

LCJE Bulletin

Issue 132, June-July 2018



Israel at 70



Hank Freedman at 96

LCJE Lausanne consultation on Jewish Evangelism - South Africa (LCJE-SA)

**THE ROLE OF THE NATIONS
IN THE RESTORATION OF ISRAEL**

Wayne Hilsden
Co-founder of King of Kings Community,
Jerusalem

Bellville, Cape Town, South Africa (May 19, 2018)

MESSIANIC TESTIMONY SIMCHA MINISTRY DAVID'S FOUNDATION CMJ SOUTH AFRICA JEWS FOR JESUS YEMET MINISTRIES

LCJE North America and LCJE South Africa

Networking Jewish Evangelism

LCJE

Lausanne Consultation
on Jewish Evangelism



From the Coordinator

Israel at 70; LCJE North America Conference

In this issue we mark the celebration of Israel's 70th anniversary with David Zadok's article, "Israel Turns 70!" This is followed by a number of papers we are publishing here that were presented at the LCJE North American conference in Atlanta, held from 16-18 April 2018. The banquet speaker for that conference was Hank Freedman, a Jewish believer who is now 96 years old. Hank was taken prisoner by the Nazis as a Jewish GI in the U.S. armed forces during World War Two. His amazing story and testimony begin on page 7. The next article, written by Theresa Newell, chronicles the extraordinary life and ministry of Elizabeth Anne McCaul Finn, who helped lay the foundation for Jewish ministry and the proclamation of the Gospel to the Jewish population of Jerusalem in the modern age (page 10). This is followed by Mitch Glaser's critique of supersessionism and its impact on Jewish evangelism (page 14). Finally, we close out the North America section in this issue with an excerpt from Rich Robinson's extensive report on 'new books you should know about' in the areas of Jewish studies and Jewish evangelism (page 17).

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Caspari Media Review ad

LCJE South Africa Consultation

LCJE South Africa held a one-day consultation on May 19, 2018 at Logos Christian Church in Bellville, South Africa, a city in the greater Cape Town metropolitan area. Wayne and Ann Hilsden from Jerusalem were the special guests, with Wayne as the featured speaker on the topic, "The Role of the Nations in the Restoration of Israel." About a hundred people attended, including some Muslim background believers (see page 20).

New Dates for LCJE AustralAsia Conference!

The dates for the upcoming LCJE AustralAsia conference have changed: originally, the conference was to be held from 13-16 August 2018. **The new dates are: 25-28 February 2019.** For more information, please contact the LCJE AustralAsia Area Coordinator, Mark Polonsky, at: mark@celebratemessiah.com.au.

Lausanne Movement / LCJE Privacy Policies

The European Union (EU) instituted new privacy data regulations on 25 May 2018. Many organizations around the world, including a number of ministries, have followed suit by issuing their own new privacy policies, including the Lausanne Movement itself. Since LCJE is a part of the Lausanne Movement, we do come under the greater Lausanne 'umbrella'; however, our LCJE network also operates as an independent entity, and a brief policy statement on how we collect and protect the data of our members can be found on page 4.

Devotional

Many thanks to Alex Jacob for providing our devotional in this issue, titled "Jesus's Jewish Identity; How God Guides Us."

In our sure hope for the coming salvation of Israel.

Jim Melnick

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

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Front cover photos: Photo (top left) of Israel's declaration of independence on 14 May 1948; Photo (right) of Hank Freedman, age 96, conference banquet speaker at LCJE North America in Atlanta, 18 April 2018. Lower photo: Wayne Hilsden's presentation at the LCJE South Africa one-day consultation in Bellville, Cape Town on 19 May 2018.

Jesus's Jewish Identity; How God Guides Us

By Alex Jacob, CEO, CMJ UK

Attending LCJE North America conference in Atlanta

I have just recently returned from attending the LCJE North America meeting in Atlanta. Once again I found this meeting to be very encouraging and informative - encouraging primarily by the fact that one meets with so many other Christians who are committed to active participation in sharing the Gospel with Jewish people, and informative primarily by the fact that there is so much good teaching and sharing of good mission practice; mission practice which deals specifically with how best one can share the Gospel faithfully with Jewish people and within Jewish contexts.

Jesus's Jewish Identity

It will not therefore surprise anyone at the LCJE to know that Jesus is Jewish, but this truth is still a somewhat shocking surprise to many. In teaching about the Jewish identity of Jesus, I often begin by reading the segment in Luke's Gospel (Chapter 2: 21-40), where Jesus is taken to the Temple to be circumcised. Let me share a few brief reflections on this:

Firstly, in verse 21 Jesus is given a key mark of Jewish identity. At his circumcision (*brit-milah*), Jesus would have shed his blood. This 'shedding of blood' takes place on three separate occasions during the life of Jesus as recorded in the gospels. The first time is here at his circumcision. This act marks and celebrates the covenantal identity Jesus shares with the Jewish people. The second time is during his ordeal as he prepared for his arrest and crucifixion. This second shedding marked his humanity. The third and final time is upon the cross when Jesus offered his sinless life as an atoning sacrifice for sin. This declares the reconciling love of God and points to the divinity of Jesus. It is my conviction



Rev. Alex Jacob

that these three identity markers: namely, his Jewish identity, his humanity and his divinity are all vital in teaching about Jesus, and in any full presentation of the Gospel message.

Jesus in the Temple

Secondly, here in this segment, Luke presents Jesus in the context of the Temple. The Temple is often featured in the outworking of events within the ministry of Jesus. The relationship between Jesus and the Temple is a key ongoing relationship in the life of the early Church and its encounters with emerging non-Messianic Rabbinical Judaism. If one wants to explore this relationship further, I strongly recommend the excellent study book by Oskar Skarsaune, *In the Shadow of the Temple - Jewish Influences on Early Christianity* (IVP Academic, 2002).

The prophetic ministry of Anna and other key women in the Bible

Thirdly, here in this segment, Luke introduces the ministry of Anna. Luke tells us that she never left the Temple (v37) and that she was fully involved with a life of fasting and prayer. Anna's faith and spirituality has strong connections back to Hannah in 1 Samuel 2. Anna

praises God for the birth of Jesus, just as Hannah praised God for the birth of Samuel.

Also, there is a powerful continuity being displayed here, pointing back to the prophetic ministries of key women such as Miriam (Exodus 15) and Deborah (Judges 4), and forward into the life of the early Church with the prophetic ministry of the daughters of Philip (Acts 21).

God guides us through various means

In the light of this, I think we need to consider carefully both how God guides us today and how we can best share the Gospel. In terms of God's guidance, we primarily understand that God guides us through the teaching of the Bible. I understand that God will never lead contrary to his revealed Word. In addition to Biblical instructions, God guides through prayer and fasting (as modelled by Anna), through the words of prophets and prophetesses, by the advice and inspiration of Church leaders and other key people, through dreams and visions, via angelic encounters and inner convictions (shaped and inspired by the in-dwelling of the Holy Spirit), by signs, circumstances, common sense and experience.

In terms of sharing the Gospel, we see the need to be Biblically astute, united and empowered by the Holy Spirit. Regarding the core content of the Gospel, we must uphold and glorify Jesus, Jesus the Jew, Jesus fully human and Jesus fully divine. May we all be encouraged by the way God guides us and by our sharing of the Gospel in the days ahead.

Shalom.

*Alex Jacob
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Rev Alex Jacob is the CEO of The Church's Ministry among Jewish People (CMJ) in the UK.

LCJE Privacy Policy Statement

Overview and background

The European Union (EU) issued new regulations that went into effect on 25 May 2018 regarding privacy and data protection of data belonging to EU members and their citizens. These are referred to as the General Data Protection Regulation (GDPR). LCJE has many members who live and minister in EU countries, as well as those outside of the EU who communicate and share information with them.

