worthy of serious study, but that it also demands the highest level of academic excellence and scholarly integrity to do it full justice. Also of interest was the seamless continuity of the session. Not only had the conference organising committee carefully considered how the abstracts of the different presentations would relate to each other, but the themes that emerged from each paper seemed to flow together, and each presenter echoed, anticipated, confirmed or at times challenged the presentations of others, in the best manner of

serious discussion at this academic level.

Also of note were the backgrounds, interests and approaches of the different presenters, combining a mixture of academic methodologies, arrangement of subject matter, styles of presentation, and personal engagement with the topic. The personal interests of each presenter also showed a broad variety, with a German Christian, an Israeli historian, a British theologian and an Israeli (now American) historian combining approaches and material to present a well-rounded perspective and

useful introduction to the modern Messianic movement for anyone with an interest in the subject but no previous knowledge.

Details of each presenter and their presentations can be found at:

http://www.jewish-studies.org/?cmd=lectures&ct=result&ftext=yeshua&domain=&lector_

*Richard Harvey
mmjiteu@gmail.com*

Link to 16th World Congress of Jewish Studies

http://www.jewish-studies.org/?cmd=world_congress

"I'm Sad, but I'm Not Angry with the Missionaries"

A very interesting and important article appeared in the August 27, 2013 online edition of *The Jewish Week* of New York:

"Losing The Battle Here to Keep Russian Jews Jewish," by Rabbi Mordechai Tokarsky

Source: <http://www.thejewishweek.com/editorial-opinion/opinion/losing-battle-here-keep-russian-jews-jewish>

The author, Rabbi Mordechai Tokarsky, stated: "As a Jew, a proud Russian Jew, I'm sad, but I'm not angry with the missionaries." Rabbi Tokarsky went on to say that these missionaries, which "now include some local Russian Jews in their ranks," are "sincere in their beliefs" and also "tend to be kind, well mannered, passionate and truly caring." But Tokarsky then added that the missionaries are also "harmless to educated Jews." He acknowledges what he sees as the current state of affairs in the Jewish communities of New York vis-a-vis the Russian Jewish community and provides an indictment of what he sees as a lack of adequate responsiveness: "What is striking is that the missionaries...seem to care more about the future and beliefs of my fellow Russian Jews than the Jews of the vast and diverse Jewish communities of New York." He then warned that: "Unless something changes...it's inevitable that the missionaries will be successful."

Editor's Comment: This is an extraordinary and significant article - not merely for its insights but also for its graciousness and honesty. Rabbi Tokarsky went on to sound a more common theme: that if more Russian Jews could only benefit from a proper Jewish education, the successes of the missionaries wouldn't be happening - at least not to the same extent. Of course, we profoundly disagree with Rabbi Tokarsky over the view that Russian Jews or others who come to faith in Messiah Jesus are no longer Jewish - quite the contrary! Plus, any "successes" that occur come only through the Holy Spirit when the Gospel is preached and lives are touched. But those caveats aside, it is refreshing to see a spirit of honesty, rather than vitriol and enmity, directed at those who seek to share the Good News of Yeshua with the Jewish community. I urge readers of the Bulletin to read Rabbi Tokarsky's article in its entirety online.

Highlights of ICC Meeting, St. Chrischona, Switzerland, May 31, 2013

Editor's Note: The following is a synopsis of the main decisions and topics discussed at the May 31, 2013 LCJE International Coordinating Committee (ICC) meeting held at St. Chrischona, Basel, Switzerland, immediately following the CEO Conference. President Tuvya Zaretsky presided, International Coordinator Jim Melnick reported on most issues, Michael Hedrick served as Secretary Pro Tem of the meeting. Area Coordinators Bob Mendelsohn, David Sedaca and Gary Hedrick also attended.

David Sedaca opened the meeting in prayer; Tuvya Z. read from Acts 2:22-24 as our Scripture reading.

1. Review of Old Business (2012 Minutes): The Procedures and Nominations Committee (a standing committee of the LCJE) provided a report to the ICC reviewing the current nominations process and voting guidelines, assessing what aspects of the LCJE Rules and Procedures might need to be recommended for 'fine-tuning'. Four recommendations were discussed. The primary recommendation was that there should be no 'last minute' nominations after the deadline for nominations closes (this was in response to what occurred at the High Leigh conference). Other issues included: the definition of "senior" member in the LCJE Rules and Procedures; the status of area coordinator positions in the event of an unexpected vacancy; and the possibility of introducing term limits for some ICC positions in lieu of using increasing vote percentages. These issues will continue to be discussed at the 2014 ICC meeting.

