

LCJE Bulletin

Combined Issue: Nos. 133-134 - October 2018



*Observing **tashlich** in Brooklyn - Micah 7:19
(September 2018)*

Networking Jewish Evangelism



Lausanne Consultation
on Jewish Evangelism



From the Coordinator

Past and Present

This combined special issue of the LCJE Bulletin is full of both Jewish history as well as recent developments in Jewish evangelism. We start with three articles about the Jews for Jesus 'Behold Your God' Campaign, which began some eighteen years ago. The last city in the campaign to be reached was also the most significant - Jerusalem. On the historical side, I examine the amazing role played by the Jewish community of Amsterdam within Europe during the seventeenth century and show how it impacted the modern world, including several famous names from that period: Rembrandt van Rijn, Rene Descartes and Baruch Spinoza, to name a few. Spinoza, for one, has had a very important impact on Jewish secular worldviews even to this day. Then there is Gisbertus Voetius, a Dutch Reformed theologian of the period who has not previously received much attention in our circles, but who was one of the earliest Dutch theologians to express his strong hope in the future conversion of the Jewish people to faith in Jesus. Speaking of Reformed Christian views and Jewish evangelism, an important article on Romans 11 titled, "All Israel Will Be Saved," appeared in the July 2018 issue of the *Puritan Reformed Journal* (p. 20) by Rev. William Boekestein. Boekestein provides a look at both historic and current Reformed thinking on this theme.

11th International Conference in Toronto (11-16 August 2019)

The **deadline for early bird registration** for our upcoming international conference in Toronto is fast approaching! It is **1 February 2019**. Don't miss out! Remember (and this is different from Jerusalem 2015), **you need to register for both the conference and the hotel separately**. The current program for the conference can be found on page 26. Updates will appear on our special conference website, **www.lcje.org**. We want to thank Bodil Skjott, working with Danish Israel Mission volunteer Daniel Nygaard, for Daniel's work in setting up this special website for us.

LCJE AustralAsia Conference in Melbourne (25-28 February 2019); Prayer Needs

Please see page 4 of this issue for more about the conference. David Sedaca will be the conference guest speaker. AustralAsia Area Coordinator Mark Polonsky will be heading this up. If you are interested, please contact Mark at: **mark@celebratemessiah.com.au**. Mark also opens this issue with a devotional that is a sobering reminder of where we all need to place our priorities - in stopping some of our busy-ness in order to take our spiritual temperature and get back to basics. Please pray for Mark's full recovery and for two other LCJE members facing serious health issues: Bill Berg and Mizue Takase (see p. 4)

Book Reviews; Revised Financial Statement for 2017

Rich Robinson gives us two very interesting book reviews on recent Jewish and Catholic thinking related to the Apostle Paul, while Theresa Newell provides a fascinating look at a recent book by an Israeli East Asian scholar on the life and work of Samuel Isaac Joseph Schereschewsky.

Finally, we have needed to revise our financial statement for 2017 due to some new information. The revised statement can be found on page 24.

In our sure hope for the coming salvation of Israel. *Jim Melnick*
Isaiah 45:17: "Israel shall be saved by an everlasting salvation..."

Front cover photo: Haredim observing the *tashlich* ceremony (throwing bread upon the waters), taken from Micah 7:19: "You will cast all our sins into the depths of the sea," along with special prayers and readings, at Caesar's Bay, Brooklyn, New York (September 17, 2018). The *tashlich* ceremony occurs on or after Rosh Hashanah and can be conducted up until the last day of Sukkot. This particular *tashlich* took place alongside a pre-planned evangelistic music outreach held by Life in Messiah International and the Ehad music group.

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CONTENTS

- 2 From the Coordinator
- 3 Devotional: hearing from God in the depths of despair
- 4 Prayer needs within LCJE
- 4 AustralAsia Conference
- 5 Jews for Jesus says, 'Behold Your God, Jerusalem!'
- 7 BYG: The Jerusalem Campaign
- 9 Facebook & Twitter accounts
- 10 BYG: Haredi Outreach in Jerusalem
- 12 Eat, Pray, Partner: Lessons in Network Facilitation
- 13 The Amsterdam Jewish Community
- 15 Book review #1 on Paul
- 16 Book review #2 on Paul
- 17 Book review - Schereschewsky
- 20 "All Israel Will be Saved."
- 21 Gisbertus Voetius
- 23 "On the Derekh" - II
- 24 Revised 2017 financial report
- 25 Upcoming LCJE Meetings; Caspari ad
- 26 LCJE 11th international conference program
- 27 More 11th international conference information

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Hearing from God in the Depths of Despair

by Mark Polonsky, LCJE AustralAsia Area Coordinator

An unexpected health scare

There's nothing quite like a serious personal health scare to refocus on what we're doing in ministry, and why. Everything seemed to be going along as normal - in fact, super normal, with an exciting trip to Israel for Chosen People's 70th birthday Messianic tour and conference, then back home to Australia with the anticipation of the coming High Holy Days, and then, later in the year, our national Messianic conference, Simcha. And before, in between, and after, all the other functions required to help run a vibrant and growing ministry to the Jewish people, including planning for a new redeveloped Messianic centre in Melbourne.

I was working hard, like we all do, and like we're expected to do.

Then, suddenly, a week after returning from Israel: high fever, thumping headache, no energy, no appetite. You know, like most of us get from time to time. Probably picked up a virus from the airplane flight, I thought, ate some contaminated food, maybe bacteria from the air conditioning. I didn't know. But what I did know after three days of lying in bed, barely able to move or eat, was that I needed to get to the hospital.

Wait and see

Ambulance, emergency department, isolation ward, x-rays, scans, blood tests, lumbar puncture. Diagnosis: pneumonia. Cause: unknown. Treatment: antibiotics. Prognosis: Wait and see.

A week into the illness and after three days in hospital, I was feeling emotionally low, spiritually weak and physically wiped out.

It was 1.28am. I was alone. The ward was quiet, except for those incessant beeps from medical equipment, and nurse call buttons.

I cried out to God. "Lord, what am I doing with my life? Lord, what



Mark Polonsky

should I be doing with my life?"

His answers I wrote straight into my smartphone's note application, which is rather ironic due to the first point: (I've subsequently annotated the points with relevant Scripture). Here they are:

• Limit screen time.

"Turn my eyes from looking at worthless things; and give me life in your ways." (Psalm 119:37)

• Go back to basics in the Scriptures. Re-memorise key memory verses.

"This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it..." (Joshua 1:8)

• Have regular family Shabbat meals with our children (in addition to the fortnightly extended family gatherings).

"And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise." (Deut 6:6-7)

• Beware of distracting obsessions, particularly trying

to please certain people. Am "I now trying to win people's approval, or God's? Or am I trying to please people? If I were still trying to please people, I would not be a servant of Messiah." (Galatians 1:10)

• Offer more grace towards others.

"Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer each person." (Col 4:6)

• Encourage friends, family, colleagues and even strangers; including just in the little things such as a good word, kind gesture, a smile.

"Therefore, as God's chosen people, holy and dearly loved, clothe yourselves in tender compassion, kindness, humility, gentleness, and patience." (Col 3:12)

• Pray, pray, pray, about and through all things.

"The Lord is far from the wicked, but he hears the prayer of the righteous." (Proverbs 15:29)

• Be obedient to every call God makes. Have spiritual antennae always up.

"Pay attention to Me, My people, give ear to Me, My nation. For Torah will go out from Me, My justice as a light to the peoples." (Isaiah 51:4)

• Love those others find hard to love. You may be the only kind person in their lives.

"But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven." (Matthew 5:44)

• Do not judge other's actions or circumstances, but be ready to help pick them up when they stumble. Praying God's

promises gives us hope that they will eventually be able to 'stand up' by themselves. "... For He does not see a man as man sees, for man looks at the outward appearance, but Adonai looks into the heart." (1 Samuel 16:7)

One month later, my health is continuing to improve, and I'm slowly regaining strength to do the ministry that I know God has called me to. But now I am doing so with some fresh wisdom from Him, and some limits to my workload that might distract from walking in that wisdom.

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Editor's Note: Mark Polonsky is LCJE's regional coordinator for AustralAsia. He is operations manager for Celebrate Messiah and a pastor with Beit HaMashiach Messianic Congregation. We'd ask your prayers for Mark that his health would continue to improve and for all the preparations for the upcoming conference.

ADDITIONAL PRAYER NEEDS within LCJE

*** BILL BERG (North America)**

- Please pray for Bill's health. He writes: "Overall my health continues to maintain....Praise our Lord Yeshua, I remain without pain." (09.25.2018)

*** MIZUE TAKASE (Japan)**

- Wife of LCJE Japan office manager Makoto Takase). Please pray for Mizue. She has acute leukemia. She is currently stable. She had needed a bone marrow transplant, but now, amazingly, does not. She still has very serious immune problem and blood cell-producing difficulties and asks for our continued prayers. (10.05.2018)

Upcoming Regional Conference - AustralAsia

LCJE AustralAsia will hold its next regional conference in Melbourne from 25-28 February 2019.

David Sedaca, vice president of Chosen People Ministries, will be the conference guest speaker.

His topics will include:

- 1. "Understanding the Jewishness of the Gospels"**
- 2. "What kind of Judaism did Jesus encounter?"**
- 3. "Paul and the Jewish Law: Halakha in the Letters to the Gentiles"**

Jews for Jesus says, 'Behold Your God, Jerusalem!'

by Avi Snyder, Jews for Jesus

Overview

Throughout the month of May 2018, Jews for Jesus said, "Behold Your God, Jerusalem," in an unprecedented way. More than 200 staff members and volunteers from our mission stations around the world gathered in Jerusalem to share the Good News of Yeshua (Jesus) and to demonstrate the love of the Messiah through acts of compassion and social relief. Along with speaking candidly of the Messiah's atoning death and resurrection, we sought to serve the people of Jerusalem in very practical ways, such as providing emotional support and reaching out to men and women trapped in addiction and prostitution. By the end of the month-long outreach, we'd engaged in over 5,000 one-on-one conversations with Israelis about Jesus. Some 200,000 Israelis checked out our social media posts. In addition, we received the contact details of 1,747 Israeli seekers who want to know more about the Lord. Most encouraging of all, 58 Israelis embraced Jesus as their personal Messiah. All of this took place against a backdrop of extremely charged political and emotional events – the United States' decision to relocate her embassy to Jerusalem and the celebration of the seventieth anniversary of the rebirth of Israel as modern state.