As a result of the issuance of the GDPR, besides large corporations and other entities directly impacted in day-to-day ecommerce with their customers over the possibility of data breaches, many non-profit and ministry-related organizations throughout the world also issued new or updated privacy policies to their members to coincide with the issuance of the GDPR. One of those includes the Lausanne Movement itself (the main Lausanne website is: www.lausanne.org)

Since the LCJE is a part of the greater Lausanne Movement, practically speaking, we fall under their aegis in general terms. LCJE members and other interested persons are encouraged to review the Lausanne Movement policy at the following URL address online: <https://www.lausanne.org/privacy>

The entire Lausanne Movement policy statement is nearly fifteen pages long and covers many different categories of information collection and usage. A few points of clarification are in order in terms of what we do specifically within LCJE, especially if members have any questions:

1. Mailing lists and databases. For our mailing list and database, LCJE collects and maintains data related to members' names, physical and electronic addresses, ministry affiliation, dues payment history and related information. Our LCJE database and mailing list is not shared internally within LCJE itself outside of those persons authorized to control and maintain it. Currently, those persons are the LCJE International Coordinator and the LCJE Secretary.

We do not share mailing lists or any databases of membership information with third parties outside of LCJE channels. We on occasion provide some member data, such as an email address or postal address, on a case by case basis if an authorized person is trying to contact a member.

2. Emails. Any emails from LCJE, such as, for example, an email with a PDF (Portable Document Format) version of the LCJE Bulletin attached, are sent electronically to those members who have requested it. Other emails are sent from time to time for informational purposes. If, at any time, a member no longer

wishes to receive emails, please notify me at lcje.int@gmail.com or our LCJE Secretary, Christine Fulcro, at: nlicc@nlicc.org. Group member emails are usually sent via blind copy. Some group emails, such as special emails to LCJE Area Coordinators, are sent with email addresses 'in the open', but in those cases the email addresses are already well-known and/or have been published in the LCJE Bulletin or posted on the website.

3. Main LCJE website. The main website of the LCJE is www.lcje.net. We do not collect IP addresses of visitors to the LCJE.net website. We do not presently use 'cookies' on the LCJE.net website. We may use cookies at some time in the future if we choose to use the website to conduct analytics on visitors to the website, but we do not do so at this time.

4. Regional websites. In addition to LCJE.net, there are two regional websites that serve LCJE members in different parts of the world. These include: www.lcje-na.org in LCJE North America and www.lcje-japan.com in LCJE Japan. Other regional websites may be added in the future, but at the moment, those are the only two.

5. LCJE Facebook and Twitter accounts. LCJE maintains a Facebook account and a Twitter account. These are provided on an 'opt-in' basis to members who wish to participate.

6. Questions and concerns. If any LCJE members have concerns about how their data is being used, please contact us with your questions or concerns.

7. Interim policy. This is an **interim policy** until a final policy is voted on and approved by the International Coordinating Committee (ICC) of the LCJE. If you have any questions or concerns, please direct them to me as your International Coordinator, at: lcje.int@gmail.com.

Jim Melnick
LCJE International Coordinator

Israel Turns 70!

by David Zadok, Grace & Truth; CWI Israel; HaGefen Publishing

Reaching age 70

For some people, arriving at the age of 70 is an accomplishment. In many countries, the average person does not reach that age. However, for a country, seventy years, though it is a milestone, is not much! In fact, in Israel today, there are still many who lived through the time when the State of Israel was born. Many of those still alive fought in most of the wars that Israel had to fight to protect their nation. The threat of destroying Israel has not ceased. As I am writing these words, Iran continues to threaten to destroy Tel-Aviv and Haifa and the rest of Israel. However, Israel at 70 is independent, and it is a great accomplishment, because we have survived the wars, the attacks and the threats. Israel is not only surviving, but thriving. We stand tall among the 193 nations of the world, also because of our contributions to the welfare of the world. Many Israeli inventions in agriculture, technol-

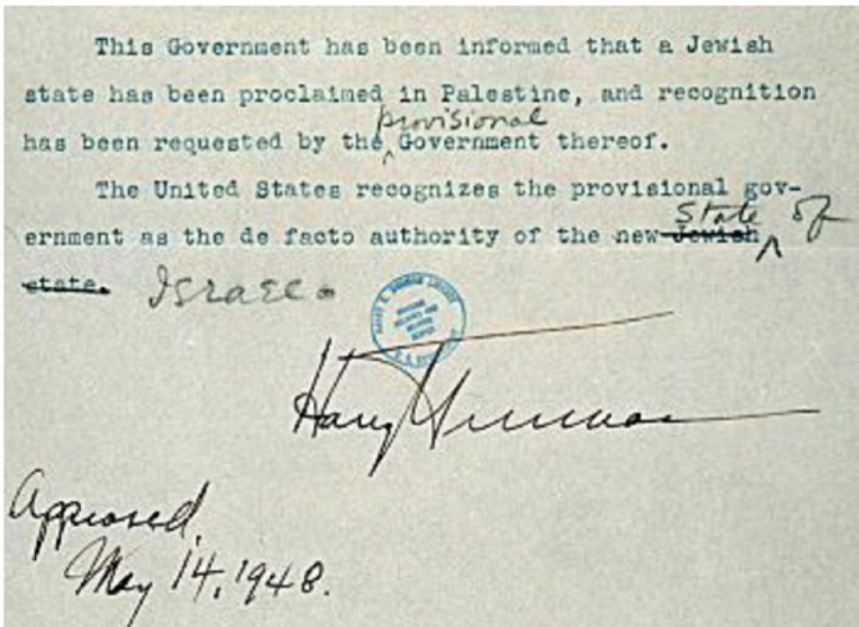


David Zadok

ogy, medicine, security and other fields have assisted other countries. Often Israel is one of the first countries to send aid and manpower into disaster-hit areas. Our independence and accomplishments carry a big price tag. The day before fireworks are heard in the skies across many cities and towns in Israel, we remember on Memorial Day the many fallen sol-

diers and civilians who gave their lives for our independence. This last Thursday sirens were heard for two minutes across the country in memory of the six million Jews who were brutally murdered in WWII. On Memorial Day, the sirens' sound is replaced by the joyful sounds of fireworks, as we turn from mourning to joy.

But while these are great accomplishments, yet for me the significance of the state of Israel is God! It is his faithfulness to his promises and covenants that has not only brought us here, to the land of our fathers, but also has kept us here. Many of our Old Testament prophets envionred and prophesied about the return of the Jews to their land. While many of those prophecies including the vision of the dry bones in Ezekiel 37 spoke about the near future and return from Exile, yet they also spoke about the modern return. We know that often the prophecies of the Old Testament, has a



This hurriedly prepared note signed on May 14, 1948 by then U.S. President Harry Truman was the official U.S. recognition of the brand new State of Israel.

multi-phase fulfilment. So what we see here in Israel with our eyes is indeed the fulfillment of the Ezekiel 37 passage and others speaking about the return to the land. God, because of who He is, and for that reason alone, has not forsaken his people of old. The many prophecies of the Old Testament prophets about the spiritual as well as the physical restoration, is being fulfilled in our day and time.

However, while the earthly accomplishments are important for this life and for us who live in the land, there is something far more important in the light of eternity. The restoration of the Hebrew language in the late 19th Century,

and the restoration of the State of Israel in the 20th Century paved the way for the restoration of the people of Israel in 21st century. The Church in Israel is growing slowly but surely. We are witnessing this in our own congregation as well as in other Congregations. God is at work, and we are called to be a testimony and a light to our people and those who live among us. We rejoice in the goodness of God to us, and we await the day that "all Israel shall be saved" as promised in Romans 11:26.

But until that day, the majority of our people remain blind to the truth of the gospel and our Messiah Jesus. We must continue to

preach his word faithfully and truthfully as we are commanded to build His Church on this earth and in this part of world.

For me, the 70th anniversary was a day of great rejoicing but also hope. Seeing what God has done in 70 years in Israel gives me great hope for the future. The future is as bright as the Son, and the conversion of the Jewish people is an integral part of that glorious future. What a blessing it is for us to live in this time and this part of the world.