2. Lausanne Movement Update: A discussion ensued concerning the then upcoming Lausanne Movement Global Leaders Forum (GLF) to be held in Bangalore, India, as well as how representatives from LCJE were selected.

3. Administration Update: Jim M. reported on the appointment of Chistine Fulcrod as the new LCJE Secretary. He also commended Cindy Osborne for her past work on the LCJE Bulletin supporting both Kai Kjaer-Hansen and himself before retiring from this role at the end of 2012. Jim also expressed gratitude to Michael Hedrick for serving as 'secretary pro tem' in taking the Minutes of the ICC at this meeting.

4. Website and Bulletin Update: Jim discussed the work to upgrade and back up the main LCJE website. The addition of key news items was positively received by the ICC. There was also a discussion over possibly developing a 'members only' section of the LCJE website, both to enhance security and to protect more sensitive information. Some concern has since been expressed over whether this would make LCJE less 'open' as a network. This will continue to be examined. Delays in Bulletin production and distribution are being worked on for resolution.

5. Financial Report: The 2012 Financial Report was presented and received without objection. A December 2012 incident that briefly impacted the international account was also reported on.

6. Membership Update: Jim gave a membership update and membership plans.

7. 10th International Conference (in Israel): Jim reported on initial preparations and possible dates, themes and venues for the 10th International Conference based on inputs from CEO conference attendees and others. The ICC and Area Coordinators also made a number of recommendations for conference planning - a final decision on dates and venue will be made soon.

Please address any questions concerning these ICC Meeting Highlights to the International Coordinator at: lcje.int@gmail.com or to postal address: LCJE, PO Box 5501, Falmouth, VA 22403 USA. The next meeting of the ICC is planned for Tuesday afternoon, March 4, 2014, from 12:30-5:30 PM at the LCJE North American conference in Chicago, Illinois (USA).

Selected Items of Interest

NEW!!

The video: "Promised Land: Israel through the eyes of surfers" is now available via:

iTUNES!

Go to:

<https://itunes.apple.com/us/movie/promised-land/id664398766>

for downloading information and price.

Mishkan

A Forum on the Gospel and the Jewish People, a quarterly journal dedicated to biblical and theological thinking on issues related to Jewish evangelism, Messianic-Jewish identity and Jewish-Christian relations. Mishkan is published by Pasche Institute in cooperation with Caspari Center for Biblical and Jewish Studies, CJF Ministries and the Finnish Lutheran Mission. Annual subscriptions available at **www.mishkanstore.org**

**Back issues: Criswell College, 4010 Gaston Avenue, Dallas, TX 75246 USA
Email address: mishkan@pascheinstitute.org**

10th LCJE European Conference (Kiev, Ukraine)

April 28, 29, 30. 2014

May 1, 2014 - optional tour

Contact: Jean-Paul Rempp

jpnremppbn@wanadoo.fr

VIDEOS from LAUSANNE Global Leadership Forum, Bangalore, India (June 2013)

<http://www.lausanne.org/en/multimedia/videos/bangalore-2013.html>

Visit the MAIN LAUSANNE MOVEMENT Website at:

www.lausanne.org

UPCOMING LCJE MEETINGS

LCJE North America

March 3-5, 2014, in Chicago

Contact Gary Hedrick

garyh@cjfm.org

LCJE Europe

April 28 - May 1, 2014

Kiev, Ukraine

Contact: Jean-Paul Rempp

jpnremppbn@wanadoo.fr

LCJE AustralAsia - Fourth Bi-annual

Conference; 21-24 July 2014

Stanwell Tops, NSW, Australia

Contact: Bob Mendelsohn

australia@lcje.net

LCJE 10th International Conference

2015 - Israel

Dates - To be determined

Contact: Jim Melnick

lcje.int@gmail.com

Networking Jewish Evangelism

LCJE

Lausanne Consultation
on Jewish Evangelism

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ISSN 1016-2089