Our Jerusalem outreach was actually the culmination of a project that started eighteen years ago. At that time, we felt a need to take the words of Isaiah 40:9 in a personal way: "...say to the cities of Judah, 'Behold your God.'"

Phase 1: 66 cities reached

So we launched Operation Behold Your God, phrase 1 – a concerted plan to bring saturation evangelism campaigns to every city outside of Israel that possessed a Jewish population of 25,000 peo-



Avi Snyder

ple or more. That took us to 66 cities around the world, from London to Toronto, from Moscow to San Francisco -- culminating in the summer of 2006 with a four-week outreach to the largest single Jewish population center in the world, New York City.

Launching Phase 2

Then, in 2008, we launched Behold Your God, phase 2. We divided the Land of Israel into twelve strategic regions, and by 2017, we'd conducted campaigns in eleven of the twelve. But one region remained – greater Jerusalem.

We set aside the entire month of May, 2018, as a time to bring the Good News to as many different types of Jewish people in Jerusalem as possible: Yeshiva and university students, artists and intellectuals; the destitute; victims of human trafficking; Russian-speaking immigrants; and certainly ultra-Orthodox Jewish men and women. Many might assume that very religious Jewish people are unreachable, but that really isn't true. Our campaigner Tsameret related a wonderful story about her encounter with an observant Jewish woman named Hannah.* "I first met Hannah at a small women's gathering, and she agreed to meet again privately in a park to

talk about the Lord. When she saw me approach the next day, she started to cry. Just that morning, her husband had told her that he planned to get a divorce. Hannah was broken and terrified by the thought that she and her children would be abandoned. When I told her about Yeshua's promise to be with those who believe in Him, even to the end of the age, a faint but genuine look of hope seemed to come into her eyes. At the end of our talk, she let me pray for her in Yeshua's name, and she accepted the copy of the New Testament that I offered to leave with her."

It's easy to think of 'Behold Your God, Jerusalem' as the grand finale of eighteen years of intensive evangelistic campaigns. But in many ways, this recent campaign was less of a grand finale and more of a launching pad for what lies ahead. David Brickner, the Executive Director of Jews for Jesus has pointed out that, "This is just the beginning of a new era of outreach for our 45-year-old organisation." How so?

Follow-up work

In the first place, there's so much more to be done in Jerusalem, both in the realm of direct evangelism, as well as in the area of ministering to people's needs. The follow-up work began even while the campaign was still underway, and we're continuing to see strong interest from the contacts we gathered, as well as growth and grounding in the lives of those who made professions of faith.

Helping the poor, Applying innovations

Reaching out to the needy continues as well. Many people don't realise that, of all the cities in Israel, Jerusalem has the highest poverty level and is fraught with a multitude of social ills. "As believers in Jesus, we see how our Mes-

siah lived for others, and we want to follow in his footsteps” says Dan Sered, director of our efforts throughout Israel. “We’re feeding the poor, cleaning up parks and renovating houses and, in the process, demonstrating that the One we believe in wants to heal that which is broken or in need.”

Secondly, we’re busy with the

work of adapting and applying the innovations we tried during ‘Behold Your God, Jerusalem’ to the work of our ministry around the world. And finally, ‘Behold Your God, Jerusalem’ is a fresh start, because Scripture makes it clear that “the law will go forth from Zion, and the word of the Lord from Jerusalem” (Isaiah 2:3). Precisely what that

“going forth” will look like is the mystery and the adventure that we Jews for Jesus are committed to pursuing and to seeing unfold.

Avi Snyder

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*Not her real name



The "Golden Gate" (the Susa or Eastern Gate) in Jerusalem

Behold Your God: Planning the Jerusalem Campaign

by Yoel Ben David, Jews for Jesus

Better together

It was a regular Middle Eastern spring. The cool breezes of March had moved on to the Judean hills and the heat of the summer was relentlessly approaching. At our Jews for Jesus office in Tel Aviv in 2016 we knew something else was looming, and after years of putting it off and making jokes about how it might kill us all, we had to face it. I am referring of course to reaching out with the Gospel in Jerusalem.

Ever since the millennium, Jews for Jesus has been organizing direct evangelistic campaigns around the world as part of our grand plan called 'Behold Your God' (BYG). All the different ministries that make up this consultation express their desire to reach the Jewish people in different ways. For us our passion for the lost has always meant being where the people are. The streets, online, or wherever people might congregate. We want to be with them and proclaim the Gospel to them. This has pushed us, and for eighteen years we have reached over 60 cities and seen God work in many languages and ways.

However, our people's capital of Jerusalem has always had a special place in our hearts... and in our fears. It is a city we have spent time in for short outreaches but also a place where we have experienced severe opposition. Yet, by the spring of 2016 it was time to get going. What I had feared the most, however, was that my boss, Dan Sered our Israel Director, was going to ask me to put the team together. And that's exactly what he did.

The method

So, the first thing I did was request that the person who taught me how to get things done would help me, well... get it done. Karol Joseph quickly connected with me;



Yoel Ben David

then, with her advice we added Aaron Abramson. As a team we then began a process of thinking, discovering, and designing a plan that would involve most of our missionary staff. It is important for me to mention that much of the method I am discussing was guided by Aaron, who had first learned of this approach during his Masters studies at NYU. My thankfulness to God for the gifts He gave both Aaron and Karol will continue for years to come!

It began with research. This meant more than basic demographics: it meant reading about the city's history, learning about the challenges that the municipality was struggling with, and talking to locals and hearing from them through surveys and conversations. Each time, what we learned informed brainstorming sessions that then led to things like a mind map or crucial notes on coffee shop napkins. I don't think I can stress enough the importance of that time for us as practitioners, taking the time to think and "breathe in the city", as well as to be together as a team and find our rhythm for the road ahead.

Thinking as a team

It is interesting in hindsight to realize that working on a team and thinking as a team is not some-

thing strange to mission history or the Scriptures. From the Messiah sending out groups of two, the establishment of the twelve, to Paul's ministry teams and groups of monks walking the roads of Europe, teams have been an important model for the Church. This is not to squash the call of the individual to step out like Jeremiah and stand alone for God, but we are one body made of many parts. More often than not, we need each other.

After this time of research, we were left with some principles. We found out that Jerusalem was one of the poorest cities in Israel, and so we knew we had to reach out in service. We knew that much of the city was religious and sensitive to activism (as we had discovered in the past), and so we had to find ways of getting into conversations that were not confrontational in feel, albeit proclamational in essence. How do you do that? How do we contextualize our message?

Hundreds of ideas

So, we brought in more minds. Twenty leaders, mostly seasoned leaders from across the Jews for Jesus staff, were brought together in Jerusalem. We spoke about the principles we had developed for both thinking through the challenge and describing it. We then allocated different sections of the city for ten different teams to reach out to. These team leaders then were charged with engaging their subset of the city in depth. They not only came up with hundreds of ideas, but a year before the outreach were brought to Jerusalem to prototype the best of them. Many teams returned to the city to keep testing throughout the year leading up to the main outreach itself. The goal was to start small and to fail small, so that when we put all of our resources into the final product, it would be

a proven method.

This in many ways is basic stewardship. It is a matter of sprinkling a little water on the creative fires amongst us. We can all get that idea, that thought which can seem so stunningly brilliant in the moment. Yet, with a little experience we know that we should try it out before investing significant capital, or at least talk about it with people who weren't part of that moment to see if it sounds feasible. During our sessions at one point I was ready to purchase bicycles that the volunteers would peddle in order to charge people's cell phones as a way of showing that they cared for their neighbor!

In order to enable this testing and thinking, each of the leaders got teams together based on the budget we could allocate and the needs of their community in Jerusalem - the purpose being that everyone was involved in the process from creativity to action, assessment to implementation. This in turn ameliorated the team dynamic during the outreach because the missionaries had been working together for months before the final event took place.

'Design thinking'

This process of thinking, researching, being creative, trying, failing and doing it all again has a name in the business world. It is called 'design thinking.' It has been used by many companies around the world and think tanks to solve problems and bring about change. As missionaries, this process became much more than just solving a problem. It drew us into a journey where we were trying to get into the minds and hearts of everyday people, which in turn drew our hearts, not only into the project but further toward the people we were trying to reach.

One of the central maxims of the training I administer in Tel Aviv is, "we minister out of who we are in Christ". Not only does it point to our relationship with God as the source of our power and effectiveness, it also brings to memory that



Training session for Jerusalem BYG teams

all actions start as thoughts in our minds and hearts. Not only God must be there, but because He is there, the people we minister to must be in our hearts as well. As we seek to bring transformation to others, our lives are transformed by the people we endeavor to love. This was a goal of our method, and the number of our staff wanting to go back to Jerusalem on outreach each year demonstrates its success.

Yet it is important to state that the journey we took together in our different teams wasn't perfect. There were many boring meetings, disagreements, and bad decisions (not as bad as the bike-charger, but...). However, we did it as a team, which meant that if someone was having a bad day or was low on motivation, then someone else was there to help them out. It is no wonder that teamwork has become one of our Jews for Jesus core values.

Service as mission

One key area of this outreach was also remembering the importance of service as mission. Without wanting to jump head first into the theological quagmires of the last century, our team realized the importance of reaching out in both word and deed. Not only were we able to live out the Gospel through serving the city in many different

forms, but we also saw how doing things for others can many times open into conversation about who we are. Yet this road is fraught with difficulty. Dilemmas can arise if I am serving with no other purpose than to get into conversation. Am I pretending or acting out kindness to get what I really want? If the ethics of this question are solely answered by the willing heart of the servant, then what do we do when our hearts are not in it?