*David Zadok
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PLACING OUR TRUST IN THE "ROCK OF ISRAEL", WE AFFIX OUR SIGNATURES TO THIS PROCLAMATION AT THIS SESSION OF THE PROVISIONAL COUNCIL OF STATE, ON THE SOIL OF THE HOMELAND, IN THE CITY OF TEL-AVIV, ON THIS SABBATH EVE, THE 5TH DAY OF IYAR, 5708 (14TH MAY, 1948).

David Ben-Gurion

*Daniel Auster
Mordechai Bentov
Yitzchak Ben Zvi
Eliyahu Berligne
Fritz Bernstein
Rabbi Wolf Gold
Meir Grabovsky
Yitzchak Gruenbaum
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Granovsky
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Slide from Dr. Tim Sigler's presentation at the LCJE North America conference in Atlanta (April 2018) in honor of Yom Ha'atzmaut - Israel Independence Day

"May Israel trust in her One True Rock of Salvation, Jesus the Messiah!"

Hank Freedman: His Life and Testimony

(Interviewed by Gary Hedrick; Compiled by Jim Melnick)

Editor's Note:

We were very privileged at the LCJE North America April 2018 conference in Atlanta to have a very special banquet speaker, Hank Freedman. Hank is a 96-year old Jewish World War Two veteran. As a Jewish POW, Hank's war diary was photographed by the Holocaust Museum in Washington, D.C. Hank came to faith in Jesus some 14 years ago, after family and friends had been praying for him and his wife for many years. Hank was interviewed by Gary Hedrick, LCJE North American Area Coordinator. Here is his story:

Early Years and Jewish Background

Hank was born into an Orthodox Jewish home in the south Boston neighborhood of Dorchester, which today is a very diverse neighborhood with many different ethnic groups. He lost his mother when he was only eight years old (she died at the young age of 32). He was known as "Henry Miller" at the time. His father was a severely wounded veteran from World War One. He had been gassed in the trenches in France. His health was poor. So his maternal grandparents formally adopted Hank and raised him as a son, not a grandson (they had already raised a family of four - his mother had been the oldest child). His name was changed to Freedman, his mother's maiden name. Although they were poor, they saw to it that Hank received a good Jewish education. He went to Hebrew school and was barmitzvahed. He would walk to shul with his grandfather. This meant so much to him, but it lasted only about five years. One day his father took ill. He died at the age of 60. Hank said then that his relationship at that point with Judaism deteriorated.

Experiencing Anti-Semitism

But before that happened, a little about more those years: Hank



Hank Freedman

grew up in the Jewish section of Dorchester and remembers some degree of anti-Semitism during his growing-up years – mostly from young men from other neighborhoods who would drive down to the Jewish neighborhood on weekends to taunt the Jewish young men as they congregated near the local synagogue. Hank says that he was raised to be respectful, not to be pugnacious, to understand one's roots. He said, "we refused to be baited. But eventually it came to a head. We wanted to defend ourselves as a people. We responded one night when they continued with the taunting; we pulled them out of their cars." The police realized they could have a real problem on their hands, and they told the taunters in no uncertain terms that they needed to stay away from that neighborhood. And they did.

World War Two Army service

When he came of age, he went to work, but that did not last long. By October 1942 he found himself in the Army in the 79th Infantry Division. After some periods of training, including becoming an experienced machine-gunner, he was shipped out to Scotland, then England (where he bought a diary

that would later play a big role in his life). He was sent to France, Luxembourg, and eventually to Germany, at the Ardennes Forest, where he was part of an intelligence and reconnaissance unit that infiltrated the German lines across a 90-mile front. Although enemy units were there, Eisenhower and the Allied leadership did not believe that the Nazis could attack in force through this heavily wooded region. On the morning of 16 December 1944, the Nazis opened up with an invasion force of over 400,000 men, 1,600 artillery guns and over 400 tanks. The Allies were totally taken by surprise.

Chaos everywhere

Hank said that for the first four or five hours, there was just incredible chaos all over the battlefield. They had no cover in their foxholes as the Germans pounded their positions. By around the fourth day, he said, "We were finally able to stop the Germans and slow them down." By the 19th of December, he found himself as part of a small group of about 25 men, when suddenly they were completely surrounded by tanks – Tiger Tanks. The officers tried to call in air support; they begged for help but the group was left with only rifles and hand grenades to try to ward off the very powerful German tanks.

There was nothing else they could do. The temperature also had dropped to zero degrees and snow was up to your hips. Hank was captured.

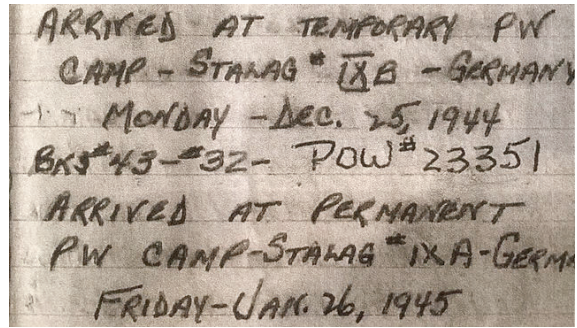
An American Jewish G.I. – Now a Prisoner of the Nazis

In Hank's words, here is what happened next: "We spent the night in a church courtyard, and the following day they marched us some 50-60 miles, and we finally wound up in a town called Geraldstine. They loaded us up into boxcars. In

those days these were known as '40 and 8' boxcars. That is, they were meant for either forty men or eight horses. But the Germans put 60-80 men in those boxcars. And we were in them for about 2.5 days, no food, no water, obviously no sanitary conditions, either. And on Christmas Eve night (24 December 1944), we were bombed by the [British Royal Air Force] RAF. We found out later we were in a freight yard and that was the target of the RAF. Of course, they didn't know that we [Allied prisoners] were down there on the ground. The next day, Christmas Day, the Germans let us out; finally, we got some food, we got some water, and they managed to move those boxcars, and it was on that day that I arrived at Stalag IX-B. It was not a nice place to be. It was called Bad Orb. It was located in southwest Germany, not far from Frankfurt. It was formerly a resort area. We were there for about a month. Our diet was a can of soup in the morning and a piece of bread in the afternoon. We were supposed to get Red Cross packages – one package per man per week, but the Germans were living off of our Red Cross packages, because [by that time in the war] they were in trouble, real trouble. We kept complaining. After four months we finally received altogether three Red Cross packages, but we had to split those among first four, then eight, then twelve men. We swapped food."

While they were still at Bad Orb, the Jewish prisoners were separated from the other POWs and put into a Jewish-only barracks. Hank relates the situation in this way: "The Nazi guards would come in and 'gun-butt' us – walk up to us and just strike us with the butts of their rifles. One time they forced us to strip down to our waist and stand outside in zero-degree weather for three hours."

At this point, the Germans took the non-commissioned officers (NCOs) like Hank to another prison camp called Stalag IXA, near Ziegenhain, Germany. The Jewish privates and



Excerpts from Hank's diary after his capture by the Nazis

POWs were sent to a slave labor camp called Berga. That camp was a type of mining type camp. Because of Allied bombing, the Germans had to try to continue their wartime production underground at this mining camp.

Hanging between life and death

Prior to coming to Ziegenhain, while they were still at Bad Orb, an incident took place that Hank will never forget. It was a moment of life and death. They had already segregated the Jewish men at Bad Orb. One day the Germans marched them out into a field and searched them. They had their hands in the air. It was a very ominous moment. An argument ensued between a German sergeant and a German lieutenant. As Hank says: "Since I understood Yiddish (there's a certain amount of Yiddish in the German language), I determined soon enough that the German sergeant wanted to shoot us. The lieutenant said, 'I'm in command and I'll make the decision.' And about that time he came in front of me, and he saw this book in my jacket pocket. And he pulled it out and asked me what it was (it was my diary that I had bought in England). And I said, 'If you'll let me keep it, I want to keep a daily record of the events in your Stalag. And if you won't let me keep it, there's no point in me talking to you. I added, 'You've got an argument to settle with the sergeant.' And then I said, 'Hopefully you'll let me keep it.' And so he looked at me, he looked at the

other guys who were standing with me, looked at the sergeant, looked at the book and handed me back the book and said, 'Good luck.' He looked at the sergeant and said, 'Move them out.'"

"To this day, I don't know how much effect this little book might have had on his decision, but nonetheless God planned it, you know, I was on a journey with God, and it was part of His plan was that I was going to wind up one evening here at Century Center [at LCJE North America in Atlanta], talking to you people. And, believe me, I know that I'm so blessed, so blessed."

"We are all Jews here..."

And so Hank and the Jewish prisoners in that group survived. When he arrived at Ziegenhain, there was another incident, one that later became quite well-known. Hank was there, and he tells the story this way: "But when they lined us up and they wanted to separate the Jews from the rest of the men, it didn't work out too well. And he [the commandant] kind of threatened a sergeant about it, and, ah, but it just lasted a few minutes, and I didn't even take the time to make a note in my diary about that particular incident." That sergeant was Master Sergeant Ronnie Edmonds. He was the highest-ranking non-com in the camp. The Nazi commandant ordered him to order the Jewish POWs in the ranks to separate themselves from the rest of the 1,000-or-so U.S. prisoners of war. Edmonds refused. He told his men, "we are not doing that." Then he bravely told the commandant,

"We are all Jews here." Despite a pistol to his head, Edmonds did not back down. He told the Nazi: "If you are going to shoot, you are going to have to shoot all of us because we know who you are and you'll be tried for war crimes when we win this war." The Nazi backed down. The Jewish prisoners were not segregated. It is estimated that there were probably more than 200 Jewish POWs among that group of a thousand, one of whom was Hank Freedman.

Liberation, V.E. Day, and New Life in Atlanta

The months dragged by. At last, near the end of March, 1945, they were liberated by the U.S. 6th Armored Division. No religious services had been permitted in the camps, but soon after they were liberated, Hank remembers a very special service that he shared with a small group of other Jewish POWs – "it was just around Pass-over time. And all of us...fifteen of us...we made a prayer over some bread that we managed to have, just for what God had done for us, and we thanked Him."

Now free, Hank was flown to La Havre, France, where he spent a month in the hospital. He weighed only 110 pounds at this point. He decided to fly (instead of taking a ship) back to the States and landed on VE (Victory Day) at Mitchell Field, Long Island. By November, 1945, he was discharged from the military.

He decided to go to Atlanta instead of returning to Boston in order to look up a man who had befriended him. During the war that man had said to him, "If you survive all this, come on down to Atlanta" afterward and he would fix him up with a job. So Hank went, and he got a job in retail advertising. He later met a "lovely girl in the women's department." But, he says, "in spite of everything, I was still a pretty shy guy. But I kept an eye on her, and we finally got married, and we were married for 51 years until she took ill."

Raising a family

They had two sons together, and then both sons had two daughters each, so four grandchildren altogether. And now one granddaughter is the mother of two great granddaughters, while another is the mother of a great grandson – Jacob, who is just six months old. Right before she died, his wife said to him, "Be with the girls. Support the girls. Love the girls!" (her granddaughters). They were her love and her joy.

Hank Comes to Faith

And so Hank did. He also spent time with his young son and daughter-in-law when they went to church: "I sat with them every Sunday and I did it for ten months. After ten months, I realized, I was Jewish, but that was about all that I could say for myself. And I realized that those sermons were messages to me, that that pastor was speaking to me, that those verses that he was quoting, those were the words of God and it created a lot of questions in my mind. And I sat down with the pastor and I expressed to him my concerns. And the first thing he said to me was, 'Hank, you are one of God's chosen few.' And he went on to relate the role that God had played in my life. And as he explained that to me, I thought back to me, to my life, to the time when my mother had passed away, to the time when I was adopted by my grandparents, and walking with my grandfather to synagogue, a 55-year-old man and an eight-year-old boy. And his passing. And being able to survive that horrendous battle and those prison camps, and being blessed with the family that I have and two weeks later we had a guest pastor, and at the end of his sermon, he said, 'All those who want to accept Jesus, just raise your hand, stand up and come forward. And the next thing I knew, I raised my hand and stood up and I walked down the aisle and Brother Bobby, my pastor, was sitting in the front pew, and when he saw me, he came over and gave me a big hug.

And he said, 'Hank, is this really what you want to do? And I said yes. And with that, he turned me around and introduced me to the congregation. And shortly thereafter we had a welcoming session, and I found out that over half those people had been praying for my wife and myself. And I remember my daughter-in-law, running down the aisle, crying like a baby, and telling me that the whole family had been praying for me. And two weeks later I was baptized."

"And I can tell you that, first of all, ladies and gentlemen, [this] is my testimony... I just want you to know again how honored and how humble I feel in here tonight. I don't feel that you are strangers. I feel that I have walked into a brand new family, and that all of you, as I'm looking at you now and as you're looking at me, have made me feel so welcome. It's kind of hard to describe, but I know that there's a certain amount of energy that's taking place between you and I (me) and between members of my family who are here, and I wish my whole family could be here."

We are so thankful to have met Hank, to have heard his amazing story, and to have the opportunity to share his story and testimony with the worldwide LCJE 'family'.



Hank Freedman in October 1942

Elizabeth Anne McCaul Finn

By Theresa Newell, CMJ-USA

This article is an excerpt of a paper given at the LCJE North America Conference on April 17, 2018 in Atlanta, Georgia. The paper was titled "Johanna Cartwright and Elizabeth Finn: Women Who Helped Shape the Modern Zionist Movement." The complete paper will be on the LCJE website. In this article, Theresa Newell writes about the second of these two amazing women who lived two centuries apart, but who both had a very similar heart for God's Jewish people and His promises to them.

Overview

You may recognize the name of the early CMJ missionary to the Jews of Warsaw, Alexander McCaul. Elizabeth was his brilliant daughter, who married the second British Consul to Jerusalem, James Finn.

Alexander McCaul (1799-1863) was a distinguished graduate of Dublin University and trained with CMJ's Lewis Way. He was sent as CMJ's first missionary to Warsaw in 1821 and laid the foundation there of the work that lasted over a hundred years among the millions of Jews in that city. He was instrumental in connecting the German Pietists with the British evangelicals.

After 20 years there he was recalled to London to become Principal of the Hebrew College at CMJ's training compound called Palestine Place in Bethnal Green. Among other work, McCaul revised CMJ's 1817 Hebrew New Testament and began the first Hebrew language worship service there.¹ In 1841 he declined the offer to become the first Anglican bishop of Jerusalem, believing that it was only right that that honor go to a former rabbi, Jewish believer in Jesus, Michael Solomon Alexander.² He was "delighted to preach the sermon at the Consecration" of the first Jewish bishop of Jerusalem since AD137.³ In 1835, McCaul published his book entitled, *New Testament Evidence That the Jews Are to Be Restored to the Land of Israel*.

The Life of Elizabeth

Alexander's daughter, Elizabeth Anne, was born March 14, 1825 in Warsaw, Poland. While she was given no formal education, she



Elizabeth Anne McCaul Finn

was tutored in Hebrew by a Jewish believer and former rabbi. She was given her first English Bible on her fourth birthday, as she was reading by that age. On her next birthday she received a German Bible. She read the Bible and Shakespeare in German and was fluent in Yiddish from a young age. By 12, she was rising at 3:30 AM to translate Lavater's *Maxims* (a book of proverbs) from the original German, for which she was paid two guineas.⁴

Most biographical outlines of Elizabeth Anne McCaul Finn list her as "a British writer" with the occupation "wife," which she was. But she was also a linguist, a strong believer in the return of the Jewish people to their land, an evangelist, a pioneer photographer, an amateur archeologist, a philanthropist, a diplomat and hostess, a mother, and a care-giver to the poor and destitute. She lived long enough to witness the Burning of Parliament in 1834, the coronation procession of Queen Victoria in 1837 and the

Balfour Declaration in 1917. Elizabeth died on January 18, 1921. This indefatigable woman attended her last charity board meeting several months before she died just before her 96th birthday.

Her love and concern for the Jewish people and her understanding of their need to know their Messiah and to return to the land promised to Abraham and his descendants was never far from her mind. Elizabeth worked for the good of the Jewish people and gave practical help to those living in Jerusalem.