As my colleague Eli Birnbaum would say: it comes down to getting back to good theology. Christ served the sick and the poor. He did it because it was the will of the Father and a foretaste of His ultimate service to us in His death and resurrection. We serve because we are obedient to God Who has served us more than we can fathom; that's also how we serve people. We do it whether we feel like it or not; we do it whether they deserve it or not. We talk about Jesus with people because that's part of our service, no matter what's going on. Regaining a perspective on mission as a "both/and" means that we always proclaim and are always ready and looking to serve.

Thinking about the long-term

As we move forward, we continue to look for ways to maintain an ongoing presence in Jerusalem. Some of our missionaries will move there

this year, and we are committed to never give up on ministry to that city and its peoples. However, I think that is also where we failed. Our mission perspective and thought were short-term, and we did not plan properly for the long haul. Our methods worked well, and we reached thousands of people. Yet if we had been more thoughtful of the long-term plan with people ready to take it on as staff, and locals committed too, our impact might have been extended.

Prayer for the future

Please pray with us as we seek to continue impacting the city of Jerusalem. Pray that we continue to commit to working together as a team. Pray that we contextualize our message as part of our service to our Jewish people. Pray that we seek God and his kingdom first and trust that all these other things will be added to us by his grace through faith. Amen.

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Haredi men at the Wall in Jerusalem
(photos by Jim Melnick)

LCJE FACEBOOK and TWITTER Accounts



**LCJE FACEBOOK
ACCOUNT:
LCJE.Intl**



**LCJE TWITTER
ACCOUNT:
@LCJE_Intl**

TO ALL LCJE MEMBERS: For those who are on Facebook or Twitter, please take the opportunity to 'like' our LCJE Facebook page and to 'follow' our LCJE Twitter page!

Working in BYG: Outreach to the Haredim in Jerusalem

by Pieter van den Beukel, Life in Messiah International

Editor's note:

A number of ministry workers from outside Jews for Jesus were invited to participate in this unique Jerusalem outreach capping the end of the worldwide 'Behold Your God' campaign. One of them was Pieter van den Beukel, my colleague at Life in Messiah International. Workers from other missions were involved in the campaign as well. This approach was very much in the spirit of LCJE in terms of networking together in our joint goal of Jewish evangelism.

For more information on ministry to the Haredim, please also see the notice on page 23 of this Bulletin regarding the upcoming conference in Brooklyn in January 2019, "On the Derech II - Helping the Haredim Find Yeshua." JM

Walking into a trap?

We just went through a small gate. There we stood, but our contact wasn't home. Did we walk into a trap? Would Yad L'Achim activists come through the small gate now? Could we climb over the walls if necessary? I was standing in an enclosed backyard behind a house in Mea Shearim, together with one of the staff-workers of Jews for Jesus in Israel. We had gone to visit a friendly Sephardic ultra-Orthodox man we had met earlier that week on the street. Our contact knew I was a Christian and even suggested to me that I convert to Judaism (if simply keeping the Noahide laws would give the equivalent of a hundred dollar reward, he said, converting to Judaism would give, as it were, a million dollar reward in the afterlife!). Anyway, he was willing to talk more with us, which provided an opportunity to talk also about the gospel. Fortunately, everything went well, and we had a friendly conversation in our contact's study, surrounded



Pieter van den Beukel

by his library of rabbinic literature. With the Rambam's Mishnah Torah on the table, we talked about the motivation to do God's will. What about doing God's will, not so much for reward, but out of thankfulness because of the atonement and grace he provided in the Messiah?

Extensive conversations

Another day we went to "hang out intentionally" at the Western Wall, asking questions to get to know Haredim and their views better. It provided the opportunity to share with a Haredi man who taught in a yeshiva. We shared: "We believe that the full redemption of Israel will come when Israel will recognize Jesus as the Messiah". This led to a friendly dialogue. Our friend wanted to talk more. Twice we had the opportunity to meet at the outskirts of Jerusalem. While the sun was setting we had extensive conversations about the new covenant, the deity of the Messiah and a verse by verse Bible study of Isaiah 53.

At a rebbe's tisch

It is another evening, a Shabbat eve. We find ourselves as sardines pressed together on bleachers full of singing Haredi men dressed in gold color striped coats and fur

hats on their heads. All I can follow of the song in heavy Ashkenazi Hebrew is the ever repeated "Shabbas Qoidesh" - "Holy Shabbat". The bleachers are grouped around a long table with at its head an old man eating his Shabbat meal. We are at a Hasidic tisch. The man at the head of the table is a "Rebbe", a "holy man" - the leader of a small Hasidic sect. Some "lucky" Hasids can eat his leftovers, which supposedly give a special blessing.

Invited in for tea and a Shulchan Aruch lesson

Again another day, a friendly Hasid shows us the enormous study hall of a kollel, a yeshiva for married men. He invited us over for tea at his house and gives us a short one-on-one presentation on the "Shulchan Aruch" (or "Shulkhan Arukh")*

*** Editor's Note:** "Shulkan Arukh" - the "Prepared Table," developed by Sephardic scholar Joseph Karo of Toledo, Spain, is one of the most authoritative works on halakha for Haredim. Karo wrote from a Sephardic perspective, while Moses Isserles of Krakow added glosses to the work where it differed from "Ashkenazic customs and judicial procedure." It then "became one book. Ashkenazim and Sephardim found one another in it." (Leo Baeck, *This People Israel: The Meaning of Jewish Existence*, 1965, p. 302).

Immersing ourselves

The above are just some snapshots from the four weeks I had the privilege of being a part of the Haredi men's team of the 'Behold Your God' campaign of Jews for Jesus. With a team of varying size from 7-10 men, we tried to immerse ourselves as much as possible in the Haredi world. Our inten-

tion was to bring the good news of Yeshua into this community. To varying degrees, we also dressed in a Haredi way, as it allowed us to mingle better with them. (As I am not Jewish myself, I didn't dress completely in a Haredi way and always identified as not being Jewish and being a Christian. This actually often opened the door to curious questions and further conversation.)

Different methods

During the campaign we tried out different methods of reaching the Haredi community. These included placing business cards (with a website and/or a phone number) strategically in Haredi neigh-

borhoods, immersing ourselves among the Haredim at different venues. These approaches and other methods led to many good conversations and contacts.

Crossing a psychological border

I look back to four very good weeks - weeks spent in building new friendships with colleagues in Jewish ministry, good outreach, mutual support and encouragement and interesting discussions about strategy in reaching Haredim. It felt especially like crossing a psychological border, as we ventured into the Haredi parts of Jerusalem.

The most unreached segment

The Haredim are both the most rapidly growing segment and the most unreached part of the Jewish people. I am thankful that Haredim are more and more on the agenda of Jewish ministries. I hope and pray that much more outreach will follow. What I therefore love to share here most of all, as a main take-away, is the encouragement which these four weeks of Haredi ministry were. The 'bottom line' is this: it *is* possible to do outreach to Haredim, even in Mea Shearim!

*Pieter van den Beukel
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Yad L'Achim sign in Mea Shearim in Jerusalem warning about missionaries in the area - sign in upper right (photo courtesy of Pieter v.d. Beukel)

Eat, Pray, Partner: Lessons in Network Facilitation

by Tuvya Zaretsky, LCJE President

Overview

Bodil Skjott and I serve the International Lausanne Movement as Lausanne Catalysts for Jewish Evangelism. The LCJE is the Jewish Evangelism Network affiliated with the Lausanne Movement as one of 37 specialized Working Groups. Each Catalyst serves by invitation for a five-year term.

Lausanne Movement Leaders' Meeting in Wheaton

In June 2018, we attended the Lausanne Movement Leaders' Network in Wheaton, Illinois by invitation and at our own expense. We represented Jewish evangelism to the gathering of international working groups, the Lausanne Board and Regional Directors. The LCJE is one of the most mature of the Lausanne Working Groups. *visionSynergy* is a ministry that helps networks form and grow in the cause of Christ, and they serve as consultants to the Lausanne Movement. After we shared the LCJE story for other networks in Wheaton, *visionSynergy* reps invited Bodil and myself to share a one-hour online webinar about the LCJE on Thursday, August 23, 2018. Their title was "Eat, Pray, Partner – Lessons in Network Facilitation."



Tuvya Zaretsky

Sharing about LCJE

Bodil and I were both asked to share how the LCJE formed as a network, how it has grown into a global working group and how it has preserved its unique identity for 38 years. As I noted, "We shared some practical lessons about the role of our international coordinating committee, some outcomes of our consultations and how to preserve a network identity over becoming an organization." The last third of the webinar described some of the challenges encountered in forming any network. Bodil shared how to build trust and incorporate a diversity of visions in one global network. I observed that our goal is to hear from all

points of view in the network, not necessarily to arrive at agreement or just one opinion - except that we are all committed to one focus: Jewish evangelism.

The visionSynergy Network

The *visionSynergy* network has a membership of over a thousand people. Their webinars are posted online, with many more listening on their own time. Among the collaborating networks is *Linking Global Voices*, a ministry also focused on serving mission network leaders. They, too, are plugged into a large number of global networks. After the LCJE webinar, one of their folks wrote, "This was probably the best presentation I've heard from issue-focused network leaders in a very long time. Thank you so much."

Here is the YouTube link for the webinar:

<https://youtu.be/1ePVJ19sZCE>

It will also soon be posted on the LCJE.net website.

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LAUSANNE MOVEMENT JEWISH EVANGELISM PAGE

<http://www.lausanne.org/networks/issues/jewish-evangelism>

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The Historical Importance of the Amsterdam Jewish Community

by Jim Melnick, LCJE International Coordinator

The Cartwright Petition and Amsterdam

Nearly a year ago I wrote an article for the *LCJE Bulletin* about the Cartwright Petition of 1648/1649, which is not well-known but was the first example of a Christian Zionist view advocating political action on behalf of a Jewish homeland. It expressed the view from a Biblical perspective that the Jewish people "shall come to know the Emmanuell, the Lord of life, light and glory, even as we are now known of him." (see "Preceding the Balfour Declaration," *LCJE Bulletin*, Issue 130, November-December 2017, pp. 8-10).