The First European Consulate in Jerusalem

Geopolitical realities in the 1830s gave England its first opportunity to establish Europe's first Consulate in the Middle East.⁵ English evangelicals were motivated by sympathy for and desire to protect the Jews living there, and many longed to see a restoration of the Jews to Palestine. There were English political motives as well, such as a hope of establishing a foothold in this important region of the world for the purpose of guarding the Suez Canal and a safe path to India.

Elizabeth married James Finn, who was named second British Consul to Jerusalem from 1846-63. Both were fluent Hebrew speakers, and Elizabeth learned Arabic once she was in the land. Their three children were born there. It should be noted that Christ Church inside the Jaffa Gate of the Old City was completed just after the Finns' arrival and that they lived first in the Consulate attached to the church – which was built to be the chapel of the British Consulate.⁶

While the Finns were not missionaries with CMJ, James served as committee member of the London Jews Society as it was then known. He was often faulted for being too concerned for the salvation of the Jews. He left much direct evangelism of the Jews to his wife to avoid accusations of mixing politics and religion. But both their hearts longed for the Jews' salvation.

The Situation on the Ground

The historic church leaders who held sway in Jerusalem were unhappy to see a Protestant presence established there, especially one that was favorable to the Jews of the city. When the first British Consul was established in Jerusalem in 1839 – the first European country to do so – the Consul was instructed to give diplomatic protection to the Jewish people living there under Ottoman rule. So, the Finns were not outside their bounds as they creatively set up aid to the Jews living in the area at the time, as well as to give diplomatic covering to them.

Elizabeth - Writer/Adventurer

Elizabeth was insatiably curious about everything she saw in the land. Hers were the first detailed descriptions of Jerusalem and its environs to reach England from a woman author. Her books, *A Home in the Holy Land*, and *A Third Year in Jerusalem*, were published in London in 1866 and 1869, respectively.⁷

She and her husband helped establish the Jerusalem Literary Society in 1849 using a thousand of their own books and setting up a small historical museum. The Society was founded for "the study of local 'antiquities,' and it had rapidly become the center for all the Biblical historiographers who came..."⁸ The Society was one of the pillars for the founding of the Palestine Exploration Fund founded in 1865. The Finns often spent Sabbaths exploring the surrounding area for artifacts and biblical sites. James Finn was one of the first Western-

ers given permission to visit the Temple Mount and the Dome of the Rock.⁹

Gidney, CMJ historian of the first hundred years of the mission work, confirmed: "The foundation in the winter of 1849-50 of a Society for the Literary and Scientific Investigation of all subjects connected with the Holy Land (history, language, coins, agriculture, natural history, customs, etc) . . . James Finn, British Consul, was the president." He noted that "The number of converts at Jerusalem steadily increased during this period" and listed twelve on the mission staff headed by John Nicolayson, a director of the House of Industry for training new Jewish believers, Dr. Macgowan and his hospital for the Jews' staff and the institute for training of women under Miss Cooper and Elizabeth Finn.¹⁰ A school for Jewish boys and one for girls was added as well.

The Agricultural Vision

Kelvin Crombie noted, "The Finns believed they had a role in preparing the way for the restoration of Israel by showing the Jewish people that agricultural development was possible in Eretz Israel."¹¹ It was perhaps the most forward-looking of their ideas. It forecast the later possession and resettlement of the Land by Jews. The Finns first purchased a tract of land outside the Old City walls for the purpose of training Jews in the art of farming. In concept, they set up the first kibbutz. The plot was outside the Damascus Gate. Later they added some property near Bethlehem. The latter did not ultimately succeed, but the Jerusalem area farm called Kerem Avraham was used to train and employ Jewish men and women.

"Abraham's Vineyard," "Sarah Society"

The Finns built their house on the property which was "an uninhabited and untilled piece of land that the Arabs called Karm al-Khalil, which translated means 'Abraham's Vineyard.'" In his memoir,

Israeli novelist Amos Oz wrote that the land that the Finns purchased in 1853 at the cost of 250 English pounds extended over ten acres and that over two hundred Jews were employed on what was called the Industrial Plantation. After James Finn died, Elizabeth set up a soap factory there, employing Jewish workers. Oz assessed the Finns as people who "believed fervently that the return of the Jewish people to their homeland would hasten the salvation of the world" and that they were "pious Christians who were moved by the poverty, suffering, and backwardness of Jews and Arabs in the Holy Land."¹³

Another author, Simon Montefiore, described in his book *Jerusalem* just what sort of poverty and filth existed in the city at the time that the Finns lived there. Writers of the day – Melville, Twain, Flaubert and Thackeray – all came in this period with the romanticized view of the city, which became known as "Jerusalem Fever." Each described the disease and ruin that they found there. Montefiore wrote that the ruling official of the city, the Pasha, lived in squalor over the place of the former Roman Antonia Fortress on the north side of the Temple Mount. Finn was "astonished at the beggarly meanness of that mansion . . . and ragamuffin officials." The Church of the Holy Sepulchre was a religious battlefield where "Greek monks attacked the newly appointed Catholic patriarch and herded camels into his residence."¹⁴ The poverty of the Jews was exacerbated by the Crimean War in which the French and British fought Russia from 1853 to 1856. The destitute Ottoman Jews depended almost entirely on gifts from their Eastern European brethren. That stream of funding was interrupted during the war. Those living on the edge sunk to starvation levels.

Mrs. Finn became a one-woman social service agency. She raised funds from abroad to dig cisterns (clean drinking water was lacking), buy land, and alleviate malnutri-

tion among the poor Jews of Jerusalem. She established the "Sarah Society," which did home visits to poor women in the city, bringing gifts of rice, sugar and coffee. (This work continues today under the auspices of Christ Church Jerusalem as The Mercy Fund). One British judge in Constantinople saw Elizabeth as "a lady of very considerable energy and ability and of a very masterful temper."

She was moved always to give help that would bring skills and independence to the Jews. She taught the women needlework and knitting which they could sell to support themselves and their families. With the help of a Miss Cooper, she set up the Institute for Jewesses. The rabbis excommunicated the Jewish women who worked with Miss Cooper, as the rabbis saw working for gentiles to be the first step to conversion. Nonetheless, over 150 Jewish women learned fine needlework, which Mrs. Finn sold at a bazaar she started in 1849, besides sending their work to London for sale. (The Bazaar has been re-instituted at Christ Church in recent years and is held each May. The proceeds of the sale go to the poor of the Old City).

In 1850 Elizabeth escorted HRH Princess Mariana around the city to see the various Protestant works that had begun under LJS to benefit the Jewish people – the Hospital, the School, Miss Cooper's Institute and to see the "converts" House of Industry. That same year James Finn offered a plot of land to a Jewish believer, saying that "My great object and desire being to see the land of Israel cultivated by Christian Israelites preparatory to the time when the land will be all restored to their nation."¹⁵ A Jewish believer, Simeon Rosenthal, led the agricultural work. Jewish employees were allowed to break from work for Jewish congregational prayer as well for Sabbath and holidays. The farm books were kept in Hebrew.

Consul James Finn fought for the Jews to have equal rights in

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LONDON:

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[The right of Translation is reserved.]

A Third Year in Jerusalem

the area. In 1854 he submitted a written petition on behalf of Jerusalem's Ashkenazi Jews requesting permission for them to build a synagogue.

Conclusion

Elizabeth Finn is among the unsung heroes of Christian Zionist history. Without an overlay of theology or a particular hermeneutic, she and the societies she represented relied solely on the written Word of God to conclude that:

1. God was not finished with His Jewish people in His plan of salvation.
 2. That the Jews would one day be restored to their Messiah and their land.
 3. That the Jews' restoration would bring "life from the dead" to the rest of the world.
- She also saw and took responsibility as a gentile believer to spur on Church leaders to the following points:

1. The Church should repent of its anti-Jewish attitudes and actions.
2. The Church should show mercy to the Jews first by taking the news of salvation to them but also by finding ways to ameliorate their suffering.
3. The Church must create an atmosphere of philo-semitism based on biblical mandates.
4. Believers should find all possible ways to have genuine and godly relationships with the Jews to bridge the gap that history has

opened.