The petition was started by an English widow named Johanna Cartwright and her son Ebenezer Cartwright, who were then living in Amsterdam. It was addressed to the Puritan authorities in England at the time, asking them to lift the ban that then existed against the Jewish people. The Jews at that time, who had been expelled from England in 1290, could not return to England under pain of death. But the Amsterdam Jewish community had made such an impression on the Cartwrights that they were moved as Christians to intercede on their behalf. While the Cartwright Petition itself was not immediately successful due to other pressing matters in England at the time, it was favorably received, and it helped lay the groundwork for the eventual famous visit of Rabbi Menasseh ben Israel, a leader of the Amsterdam Jewish community, to London a few years later in 1655.

Why Amsterdam?

In writing this article, I was initially most interested in understanding the dynamics between the Cartwrights and the Jewish community. The Cartwrights were obviously deeply touched by the Jews whom they met in Amsterdam and their



Rembrandt



Spinoza

plight. This got me curious to learn more about the Amsterdam Jewish community at the time. The more I explored, the more it became obvious how important this community was not only then but even its impact down through the centuries to the present day.

Rembrandt van Rijn

According to one account, Amsterdam was the "most brilliant Jewish community of the 17th century... where Sephardim built rich synagogues, sheltered Jewish refugees, and played an active civic role."⁽¹⁾ It was home to the most famous synagogue in Europe at the time, known as the 'Portuguese Synagogue' and today also known as the 'Esnoga' (the Ladino word for 'synagogue'). It still houses the Ets Haim Library, one of the oldest Jewish libraries in the world.

Amsterdam was also then home to one of the most famous artists of all time, Rembrandt van Rijn. According to the Jewish Virtual Library, "Rembrandt lived in the Jewish Quarter in Amsterdam on the Breestraat from 1633 to 1635 and from 1639 to 1658." He had Sephardic Jewish friends, including Rabbi Menasseh ben Israel (Rabbi Israel is also mentioned in the article about Dutch theologian Gisbertus Voetius on page 22 of this issue). Menassah was considered to be, "in many respects, a media-

tor between Jews and Christians." Similar to "the philo-Semites, [he] was fostering millenarian hopes for messianic salvation."⁽²⁾

Rembrandt, who used many Biblically-related themes in his paintings, was closer "to the Hebraic than the Hellenistic heritage and, like his fellow Dutchmen, he was well versed in the Old and New Testaments." At that time, the "new Dutch Republic...was celebrating its liberation from Spain, and regarded itself as the chosen people, the 'New Israel,' and its land as a 'New Jerusalem,' while the Spanish oppressor was likened to Pharaoh or Haman of biblical times."⁽³⁾

Baruch Spinoza

One of the best-known ex-members of the Amsterdam Jewish community was the famed philosopher and writer Baruch Spinoza, who was raised and educated in the Jewish community there, but who later came to renounce the basic tenets of the Jewish faith.

Spinoza was famously expelled and excommunicated for his views. In many respects, he was probably the earliest example (or at least the precursor) for modern secular man. He certainly predated and helped usher in the Haskalah (the Jewish Enlightenment), which came later. This is reflected in the title of a 2006 book by Jewish

philosopher, Rebecca Newberger Goldstein, *Betraying Spinoza: The Renegade Jew Who Gave Us Modernity*. Goldstein traces many of the roots of secularism today, at least in part, back to the influence of Spinoza's ideas. Those ideas were considered so threatening to the Amsterdam Jewish community that young Spinoza was ex-communicated from the community at the young age of 23!

Amsterdam and the false messiah: Sabbatai Zevi

It was also around this time that many Jews came under the influence of the false messiah, Sabbatai Zevi. As Goldstein relates it, "The Jews of Amsterdam [fell]... under the spell of the self-proclaimed Messiah with special furor."⁽⁴⁾

One of the rabbis who excommunicated Spinoza was Isaac Aboab da Fonseca, a kabbalist from the Portuguese Jewish community who arrived in Amsterdam in the early part of the seventeenth century.⁽⁵⁾ Aboab became a fanatic follower of Sabbatai Zevi. He even wrote a special prayer "to replace the prayer Jews recite each Sabbath...for 'Our Lord the Great King Sabbatai Zevi, the Anointed of the Lord, the Messiah son of David, the Messiah King, the Messiah Redeemer, the Messiah Savior, our Messiah of Righteousness, the Anointed of the God of Jacob."⁽⁶⁾

This messianic fervor was accentuated by the strangeness of the times and the special challenges they presented. Besides the horrors of the Inquisition and the expulsion from Spain, the terrible Chmielnicki massacres that had occurred in Ukraine in 1648 resulted in the destruction of hundreds of Jewish communities. After centuries of a golden age of Sephardic Jewry,⁽⁷⁾ Jewish suffering now seemed to have reached its zenith - at least in that generation.

According to Goldstein: "Jews across the Diaspora [became]... convinced, Ashkenazi as well as Sephardic (though the latter count more heavily among the followers), that they are at last deliv-



Sabbatai Zevi

ered." Further, the "Jewish massacres of the Chmielniki uprising... [which] had unleashed a wave of atrocities that had decimated Ashkenazi Jewry - in addition to the relentless torments of the Inquisition to which Sephardic Jewry had been subjected, are now seen as signs that the messianic era is at last upon them."⁽⁸⁾ These troubled times made the ground much more fertile - especially within the Amsterdam Jewish community - to receiving the false messiah, Sabbatai Zevi. Goldstein picks up the story from there: "...they are reportedly forsaking their businesses to spend all day in the synagogue...they are selling off their businesses at great losses. Abraham Pereira, one of the richest of Amsterdam's Portuguese Jews, a merchant prince, has offered his entire fortune of several million to the Messiah, a fact of which he makes certain the Messiah knows..."⁽⁹⁾

Things didn't stop there. The Jews of Amsterdam even began preparations "to dig up the corpses in the cemetery in Ouderkerk so that they [could]... transport them to Jerusalem, there to be resurrected." There was a strong connection at the time between the Jewish community of Amsterdam and the rabbis in Venice. One of them wrote "to express his astonished disapproval" of the cemetery plan.⁽¹⁰⁾

Eventually, these messianic hopes were completely dashed when Sabbatai Zevi opted to convert to

Islam instead of choosing martyrdom at the hands of the Turkish sultan.

This led to huge disillusionment in the Jewish community but also brings us back to Spinoza. Many Jews still believed there was a reason for Jewish suffering, that these were the 'birth pangs of the Messiah'. Spinoza "knew this "world-view from the inside, having once inhabited it himself,"⁽¹¹⁾ but now did not. He now rejected the idea that the Jewish people have a special destiny. This chain of events had an enormous impact on helping shape what eventually became modern-day secularism, going beyond its impact on just the Amsterdam Jewish community.

New York City today versus Amsterdam of the 17th century

It is interesting to consider the role that Amsterdam played in Jewish life at the time. It became a true 'sanctuary city' (to use a phrase much in use these days) for the Jewish people. Similarly, we might consider New York City today to be a post-Holocaust 'sanctuary city' - a place where millions of Jews can live in safety and thrive. That is nearly precisely the role that Amsterdam served in the seventeenth century. Following the horrors of the Inquisition and the expulsion of the Jews from Spain in 1492, Amsterdam became the locus of Sephardic Jewish life, of intense theological clashes and dashed messianic hopes, and witnessed the initial rise of secularism in the Jewish world.

Endnotes

1. Caption text, from drawing of Rabbi Menasseh ben Israel, between pp. 164-165, in Jane S. Gerber, *The Jews of Spain: A History of the Sephardic Experience*, New York: The Free Press, 1992, paperback edition.
- 2) "Rembrandt van Rijn (1606-1669)," Jewish Virtual Library, <https://www.jewishvirtuallibrary.org/rembrandt-van-rijn>.
- 3) Jewish Virtual Library, op. cit.
- 4) Rebecca Newberger Goldstein,

Betraying Spinoza: The Renegade Jew Who Gave Us Modernity (2006), pp. 226-227, citing Gershom Scholem, *Sabbatai Sevi: The Mystical Messiah*, pp. 518-519.
 (5) See "Isaac Aboab Fonseca, da"

<https://spinozaweb.org/people/180>
 (6) Rebecca Goldstein, op. cit., pp. 226-227.
 (7) Jane S. Gerber, *The Jews of Spain: A History of the Sephardic Experience* (New York: The Free Press,

1994 pb ed.), pp. 59-89.
 (8) Goldstein, op. cit., p. 226.
 (9) Goldstein, op. cit., p. 227.
 (10) Goldstein, op. cit., p. 227.
 (11) Goldstein, op. cit., p. 230.

Book Review: "Paul as a Problem in History and Culture" by Rich Robinson, Jews for Jesus

Patrick Gray. *Paul as a Problem in History and Culture: The Apostle and His Critics through the Centuries*. Grand Rapids, MI: Baker Academic, 2016.

Overview

We know the story: once upon a time, Jews viewed Jesus as a deceiver of Israel and a sorcerer who led the Jewish people astray. Today, in contrast, the Jewish community more often than not sees him as the "good guy," while it is Paul who takes the blame for everything considered non-Jewish, anti-Jewish, chauvinistic and oppressive in Christianity. The Jewish reclamation of Jesus has been going on for a long time. It's just barely begun with Paul.

Anti-Paulinist attackers

But Paul has not done much better among non-Jews. To hear the critics of Paul tell it, if the apostle were alive today, he would need both spin doctors and an image makeover. Anti-Paulinist attackers have painted him as Paul the pagan, Paul the Judaizer, Paul the libertine, Paul the moralizer, Paul the propagandist, Paul the misogynist, Paul the neurotic, Paul the teacher, and Paul the hypocrite (all described in the Conclusion of the book). And as artistic portraits of Paul have tended to suggest, "Paul does not know how to smile."

Ending up as 'the bad guy'

Patrick Gray is Associate Professor of Religious Studies at Rhodes College in Memphis, Tennessee, USA. In this wide-ranging and often entertaining book, he looks at how Paul has been considered throughout history and in contemporary



Rich Robinson

times. It proves to be a great read from start to finish. Although Gray does not focus exclusively on Jewish views, his book is helpful for getting a handle on how Paul has ended up, for many Jews and non-Jews alike, as the "bad guy." And, since modern Jewish scholarship has often fallen in line with (if not taken its cue from) non-Jewish research, the book as a whole is of value for those concerned with Jewish perspectives.

How the book is arranged

Here's what to expect. Part 1 is "Anti-Paulinism through the Centuries." This chronologically arranged part covers Paul in the New Testament, in the pre-modern era (including medieval Jewish views), in the Enlightenment and its aftermath, in the nineteenth century, and in contemporary life (including Paul on stage, on screen, and in conspiracy theories!)

Part 2 is "Anti-Pauline Contexts, Subtexts, and Pretexts," with chapters arranged topically. Of special interest, chapter 6 focuses on "Paul among Jews and Muslims" — a fascinating juxtaposition — and rapidly surveys such Jewish thinkers as H. G. Enelow, Gerald Friedlander, Martin Buber, Leo Baeck, Hans-Joachim Schoeps, Joseph Klausner, Shmuley Boteach,

David Klinghoffer, Hyam Maccoby, Michael Cook, and many more. Included also is the "rehabilitating or reinventing" of Paul in opposition to the anti-Pauline criticism; here we learn about recent Jewish and non-Jewish scholarship that seeks to place Paul within the Judaism of his time. Also coming in for discussion are the anti-Semitic Nazi views of Jesus as allegedly an Aryan and Paul as the Jew who undermined the non-Jewish teachings of Jesus (a complete reversal of the usual Jewish view!)

Additional chapters in Part 2 add some unique perspectives. One chapter relates the "Jesus vs. Paul" debate to current contrasts between being "spiritual" and "religious." Another, in the vein of counterfactual histories, asks what the world would be like if Paul had never existed. Yet another looks at other figures besides Paul who have vied for the title of "Founder of Christianity": John the Baptist, Mary, Peter, Mary Magdalene, James, John the Evangelist, Isaiah (!), Philo, Seneca, Mark, and Apollonius of Tyana. A final chapter examines the putative founders of various Asian religions, as well as Judaism and Islam, in order to shed further light on criticisms of Paul.

A challenging figure

Paul the Apostle remains a challenging figure for Jews and for others. It's both sobering and amusing to see books with titles like *What St. Paul Said* (J. W. C. Wand, 1952), followed by *What St. Paul Really Said* (same author, 1968), followed by another *What St. Paul Really Said* (N. T. Wright, 1997), and finally (in case what

Paul said isn't good enough), *What Paul Meant* (Gary Wills, 2006). For Jews, what Paul said, what he really said, and what he meant have

mostly been bad news. Patrick Gray traces the bad-news journey in a readable and highly enjoyable way, and sets the variety of Jew-

ish perspectives into their larger contexts.

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Book Review: "Paul among the Jews" by Rich Robinson, Jews for Jesus

Wenxi Zhang. *Paul Among Jews: A Study of the Meaning and Significance of Paul's Inaugural Sermon in the Synagogue of Antioch in Pisidia (Acts 13:16-41) for His Missionary Work Among the Jews*. Eugene, Oregon, USA: Wipf & Stock, 2011. Reviewed by Rich Robinson.

Academic dissertations are not normally fun reading. Nor are they meant to be. They are, however, intended to offer fresh and original perspectives on issues that have often been unexplored by others.

A Chinese Catholic scholar

Wenxi Zhang is a Roman Catholic scholar now at Hebei Catholic Major Seminary in Shijiazhuang, Hebei Province, China. This book is the published version of his research done at the Catholic University of America.

Countering the so-called "two-period" theory

Here is his main thesis: many treatments of the Book of Acts characterize it in terms of "the so-called two-period theory." First, the gospel was proclaimed to Jews (Acts 2–13) and then to Gentiles (Acts 14–17). Paul's speech in Antioch, recounted in Acts 13, is "the last call to the Jews." From now on Paul goes to the Gentiles, and only to the Gentiles.

Zhang disagrees. He sees Paul as always a missionary to the Jews even when he turned his attention to the Gentiles, and in fact even from the very beginning of his ministry.

In elaborating on this thesis, Zhang clearly outlines his arguments and provides numerous recapitulations along the way. Chapter 1 first gives a "history of research," what scholars have said about the speeches in Acts and

Paul's speech in particular. Unless you have a particular interest in the history of scholarship, you may want to skip this chapter or read it after the rest.

Examining the inaugural sermons in Luke 4 and Acts 2

Zhang's approach in the rest of the book is to first study Jesus' inaugural sermon in Luke 4 (Chapter 2) and then Peter's inaugural sermon in Acts 2 (Chapter 3). Both sermons have parallel "literary functions," that is, within the flow of the narrative of Acts, they both provide similar means of understanding the ministries of Jesus and of Peter (remember, Luke and Acts are really two parts of one story).

Then, Paul's inaugural sermon of Acts 13 is examined in two parts: Chapter Four exegetes the sermon while Chapter Five discusses its literary function.

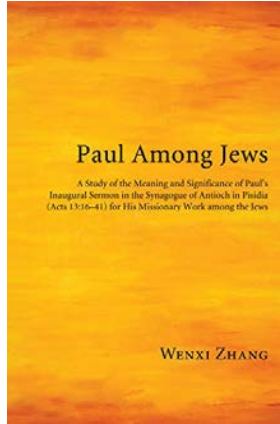
Finally, Chapter Six offers conclusions. "First, Paul's inaugural sermon has a significant literary function for understanding his ministry to Israel in Acts; namely, this sermon functions as the model for how Paul regularly preaches to

Jews in Acts. ... Second, through this inaugural sermon and its related narrative, Luke demonstrates that Paul is a missionary to both Jews and Gentiles in the Acts of the Apostles." In this chapter, Zhang also summarizes scholars who find Luke-Acts to be anti-Jewish vis-à-vis those who assess things differently. Zhang comes down strongly on the side of those who find Luke to be affirming of the Jewish people and affirming of Paul as a Jew.

For each of the three inaugural sermons, Zhang offers an overview of the structure and a detailed exegesis. He then speaks of the literary functions, in which each functions as a model sermon and invokes theological themes that are carried through the rest of Luke-Acts. All three sermons shed light on what Luke is trying to do in the Book of Acts and mutually help explain why Luke includes them in the way he does.

Zhang finds the view that divides Acts into Jewish and Gentile periods of evangelism to be lacking. The headings in Chapter Five make this clear: they concern "Paul's Mission to Israel" in all three of his missionary journeys, as well as during his time as a prisoner in Jerusalem, Caesarea and Rome. His conclusion is that "Luke portrays Paul as a missionary to Jews as well as to Gentiles" and "In Luke's view, from the very beginning of his ministry Paul is a missionary to his fellow Jews." Even in Athens, which highlights Paul's speech to pagan Greeks, he continues to visit the synagogue, preaching among Jews.

Why then, upon receiving a measure of rejection from the Jewish community, does he declare, as is well known, that "from now on" he will turn to the Gentiles? "The first



purpose of the announcement is that Paul, as a prophet to Israel, warns his fellow Israelites to heed his message about Jesus the Messiah." And, "The second purpose of the announcement is to explain the phenomenon of Paul's universal mission among Jews and Gentiles."

One interesting observation is that even though Paul experiences rejection (as well as acceptance) from his fellow Jews, the same happens among Gentiles. That is, "He [Luke] does not show favoritism to Gentiles according to Acts. They too could become divided over Paul's preaching." So rejection by Jews could be equally followed by rejection of Gentiles. There is

no thought that rejection by Jews means Paul abandons them for the Gentiles.

Could be material for an in-depth Bible study

It is no surprise to those engaged in Jewish missions to learn that Paul went to Jews first and that he continued to preach to Jews to the very end. We have, after all, been advocating for this way of reading Acts for a long time. However, Zhang does an excellent job of showing this in the context of analyzing the three inaugural sermons of Luke-Acts, and every reader is bound to learn something new along the way. He is a clear writer, and any of the chapters two

through five could be material for an in-depth Bible study.

Readers should be aware that a Greek font (and occasionally Hebrew) is used throughout, though non-Greek readers can skip those parts without harm to the flow of the arguments. Also be aware that as of September, 2018, the Kindle version was defective — the Greek and Hebrew fonts were not properly produced and are therefore unreadable, so if you do want to read the original languages, consult a hopefully-correct hard copy (which I have not seen).

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"The Jewish Bishop and the Chinese Bible: S.I.J. Schereschewsky (1831-1906)"

Reviewed by Theresa Newell, CMJ-USA

Editor's note:

We published an article last year about Joseph Schereschewsky titled, "At the Gravesite of Schereschewsky in Tokyo," *LCJE Bulletin* (November-December 2017, Issue 130, pp. 11-12), which grew out of the "Jewish Evangelism in East Asia" conference sponsored by LCJE Japan in November 2017. This extensive book review article provides even more comprehensive background about the life and testimony of this extraordinary man.

The Jewish Bishop and the Chinese Bible: S.I.J. Schereschewsky (1831-1906). Studies in Christian Mission, Vol 22. General Editor, Marc R. Spindler. By Irene Eber. (Brill: Leiden), 1999.

About the book author

How a Lithuanian Jewish boy, Joseph Schereschewsky, came to be an Episcopal bishop of Shanghai in the 19th century and the greatest Orientalist of his day, and perhaps of all times, is well documented in this volume by Irene Eber. Eber is herself an Israeli Orientalist and Louis Frieberg Professor of East

Asian Studies at Jerusalem's Hebrew University, *Emeritus*.