Elizabeth McCaul Finn acted for the Jewish people, acknowledging that to do so may bring criticism and misunderstanding to her. She believed the Bible and stood with the Jewish people regardless of the winds of cultural and political pressure that came against her in the period of history in which she lived. She did not use the excuse that she was a woman and thus remain inactive and silent. May we all learn from her example.

Endnotes

1. Barker, Walter. *A Fountain Opened* (London: Olive Press), n.d.
2. Lewis, 123.
3. Stevens, George H. *Go Tell My Brethren* (London: Olive Press), n.d., 30.
4. Johann Kasper Lavater (1741-1801) was a Swiss poet, writer, philosopher and theologian.
5. Crombie's *For the Love of Zion* gives details.
6. See Kelvin Crombie's *For the Love of Zion* for details of the geopolitical realities of the 1830s that opened this door to Protestant presence in Ottoman Jerusalem.
7. Both of these books were reprinted from the original by Boston's Adamant media in 2002. Each has been digitalized by Google.
8. Tuchman, 246.
9. James Finn wrote *Stirring Times: Records from Jerusalem*

- Consular Chronicles from 1853 to 1856*, 2 vols. (London: C. Kegan Paul & Co.), 1878.
10. Gidney, W.T. *The History of the London Society for Promoting Christianity Amongst the Jews: From 1809 to 1908* (London: London Society for Promoting Christianity Amongst the Jews), 1908, 296-297.
11. Crombie, 93.
12. Oz, Amos. *A Tale of Love and Darkness* (Orlando, FL: Harcourt Books, 2003), 118. Translated from the Hebrew *Sipour Al Ahava Vehoshekh* by Nicholas de Lange, 2004.
13. Op. cit., 119. Oz reported that after the establishment of the State of Israel in 1948, the Finns' house ultimately became a religious girls' school by the name of Beit Bracha.
14. Montefiore, Simon Sebag. *Jerusalem: The Biography* (New York: Vintage Books) 2011, 360.
15. Jack, Sybil M. "James and Elizabeth Finn: Missionary Activity in Jerusalem 1848-1863," 17.

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Supersessionism and Jewish Evangelism

By Mitch Glaser, President, Chosen People Ministries

Overview: The Problem

My topic today is a challenge, and I hope you will be patient with me and try and understand my concerns. I believe that supersessionism is of deep concern to the enterprise of Jewish evangelism and the ongoing discipleship of Messianic Jews for two reasons - first of all, because so many Jewish followers of Jesus who come from secular backgrounds significantly re-identify with their Jewish heritage as they come to understand that the God who chose Abraham and created the Jewish people is real and knowable, and, secondly, because Messianic Jews want to identify and understand their heritage in order to be a testimony to their friends, family and community; they must constantly fend off the argument that their faith in Yeshua has caused them to reject their Jewish identities and community.

Definitions

Let's define *supersessionism* in simple terms. Supersessionism asserts that the Jewish people no longer have a role in the plan of God for the ages due to their disobedience and rejection of Christ: "**Supersessionism**, therefore, appears to be based on two core beliefs: (1) the nation of Israel has somehow completed or forfeited its status as the people of God and will never again possess a unique role or function apart from the church, and (2) the church is now the true Israel that has permanently replaced or superseded national Israel as the people of God.

Supersessionism is the view that the NT Church is the new and/or true Israel that has forever superseded the nation Israel as the people of God."¹

Supersessionism asserts that the election of Israel was revoked at Calvary and trans-



Mitch Glaser

ferred to the Church. Strong Supersessionists generally hold that Israel has no future in the plan of God, but Moderate Supersessionists see a divine plan for the future salvation of the Jews as a group, but not their national restoration to the promised land. This last view holds that Israel is the object of God's irrevocable gift of grace and calling, but that role does not guarantee them national blessings as the OT promised. It assures them only of becoming part of the Church as the people of God.

I do realize that some gathered at the LCJE come from theological traditions that would traditionally define themselves as supersessionist. You might come from one of these traditions but not personally resonate with the supersessionism of your church or denomination, but you might.

We must understand as well that supersessionism is a term with a broad range of meaning, and not all who would be viewed as supersessionists by others see themselves in the same way. Michael Vlach writes in a rather lengthy and thorough article in the *Masters Seminary Journal*,

Supersessionism is the view that

the NT church is the new and/or true Israel that has forever superseded the nation Israel as the people of God. It may take the form of "punitive supersessionism," i.e., God is punishing Israel for her rejection of Christ. Or it may be in the form of "economic Supersessionism," i.e., it was God's plan for Israel's role as the people of God to expire with the coming of Christ and be replaced by the church. The final form of Supersessionism is "structural Supersessionism," i.e., the OT Scriptures are largely indecisive in formulation of Christian conviction about God's work as consummator and redeemer.²

Another good book to read on this topic is still *The God of Israel and Christian Theology* by R. Kendall Soulen (Fortress Press, 1996).

Only one aspect of an overall faith position

I realize that those who hold to a version of supersessionism, even "Strong Supersessionism" may have a deep love for the Jewish people and concern for Jewish evangelism - the cause that unites us at the LCJE. I also recognize that supersessionism is only one aspect of an overall faith position, and our fellowship goes beyond our understanding of the role of Israel and the Jewish people in the plan of God and that this doctrine or theological perspective is perhaps more important to me than it might be to someone who is a supersessionist.

The Charge of Anti-Semitism

I am also aware of those who unfortunately always equate supersessionism with anti-Semitism. I do not. Certainly, Supersessionism could be and has been a basis for anti-Semitism throughout church history, but there are many reasons why the two do not necessarily go hand in hand. However, this

is not a paper about anti-Semitism, which is a much broader subject.

I also want to mention that I am concerned with the ways in which those who are non-supersessionists and sometimes adamantly so, unite the Testaments, view the use of the Old in the New, affirm statements such as, "the Old is the New concealed and the New is in the Old revealed"...charming indeed, but potentially may lead to the view that the New Testament is actually better than the Old, rather than seeing fulfillment between the Old and the New. As Paul writes of the Old Testament,

All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness.... (2 Timothy 3:16)

I would ask that those reading this would consider carefully their views on this issue and how these might impact approaches to Jewish evangelism and discipleship.

The Impact of Supersessionism on Jewish Evangelism

- Supersessionism annuls Jewish identity.
- Supersessionism robs the Jewish people of the hope of Zion.
- Supersessionism de-literalizes the Old Testament. How can Jesus be the fulfillment of prophecy in His first coming when the details of His second coming are not taken literally?
- For example, if the future Jerusalem is not the real City, then how can we be sure that Bethlehem is really Bethlehem?
- Supersessionism, when combined with politics, may create a negative attitude toward Israel and the Jewish people.
- Supersessionism diminishes motivation for Jewish evangelism, as there is no longer any theological impetus for reaching Jewish people with the Gospel, other than their need to be saved.
- Supersessionism, intentional or otherwise, reduces the support of

Evangelicals for Israel – especially among young people.

This last point might not be the full reason why support for Israel among our young people is waning, but our feeling about this was enough to move some of us to survey the Church, and, further, some of us in the missions, congregational and evangelical seminary communities to consider new ways to either slow or perhaps redirect what appears to be a slow march towards supersessionism within the evangelical church (The survey was titled, "Evangelical Attitudes Toward Israel and the Peace Process." The full results can be found at: lifewayresearch.com/2017/12/04/support-of-israel-among-younger-evangelicals).

A direct threat to the modern Messianic movement

Supersessionism poses a direct threat to the modern Messianic Jewish movement and Jewish evangelism. This is true from a number of different vantage points noted as follows.

Jewish identity and evangelism

First of all, it is more difficult to speak with Jewish people about Jesus, when the chief objection Jewish people have is the understanding that when a Jew believes in Jesus they are no longer Jewish. In other words, believing in Jesus for a Jewish person from the perspective of the mainstream Jewish community is tantamount to ethnic suicide. This idea has been shaped for centuries, since, throughout the centuries, Jews who have believed in Jesus were encouraged by the Church to no longer maintain Jewish practices, celebrating the Jewish holidays and remaining within the Jewish community.