Bible translation work

The story starts and ends with Bible translation work. At the front end is the translation of the New Testament into Hebrew in 1817 by CMJ (then the London Society for the Promoting of Christianity amongst the Jews, or, as it was informally known, the London Jews' Society). Following the first printing, "in 1819, a second edition of 10,000 followed."⁽¹⁾ This translation was circulated broadly throughout the Jewish population areas of Eu-

rope. Various bible societies and other mission agencies aided in its distribution. Eber noted that the London Society at that time "was circulating large numbers of Yiddish and Hebrew Old and New Testaments" (p. 30). It was one of the Hebrew New Testaments that was put into Schereschewsky's hands. His reading of it convinced him that Jesus was indeed the awaited Jewish Messiah.

At the other end was his own historic translation of the entire Bible – Old and New Testaments – into both Mandarin and Wenli (literary) Chinese. These translations made it possible for a quarter of the world's population to read the Scriptures in their own language for the first time! Obviously, there was much history in between. Eber points out that, at the time that Schereschewsky left the yeshiva in his hometown of Taurage⁽²⁾ for the larger school in Zhitomir in Ukraine at age 16, several issues were raging: for young Jewish boys, imminent conscription into the Russian army was paramount, and Orthodox rabbis were decrying the intrusion of the *maskilim*



- those Jewish leaders who were part of the Enlightenment and urging Jewish boys to be educated in government schools where secular subjects were taught. "The Jewish faculty [at Zhitomir] were all leading men of the Russian Haskalah . . ." The Bible was taught in German. It was young Schereschewsky's first experience of "the translator's responsibility to produce an accurate yet clear and idiomatic translation" (27).

The principle stuck with Schereschewsky all his life, and he brought it full-blown into his Bible translation from Hebrew and Greek into several Chinese vernaculars. Eber wrote, "There is little doubt that Schereschewsky's first encounter with Christianity, via the New Testament, occurred in Zhitomir" in 1852 (30).

Coming to faith in Jesus

So in 1852, the lure of Jewish emancipation farther west took the 19-year-old Schereschewsky to Breslau, Germany. An 1812 royal edict had granted citizenship to German Jews, and the University of Breslau had opened its doors to Jewish students and faculty. There he met Dr. Henricus Christophilius Neumann (1778-1865), a lecturer in Hebrew at the university and "a convert and 'agent' of the London Society" (33).⁽³⁾ Eber noted that Neumann, having been "associated with the London Society for over two decades . . . introduced the newcomer to the ideology of Hebrew Christianity" (36). Besides being a mentor to Schereschewsky, Neumann also wrote several articles "emphasizing the importance of mission and of Bible translation into Chinese" (38). Eber does well to make this connection leading to Schereschewsky's life work.

Once he was intellectually convinced of the claims of Jesus, Schereschewsky immigrated to America in 1854. Eber pointed out the London Society connection, which helped him make contacts in the New World. He had a letter of introduction to John Neander, given to him "by a certain Jacobi,"⁽⁴⁾ a na-



BISHOP SCHERESCHESKY IN 1895

*Samuel Isaac Joseph
Schereschewsky*

tive of Prussia who had joined the London Society in Germany before immigrating to America himself in the 1820s. Apparently, there were strong connections among the Hebrew believers of the day.⁽⁵⁾ Joseph Frey, founder of The London Society, is not mentioned by Eber, but the society Frey founded when he arrived in America in 1820, The American Society for Meliorating the Condition of the Jews, played a welcoming role for many of the German Jewish immigrants on their arrival in New York (41).

An earlier Schereschewsky biographer, George Muller, wrote that it was during a Passover Seder held on April 2, 1855, in New York with Jewish-Christian friends that the young man from Taurage made his public confession of faith in Jesus. Muller records his words at that time, "I can no longer deny my Lord. I will follow Him without the camp" (49, fn 91). Soon after, he was baptized.⁽⁶⁾

Seminary Life and China

Schereschewsky then spent two years at Western Theological Seminary near Pittsburgh and another year at Episcopal General Theological Seminary in New York. From the beginning he applied for duty on the mission field. A week after his ordination as Episcopal deacon, he sailed for Shanghai in July 1859. During the six-month sea voyage, he began his study of the Chinese

language. He remained in China for fifteen years before returning to the United States in 1875.

Eber emphasized that Schereschewsky did not see himself as a great evangelist or preacher but as a translator of the Word into various dialects of Chinese. Working with an international translation team in Peking (Beijing) for his first ten years, he was assigned immediately to work on the Old Testament. It was not just his knowledge of Hebrew which commended him for this task (he used the Masoretic text), but also his earlier studies of rabbinic biblical commentaries.

Eber recounts Schereschewsky's journey in 1867 to Kaifeng's Jewish remnant in remote Henan Province, following the visit a year earlier by the first Protestant missionary visit there.⁽⁷⁾ Soon after, three Kaifeng Jews arrived in Peking with three scrolls to attend the mission school. Schereschewsky was assigned to teach Hebrew to the new arrivals (99).

Later that year, he made a visit to Shanghai where he met and married an American missionary, Susan M. Waring, in April 1868. Susan brought her own gifts of teaching to the mission schools and served as a great encourager for her husband's translation work and through his long illness during the last decades of his life. After being named Bishop of Shanghai in 1877, Schereschewsky turned his energy to establishing St. John's University, the first Christian college in China. A combination of friction among the Shanghai missionaries whom he was overseeing, self-doubt as to his gifts as an administrator, and the loss of time to do the translation work he loved militated against his health and stamina. This stressful season culminated in the summer of 1881 when Schereschewsky journeyed to Wuhan where a new church was being built. In that summer's extraordinary heat he suffered a heat stroke. The illness, which almost took his life, left him paralyzed from that time until his death

in 1906. There was little recovery even after treatment in Europe and America, but he never stopped his translation work even when he was reduced to the use of one or two fingers, which he used for typing on an early version of a typewriter called "Caligraph." It was with this machine that "he revised the OT text in transliteration, using the middle finger of his right hand or alternately holding a stick in his fist" (147). And so Schereschewsky spent the last 20 years of his life refining his colloquial OT translation and completing the translation of the entire Bible into literary (easy wenli) Chinese dialect (153). It was a prodigious, unprecedented task for which he received very little support or acclaim. His last years, from 1897 until 1906, were spent in Tokyo working with several Chinese co-workers who transcribed his translations into Chinese characters. He and his wife are both buried near Tokyo.

Some major translation issues

Eber devoted Chapters Five and Six to the issues of technical Chinese translation work and its challenges. The author looked particularly at key biblical concepts such as "God," "soul," "Spirit," and "nation."⁽⁸⁾ The major issue which the translation team faced was what came to be called "The Term Question." It asked, "Which Chinese word(s) does one use for the name of God?" It was a complex question which engaged translators for many decades and yielded multiple answers! For those involved in Bible translation work or biblical studies in general, these chapters cause one to wrestle with how language and culture dictate clear conveyance of ideas.

Diligent study of Chinese classical literature

Eber admires her subject for his diligent study of not just the various Chinese dialects but of the country's classic literature which delineated the depth of its ancient culture. He was committed to producing "a more readable and more

clearly understandable text" (251). He did not believe that a literal, word for word interpretation would convey to the Chinese reader the core concepts of the biblical message. Rather, he carefully chose Chinese characters for key concepts based on context, using idioms familiar to the Chinese. I suspect Eber has a similar respect for the culture and language.

Understanding his faith

A gifted Jewish scholar, Eber gives fair treatment to Schereschewsky's decision to accept Jesus as Messiah. She repudiates accusations made by earlier writers that his "conversion" was due to being bought based on his poverty, for example. She also confirmed that he understood himself to be a Jew who believed in Jesus and did not re-define himself outside of his Jewish heritage. For example, Eber found it significant that when, as Bishop of Shanghai, Schereschewsky "was in London for the Lambeth Conference of 1878, he attended services of the London Society, then at Palestine Place, Bethnal Green, where prayers were read in Hebrew. Was it that he needed to hear the prayers in the familiar language?" (243).

"An Independent Person"

Schereschewsky is characterized by Eber as "an independent person" (236) with a streak of stubbornness – a trait which perhaps helped him persevere through the difficult physical trials in his last decades. He was not a self-promoter and in spite of his great translation success, other names are better known than his from that time period. It was here that I found myself in one of Eber's footnotes as she mentioned that only a few pamphlets had been written about this remarkable man's life and work. I was surprised to find myself in a footnote that read: "I thank Theresa Mulligan (now Newell), Assistant Director of the CMJ/USA for sending me the pamphlet, 'CMJ/USA Day in Honor of Bishop Joseph Schereschewsky'"⁽⁹⁾

I certainly had forgotten having responded to Professor Eber's request. Because Schereschewsky has a day in the Episcopal lectionary on October 14 each year, churches are encouraged to honor this amazing Jewish believer and bishop. Recorded in the Episcopal lectionary's brief biography of Bishop Schereschewsky were these words attributed to him four years before his death: "I have sat in this chair for over twenty years. It seemed very hard at first. But God knew best. He kept me for the work for which I am best fitted."⁽¹⁰⁾

Should be on 'must read' list

I have always regretted that this amazing Lithuanian Jewish believer in Jesus, master Orientalist and Bible translator extraordinaire, is not better known and properly honored for his work. Eber's diligent research of his life and work, especially given her own scholarly abilities in the area of Chinese and Oriental studies, has hopefully turned the tide on Schereschewsky's anonymity. Every seminary library needs a copy of this book, especially those offering Jewish and biblical studies. Jewish mission agencies should have it on their "must read" list.

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Endnotes

1. W.T. Gidney. *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), 56.
2. Also spelled Tauragaj; German Tauroggen; Yiddish Tavrig (19).
3. Gidney confirms this information with "from 1834 to 1859, Dr. S. Neumann, a Hebrew Christian, who had been led to the Saviour by J. C Moritz and was a professor of the University [Breslau], was the Society's agent there" (167). Gidney described Breslau as the capital of Silesia with 6,000 Jewish residents and a total population of 350,000, making it the third city in the German Empire of

the day (128).

4. Eber opined, "This is probably John Christian Gottlieb Adolph Jacobi (1800-1874)" (41).

5. Eber noted that Neumann "may have arranged the letter," that Neander was active in Bremen with a group "Society of the Friends of Israel" that Neander had been part of (41).

6. James A. Muller, *Apostle to China* (New York: Morehouse Pub, 1937).

7. Eber noted that the Jews of Kaifeng were "first reported by Matteo Ricci (1552-1610) and his fellow Jesuits (97). She added that "there is no evidence that the Jews of Kaifeng ever translated the Bible or portions of it into Chinese" (98, fn. 38).

8. See Eber's article, "The Peking

Translating Committee and S.I.J. Schereschewsky's Old Testament," *Anglican and Episcopal History*, Vol. LXVII, No. 2 (1998).

9. P. 254, fn 59.

10. *The Proper for the Lesser Feasts and Fasts 1991* (New York: The Church Hymnal Corporation, 1991), 358.

"All Israel Will Be Saved": Another Look at Reformed Christian Views of Romans 11

by Jim Melnick, LCJE International Coordinator

Overview

An article of great interest concerning historic and some current Reformed Christian thinking regarding the Jewish people and salvation appeared in the July 2018 issue of the *Puritan Reformed Journal* (Vol. 10, No. 2: 31-44). The article was titled: "All Israel Will Be Saved: Evaluating Paul's Hope for the Jewish People." The *Puritan Reformed Journal* is published by the Puritan Reformed Theological Seminary in Grand Rapids, Michigan, USA. (the website of the seminary is www.prts.edu)

The author of the article

The author, William Boekestein, is a graduate of that seminary and presently serves as the pastor of Immanuel Fellowship Church in Kalamazoo, Michigan. The article is noteworthy because of its scope in analyzing historic Reformed views regarding Romans 11 and a national conversion of the Jewish people.

Boekestein asserts: "The goal of this paper is to engage, from a Reformed perspective, the various interpretations of Romans 11:25-26 in a way that favors the majority view of historic Christianity: that Paul expected, before the end of history, a large-scale ingathering of Jews into the church." (p. 31) As the editor of this issue of the journal, Joel Beeke, noted, the text of Romans 11:25-26 "was a favorite one of the Puritans and they would have loved William Boekestein's

argument for a future large-scale conversion of the Jews." (p. 1) (Beeke is stepping down as editor of the *Puritan Reformed Journal*. The new editor is William VanDoodewaard. His email address is: William.Vandoodewaard@prts.edu).

A future conversion

The view of a future conversion of the Jewish people was, according to Iain Murray, "commonplace among the English Puritans."⁽¹⁾ Boekestein asserts that this "understanding was continued in America in the eighteenth and nineteenth centuries by such able interpreters as Jonathan Edwards, J.A. Alexander, and Charles Hodge, to name a few." He adds that, "Until at least the last century, Dutch divines also largely held to a future conversion."⁽²⁾ He also cites Willem A. VanGemeren, who has argued that "until recently, the Reformed tradition has always seen the restoration of the Jews as an exegetical requirement." (p. 39)

"Theological Objections to a Future Restoration"

So why do so many Reformed writers and thinkers today teach just the opposite regarding the Jewish people? Boekestein asserts that at "the heart of Reformed reluctance to a future restoration of the Jewish people is one foundational concern, namely, that a belief in the restoration of the Jews necessitates a radical, dispensational distinction between the church and Israel." (p. 41)

Concluding thoughts

Boekestein concludes: "It has been demonstrated that there are neither theological, exegetical, historical, nor confessional necessities to deny the future large-scale conversion of the Jews." (p. 44) He adds, citing Anthony Hoekema's 1979 book, *The Bible and the Future*: "that as theological heirs of Paul, his hope in the conversion of his people, 'should bind on our hearts the urgency of the church's mission to the Jews'..."⁽³⁾ Beyond that, he believes that "Gentiles have been, are now, and will be instrumental in that purpose of God." Therefore, "...we, like Paul, should pray to God for Israel that they may be saved (Rom. 10:1)." (p. 44)

Amen! How encouraging it is to see this perspective brought forth once again and plainly stated. Unfortunately, amongst many Reformed-minded Christians today, this view is usually the minority one.

Readers wanting more background on the history of this view within Reformed circles should read Iain



Murray's book cited below, *The Puritan Hope*, published by the Banner of Truth Trust.

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Endnotes

- (1). Iain Murray, *The Puritan Hope* (Banner of Truth Trust, 1971), 43-44.
- (2). William Boekestein, "All Israel Will Be Saved: Evaluating Paul's Hope for the Jewish People," *Puritan Reformed Journal*, Vol. 10, No. 2 (July 2018), p. 39.

(3) Boekestein, op. cit., p. 44, citing Anthony Hoekema, *The Bible and the Future* (Grand Rapids: Eerdmans, 1979), p. 144.

A Fervent Hope: Dutch Theologian Gisbertus Voetius

by Jim Melnick, LCJE International Coordinator

"...one of the earliest Dutch theologians to hold to a fervent hope for the conversion of the Jews."

Background

One of the Reformed theologians discussed in Rev. William Boekestein's July 2018 article, "All Israel Will Be Saved: Evaluating Paul's Hope for the Jewish People"⁽¹⁾ (see previous page) was Dutch theologian Gisbertus Voetius (pronounced "Voot-shee-us"). In that article, Rev. Boekestein referred to the work of Willem A. VanGemeren, professor emeritus of Old Testament at Trinity Evangelical Divinity School, who has cited Gisbertus Voetius as one of the earliest Dutch theologians to hold to a fervent hope for the conversion of the Jews. This conviction, according to Boekestein, "soon became commonplace also among Dutch theologians."⁽²⁾

Who was Voetius?

Gisbertus Voetius (1589-1676) was a pastor as well as a scholar of Semitic languages. He was a professor of theology at the University of Utrecht and also played a key role in the Synod of Dort in 1619.⁽³⁾

No mention of Voetius in LCJE presentations

Utrecht, where Voetius taught, is not far from where we held the LCJE third international conference in Zeist, Holland in 1991 - my very first LCJE conference! Nevertheless, it is surprising that someone with the stature of Voetius - who had a great hope for the salvation of the Jewish people - seems to have escaped our notice within LCJE. I did a search for Voetius on our lcje.net website and received "No Results," which means that apparently no one in LCJE has ever written about him or even men-



Gisbertus Voetius

tioned his name in a paper (of course, it is possible that someone in LCJE has discussed him in the past and we somehow never captured the information).

In any event, Voetius is deserving of our attention and consideration. Interestingly enough, Pieter van den Beukel, who attended the University of Utrecht (see Pieter's article on page 10 about his time as part of the recent BYG Jerusalem campaign) was part of a Christian student group that was actually named after "Voetius"!

Tangled with Descartes

Voetius later became the rector of the University of Utrecht. One of the reasons he is famous is because he of his ongoing theological struggle with René Descartes (1596-1650). Voetius, a Calvinist

in the Dutch Reformed tradition, believed that Descartes' new rationalistic philosophy, which came to be known as "Cartesian philosophy" or "Cartesianism," was a threat to Christian orthodoxy. Descartes's disciple in the Netherlands, Henricus Regius (1598-1679), also taught at the University of Utrecht, although he later parted with Descartes' metaphysical system. While Voetius was rector, he prevailed upon the academic senate of the university to condemn Cartesianism and what Regius was teaching.

Descartes and Voetius continued their theological and philosophical struggle on various levels, including a letter to another person attacking Voetius that was later made public in the second edition of Descartes' work, *Meditations*, published in 1642.

Descartes' system also had a profound influence on Jewish philosopher, Baruch Spinoza, who was later excommunicated by the Jewish community of Amsterdam.⁽⁴⁾

On the Jewish people coming to faith in Jesus

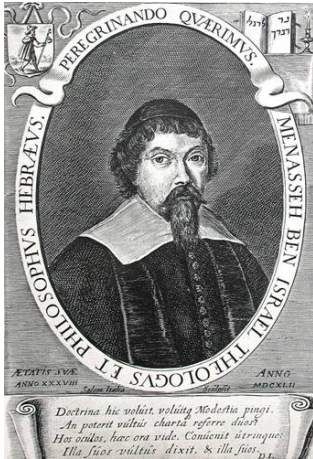
According to Peter Toon, author of *Puritans, the Millennium, and the Future of Israel*, Voetius "differed from Calvin with regard to the interpretation of Rom. 11:26." In his public disputation, *De Generali Conversione Judaeorum* ("On the General Conversion of the Jews," 1636), Voetius argued for the view that "the text points toward a general and future conversion of the Jews." According to Voetius's understanding of Scripture, whether the Jewish people would return to their own country of Israel prior to this event was uncertain. He did



Rene Descartes

believe, however, that the conversion of the Jews would be preceded by a reformation of Christianity. Toon adds that, "[n]ot only did Voetius expect the future conversion of the Jews, but he was also strongly interested in the means of their conversion."⁽⁵⁾

Voetius and Rabbi Menasseh ben Israel of Amsterdam



Rabbi Menasseh ben Israel

Besides Descartes, Voetius also tangled with famed Amsterdam rabbi, Menasseh ben Israel, who was then "spreading Jewish messianic ideas" without any controls by the Dutch authorities. In Voetius's view, allowing Rabbi Israel free rein was infecting some Christians with false ideas, "thereby trying to convert Christian readers."⁽⁶⁾

Need for more research

While researching Voetius and his views on Romans 11 and the theology of the period, I came across a citation to his disputation, *De Generali Conversione Iudaeorum* in a 1716 theological dissertation in Latin titled, "Mysterio Conversionis Iudaeae Gentis ante Mundi Finem" ("The Mystery of the Conversion of the Jewish Nation before the End of the World"). This looks to be quite a fascinating work in itself! (see title page on right). At any rate, more research on Voetius and his important impact on the theology of the time is needed, as

well as other works of the period, such as this dissertation. What I have yet to determine is what were Voetius's views on how Jewish evangelism should be conducted? Given his interaction with Rabbi Menasseh ben Israel and Jewish messianic thinking of that time, that would likely be a fruitful area for future research.