The foundation for this supposition is well documented in many excellent books, including *Has the Church Replaced Israel?* by Dr. Michael Vlach and *Our Hands Are*

Stained with Blood by Dr. Michael Brown. So much of the Christian community's attitude towards the Jewish people has been shaped by historic supersessionism.

The Jewish community was also strangely complicit with the Church in obliterating the Jewish identity of Messianic Jews as Jews who believe in Jesus. They were traditionally marginalized and treated poorly and rejected by the Jewish community.

Jewish people who believed in Jesus throughout the centuries found themselves "forced" to leave their families and communities as well.

In effect, supersessionism and mainstream Judaism were partners in marginalizing the Jewish identities and affiliation of Messianic Jews. This is unfortunate.

Modern Jewish missions and the current Messianic Jewish movement encourages Jewish believers in Jesus to maintain their Jewish commitments to community and tradition and to participate in those Jewish practices that are consistent with Old and New Testament truth. Jewish believers in Jesus are now commonly call Messianic Jews and encouraged to sociologically remain within the Jewish community and not distance themselves from their fellow Jews for the sake of both authenticity and witness. How can we then invite Jewish people to embrace Jesus as their Messiah if by doing so we are affirming the historic and growing supersessionist movements affirming that God no longer has a plan for the Jewish people and the land of Israel? Supersessionism unfortunately drives Jewish believers to leave their Jewish identities at the door of the church. Supersessionism makes Jewish evangelism almost impossible, as becoming a follower of Jesus for a Jewish person would then involve their voluntary exit from Jewish community life.

Removes the biblical foundation for the "hope of Zion"

Supersession has created a theological foundation for the Church, our critics and the Evangelical

Palestinians whom they represent by denying any ongoing theological status or "right by covenant" to the people and land of Israel. In fact, Supersessionism removes the biblical foundation for the hope of Zion cherished by the Jewish people for thousands of years. This hope for the national redemption of the Jewish people based upon the Abrahamic covenant and articulated in hundreds of passages in the Hebrew Scriptures and even affirmed in the New Testament, especially by the Apostle Paul in Romans chapter 11, is essential to Jewish identity. One cannot remove this hope of national redemption from the fabric of Jewish life or theology as this hope of Zion is at the core of the very *telios* of Jewish existence.

Supersessionism provides Jewish people with one more round of ammunition to caste Christianity as an enemy. Why would the Jewish people embrace a faith that theologically excises any Jewish national future and affirms that the Jewish people are rejected by God and the covenants Jewish people thought were given to them are now fulfilled in the Church that had institutionally persecuted the Jewish people for centuries?

An enemy of Jewish evangelism

Supersessionism has and always will be an enemy of Jewish evangelism, as it destroys the foundation of individual and national Jewish personhood and identity.

Supersessionism is also the enemy of authentic reconciliation between Evangelical Palestinian Christians and Messianic Jews in Israel. Imagine trying to reconcile a marital conflict by asking a husband or wife to jettison their gender in order to make peace with their spouse? It is also implausible to require a Palestinian Christian to deny their Palestinian heritage and politic in order to have a harmonious relationship with Israeli Messianic Jews.

This is exactly what we are asking of Messianic Jews both within and outside of Israel to do for the sake of peace and unity within the Body of Christ. But, asking a Messianic Jew to define himself or herself out of theological existence is unreasonable. Perceiving the right to live in a Jewish state as merely determined by a United Nations resolution with no biblical mandate is supercilious and would be understood by Jewish people and Jewish believers in Jesus as another example of historic Christian triumphalism that has been destructive to the Jewish people.

The nation and land of Israel are critically important to most Jews – and to Messianic Jews as well. Some Christians expect that faith in Yeshua might somehow lessen belief in the importance of supporting Israel as part of a national Jewish identity. The love of a literal Zion is as much a part of identity for Messianic Jews as it is with any other type of Jewish person – and because of the belief in the authority of Scripture, Zionism is far more of a matter of biblical fidelity than with those who are of the contemporary Jewish community whose Zionist beliefs are rooted in history and politics.

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Endnotes

1. Michael J. Vlach, *Has the Church Replaced Israel?* (Nashville: B & H Publishing Group, 2014), 12.
2. Vlach, *TMSJ*20/1 (Spring 2009), 57-69. Some corrections in grammar were made for the purposes of clarification.
3. Vlach, *Has the Church Replaced Israel?*
4. Michael Brown, *Our Hands Are Stained with Blood: The Tragic Story of the 'Church' and the Jewish People* (Shippensburg, PA: Destiny Image Publishers, 1992).

Spotlight on New Books You Should Know About

by Rich Robinson, Jews for Jesus

Editor's Note:

I have made a few very minor changes to Rich's report, including adding the images of covers of some of the books noted. Some of these books have been previously mentioned in the *Bulletin*, but most have not. JM

Overview

Below is the list of books presented at the LCJE North America Atlanta conference. You can also download the accompanying PowerPoint (as a PDF) at the LCJE-NA website, www.lcje-na.org, with notes on most of the books provided. See:

<http://www.lcje-na.org/wp-content/uploads/2018/04/Robinson-LCJE-2018-Spotlight-on-Books-rev.pdf>

Many of the book reviews in that document previously appeared in *Mishkan* or in the *LCJE Bulletin*.

List of Books

(* = full review appended in the PDF)

History

* Kaufmann, Thomas. *Luther's Jews: A Journey into Anti-Semitism*. Tr. Lesley Sharpe and Jeremy Noakes. Oxford University Press, 2017.

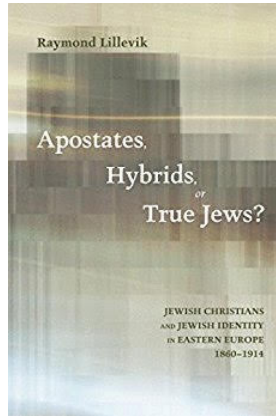
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* Gritsch, Eric W. *Martin' Luther's Anti-Semitism: Against His Better Judgment*. Grand Rapids, MI; Cambridge, U.K.: Eerdmans, 2012.

* Lillevik, Raymond. *Apostates, Hybrids, or True Jews? Jewish Christians and Jewish Identity in Eastern Europe, 1860-1914*. Eugene, OR: Pickwick Publications, 2014.

Israel

* McDermott, Gerald R., ed. *The New Christian Zionism: Fresh Perspectives on Israel & the Land*, ed. Gerald R. McDermott. Downers Grove, IL: InterVarsity Press, 2016.



* McDermott, Gerald R. *Israel Matters: Why Christians Must Think Differently About the People and the Land*. Grand Rapids, MI: Brazos Press, 2017.

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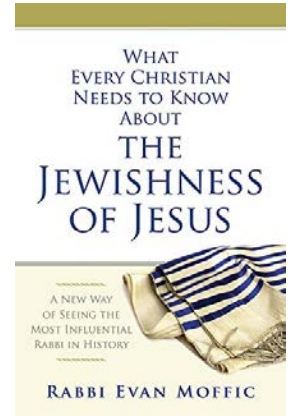
* Morris, Paul, ed. *The Gospel and Israel: The Edersheim Lectures*. Eugene, OR: Wipf & Stock, 2014.



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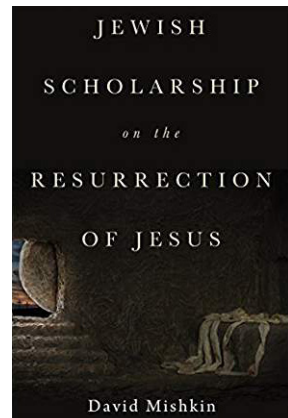


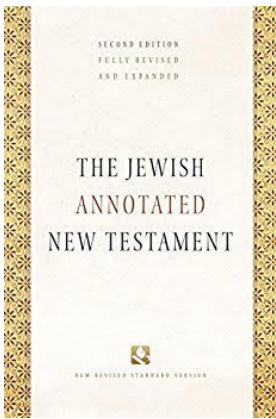
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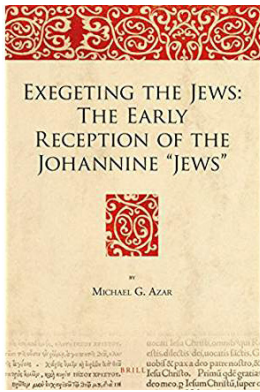
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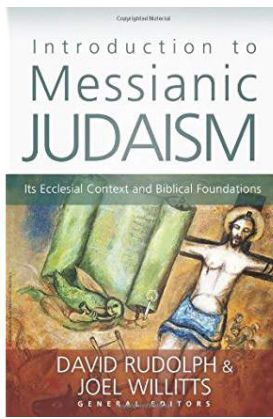
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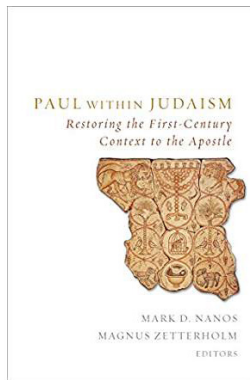
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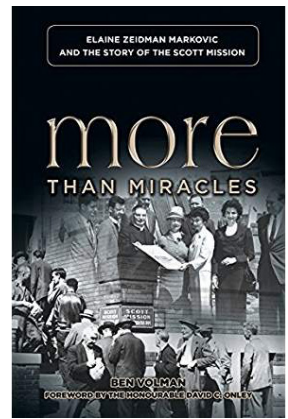
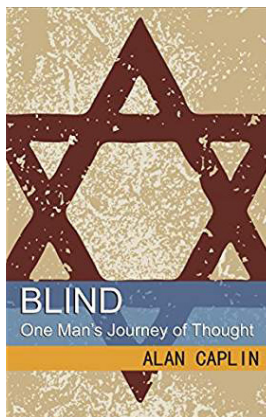


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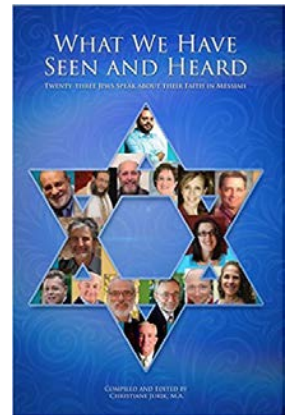


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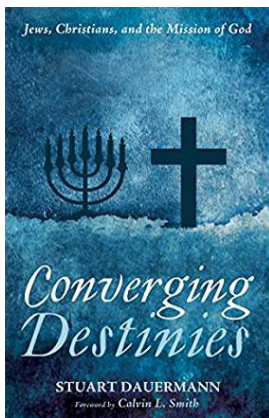
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Editor's Note:

Listing here does not necessarily imply endorsement by LCJE. This book list is for educational purposes only.
JM



Lausanne consultation on Jewish Evangelism - South Africa (LCJE-SA)

An invitation to the Biennial Conference



**THE ROLE OF THE NATIONS
IN THE RESTORATION OF ISRAEL**

Wayne Hilsden
Co-founder of King of Kings Community,
Jerusalem

Saturday 19 May 9h00 - 14h00
Logos Christian Church, 3 Hebron Str, Oakglen, Bellville
Info & Booking: Eleanor: 021 5592958, email: dandj@mweb.co.za
No charge but an offering will be taken to cover costs



By Cecilia Burger, LCJE South Africa Area Coordinator

Cecilia Burger

Our LCJE-South Africa conference, with Wayne and Ann Hilsden as main speakers, was attended by about 100 people. This included LCJE members, representing ministries involved in outreach to Jewish people, as well as leaders of Messianic congregations. I was encouraged by the diversity of people at the conference. There were Messianic Jews, Muslim background believers, someone from a Hindu background and other Christians. From the start Wayne involved everyone. He opened the first session with a question time, and in this way people could learn about issues such as the position of Messianic Jews in Israel, the openness of Israelis to the Gospel and Israel's calling as a light to the nations.

The theme of the conference was "The Role of the Nations in the Restoration of Israel." By using the story of Ruth and Orpah, Wayne illustrated the choice the Church - has either to stand with Israel like Ruth, or walk away, like Or-

pah. Wayne emphasized the need for us to be where Jewish people are. We need to get involved, get alongside them, and in this way we can get the opportunity to engage in conversation and to sow seeds.

Ann used examples of how music and the arts are being used in Israel to reach the hearts of people. Rick Wienecke, a sculptor from Israel, with his sculptures of Jesus on the cross in dialogue with a Holocaust survivor, reaches many people, Jew and Gentile. Ann encouraged us to use the arts as common ground to reach out to Jewish people, who love the arts.

Apart from Wayne and Ann, another highlight was the testimony of Faiez. Faiez comes from a Muslim background and got involved with drugs. The turning point in his life came when he was invited to a church service where he heard the Gospel and accepted Jesus. As he read the Bible, he realized that Jesus was a Jew and lived amongst the Jewish people. This changed his perception of Israel and the Jewish people.

Marc Roberson from Jews for Jesus writes:

For me it was amazing to see how many messianic organisations there are in South Africa. Often as a small Jewish mission in Johannesburg we feel somewhat isolated, but having all of us get together to share in the work that we are doing is fantastic and helps put things into a global perspective. The second thing I can compliment the LCJE on is working with the Muslim outreach organisations. It is a great blessing to others when they see a Muslim and a Jew sharing together with genuine love for each other in their hearts. It brings to mind the Scripture, "By your love they will know that you are my disciples."

Janette Ross from Johannesburg writes:

As always it was good to attend the LCJE day, and to receive news, challenges and encouragement to take back to our various churches and "constituencies." Underpinning it all is the nature



LCJE South Africa Consultation at Logos Christian Church, Bellville, South Africa. May 19, 2018

and character of God – the God of the Covenant can never break His word – man’s disobedience cannot nullify it ever – He cannot deny Himself. There can be no basis for replacement theology when we stand on that.

Wayne challenged us to decide whether to be a “Ruth Church” – standing with Israel through thick or thin or an “Orpah Church” going back. The loss of the nourishing sap of the roots of our faith weakens us. Ruth stood fast. She was blessed, nourished and ultimately placed into the ancestral line of the Messiah.

Had the Gentile church stood fast with the Messianic community, how different would history be both for the Church and for the Jewish people!

We have a debt of gratitude as Gentiles to pay to the Jewish people. We are called to care, to serve, to be a supportive presence, to share their interests and concerns where we can with integrity. And to take opportunity as given to share the gospel: “Let’s walk with the Jewish people back to the Land and back to the Lord.” God’s plan is to use the nations on that walk. Some build bridges of care, and

others walk over them with the Gospel. Both are needed, and it is vital to respect, value and support each other’s ministries.

It is sad that often evangelical churches are wanted and appreciated in Israel, but not the Messianic believers. But things seem to be changing – and we pray on.

It was encouraging to hear Wayne speak of efforts to get colleges, Bible schools, universities and Christian leaders to share these concerns and the importance of involving a new and younger generation of leaders, and of using new or fresh methods. Ann spoke of the use of the Arts and Music

in outreach, something LCJE could well consider as a future theme.

The recent production of Handel’s Messiah in Hebrew is another good example. As is the annual Messianic concert in Jerusalem – blessing the Messianic community and the wider Israeli public.

In closing, the importance of the unity of believers was stressed as a vital part of our ministry. The presence at the conference of Jewish and Muslim background believers emphasized this. And the testimony of Faiez - a pastor now, a former Muslim and gangster, moved us all. Truly He, Yeshua, is our peace.



Wayne Hilsden and Cecilia Burger

UPCOMING LCJE MEETINGS

LCJE AustralAsia
Melbourne, AUSTRALIA
25-28 February 2019
(NEW DATES!)

LCJE 11th International Conference
Toronto, CANADA
11-16 August 2019
(SAVE THE DATES!)

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MAKING ALL THINGS NEW
International Conference
Aug 11-16th 2019
Toronto, Canada



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