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Endnotes

(1) William Boekestein. "All Israel Will Be Saved: Evaluating Paul's Hope for the Jewish People," *Puritan Reformed Journal* (July 2018), Volume 10, Number 2: 31-44.

(2) Boekestein, op. cit., p. 39, citing Willem A. VanGemeren, "Israel as the Hermeneutical Crux in the Interpretation of Prophecy (II)," *Westminster Theological Journal* 46 (1984): 255. <https://www.galaxie.com/article/wtj46-2-02>

(3) "Gisbertus Voetius," *Encyclopedia Britannica*, <http://www.britannica.com/biography/Gisbertus-Voetius>
(4) Richard A. Watson, "Cartesianism" entry, *Encyclopedia Britannica*, <https://www.britannica.com/topic/Cartesianism> and Wikipedia entry, "Gisbertus Voetius".

(5) Peter Toon, *Puritans, the Millennium and the Future of Israel* "Puritan Eschatology 1600 to 1660" (Library of Ecclesiastical History, 2003), p. 141.
(6) Steven Nadler, *Menasseh ben Israel: Rabbi of Amsterdam* (Yale University Press, 2018).

Differtatio Theologica
DE
MYSTERIO
CONVERSIONIS
IUDAICAE GENTIS
ANTE MUNDI FINEM
ADHVC CERTO SPERANTAE

Bon Der
Juden Befebrung

Ex
Oraculo Paulino Rom. XI. 25.

QUM
PRAESIDE
DN. IOH. HENRICO MAIO,

SS. Theol. D. & in Alma Ludoviciana P.P. longe lateque celeberrimo,
Consistorii Princip. Assessore gravissimo, Districtus Alsfeld. & Marp.
Darmstad. Diocæseos Superintendente vigilantissimo,
Stipendiatorum Ephoro meritisimo,

Publica disquisitioni

ad diem 22. Junii Anno 1716. siltic H. L. G. C.

CHRISTOPH. THEOPHILVS RAABIVS.
Niedergemunda - Hassius.

GIESSAE, typis IO. MVLLERI.

Digitized by Google

Title page of 1716 theological dissertation on Romans 11, "The Mystery of the Conversion of the Jewish Nation before the End of the World," which cites Voetius:

stantias. Gisb. Voetius Disput. de generali conversione
Judæorum T. II. Select. p. 130. observari hic vult Apo-



**“ON THE DEREKH II - HELPING THE HAREDIM FIND YESHUA”
Feinberg Center and Immanuel House, Brooklyn, New York**

Main Track: January 28 - February 1, 2019

Reaching Haredi Women Track: starting Sunday, January 27, 2019

This will be our second conference on trying to reach ultra-Orthodox Jews - the Haredim - with the Gospel. The first conference, held also in Brooklyn in January 2018, laid an excellent foundation by providing an historical survey of Hasidic and non-Hasidic movements, looking at current trends and statistics, and reviewing what has been done to date in the modern era in attempting to evangelize this very difficult to reach segment of world Jewry. Material from that first conference is still being collated and assessed.

Although not an LCJE conference per se, that initial conference included many attendees who were LCJE members who came from a variety of different ministries and organizations united in the joint goal of reaching this community. Attendees at this second conference are expected to come from North America, Europe and Israel. This time we will also have a special track on reaching Haredi women. The primary sponsors of this upcoming conference are Chosen People Ministries and Life in Messiah International.

Conference sessions are still being finalized. However, the main track is expected to include session modules on: **Faith** (Theology, worldview and practice); **Family** (Sociological understanding of Haredi family life, marriage, children); **Off the Derekh** ('Why have some left Haredi communities?' 'What are their attitudes now?'); **Strategy** (Missionary mapping of Haredi communities - starting with New York City; Update on lessons learned from the 2018 'Behold Your God- Jerusalem' - Jews for Jesus campaign and outreaches to Haredi communities; Equipping believers in communities close to Haredi communities). **Discipleship** (While there is very limited modern-day experience in this area, we shall look at what we do know about issues related to discipling those who have come to faith and who then have come out of Haredi communities, as well as trying to disciple 'hidden believers' who have remained within these communities). **Next Steps** ('Where do we go from here?')

For more information, please contact Jim Melnick at: lcje.int@gmail.com.

Lausanne Consultation on Jewish Evangelism

2017 REVISED FINANCIAL STATEMENT - LCJE International

(Amended Balance Sheet)^(a)

LCJE INTERNATIONAL ACCOUNT TOTAL (BB&T, Falmouth, Virginia, USA)
 Cash balance at end of 2016 (12.31.2016) **\$25,863.64 USD**

Income for 2017

Membership dues (Agency & Individual)	25,744.58
CEO Conference - Denmark (2017 income)	18,292.42 ^(b)
Miscellaneous revenue	861.50

TOTAL 2017 INCOME **\$44,898.50**

EXPENSES

Contract Services	
Accounting fees	250.00
Reimbursement for administration	15,000.00
Computer-printer services	100.00
Operations	
Archives	50.00
Bank charges	1,289.27
Bulletin printing	5,422.30
Computer software	279.86
Finance charge (International)	26.52
Foreign transaction fee	35.50
Office supplies	166.38
Postage, mailing services	5,051.31
Web hosting & support	209.76
Travel insurance	21.88
Travel & Meetings	
Accommodations	1,033.38
Conference, meeting, 11th international conference (Toronto)	259.04
CEO Conference (Denmark) expenses	22,300.09
Travel	2,508.14
Travel & Meetings (Other)	515.40

TOTAL 2017 EXPENSES **\$54,503.83**
NET ORDINARY INCOME **-9,605.33**

YEAR-END BALANCE (12.31.2017) **\$22,599.65 ^(c)**

NOTES:

a. Our LCJE financial reporting for 2017 was prepared by our LCJE Secretary, Christine Fulcrod, and reviewed by our accountant and myself. This update occurred on June 8, 2018 in a follow-on review. Please direct any questions concerning our financial statement or finances or requests for any additional information to me as your International Coordinator.

b. As previously reported, this figure did not include \$5,922.48 in advance income for the CEO conference credited on the 2016 statement.

c. Cash reserves updated balance impacted by Operations = \$16,258.31. Cash reserves changed by Balance Sheet = \$6,341.34. A net decrease of -\$3,263.99 resulted from Ministry Operations in 2017.

Respectfully submitted,
 Jim Melnick
 International Coordinator & Treasurer
lcje.int@gmail.com

UPCOMING LCJE MEETINGS

**LCJE AustralAsia
Melbourne, AUSTRALIA
25-28 February 2019**

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



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

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

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(tax-deductible in the U.S.)

Program Outline for 11th International Conference

Sunday (08.11.2019)

- 1400 - 1600 Registration
1630 - 1800 Welcome to the conference
1630 - 1700 Worship and Welcome from ICC Coordinator, LCJE President and local host
1730 - 1800 Lausanne Movement rep, Dr. Dave Bennett
1745 - 1845 Dinner
1900 - 1930 Worship & Prayer
1930 - 2015 Renewed Call - Monique Brumbach and Pastor Wayne Wilks

Monday (08.12.2019)

- 0700 - 0745 Morning Prayer
0830 - 0900 Worship & Arts
900 - 1030 Col. 1:1-14 Bible Study (discuss, listen to exposition, and respond to questions)
1100 - 1200 Burning Issues: Darrell Bock - Christ Centered Hermeneutics and Jewish Evangelism
1200 - 1230 Business Meeting (elect nomination committee & coordinator present
finances and LCJE activities report)
1230 - 1400 Lunch
1400 - 1500 Workshop Session 1
1530 - 1630 Workshop Session 2
1630 - 1745 Fellowship, Rest
1745 - 1845 Dinner
1900 - 1930 Worship & Prayer
1930 - 2015 New Vision - Yaw Perbi and Aaron Abramson
2100 - ??? Late night option

Tuesday (08.13.2019) Tues., Wed., Thurs. will follow a similar daily schedule as Monday:

- 0900 - 1030 Col. 1:15- 2:3 Bible Study (discuss, listen to exposition, and respond to questions)
1100 - 1200 Burning Issue: Michael Brown - A new vision for the Orthodox Jewish community
1930 - 2015 New Generation - Robynne Bruckenstein and Phyllis Bennett

Wednesday (08.14.2019)

- 0900 - 1030 Col. 2:6-23 Bible Study (discuss, listen to exposition, and respond to questions)
1100 - 1200 David Serner & Dr. Andrew Barron - Surveys on the Believing Jewish Community
1400 - 1530 Business Meeting (Nomination committee to present the candidate, approval
of the new rules and procedures, conf. statement)
1530 - 1630 Regional Meetings
1930 - 2015 New Partnerships - Hyegin Park and Daryl Fenton

Thursday (08.15.2019)

- 0900 - 1030 Col. 3:1-4:1 Bible Study (discuss, listen to exposition, and respond to questions)
1100 - 1200 Burning Issue: Michael & Vanessa Mistretta - FIRM: Developing Partnerships in Jewish Ministry
1530 - 1630 Business Meeting (Elections, read final Conference Statement)
1930 - 2015 Renewed Commitment and Passion - Jonathan Bernis and Joseph Steinberg

Friday (08.16.2019)

- 0900 - 1030 Col. 4:2-6 Bible Study (discuss, listen to exposition, and respond to questions)
1100 - 1200 Final Session (final addresses, summarize the conf., announce new ICC, take homes)
1100 - 1200 Final addresses by LCJE International Coordinator & President
1200 - 1400 Lunch & Departure

Planned Conference Workshops - Check LCJE.ORG for Updates!

- Israelis in Berlin - Reaching Out to the Milky Generation
Hope in the Holy Land - Delving Beneath the Surface of the Israeli-Palestinian Conflict
Jewish Worldviews and the Role of Tikkun Olam
Shifting Cultural Trends and the Impact on Communicating the Gospel
A History of Jewish Missions in Canada
Me, Myself and Thou - The New Generation and You
Couples in Ministry - How to Survive
Theology of Worship, Imagination & Artistic Expression in Jewish Ministry
Lessons Learned from the Haredi Men's Outreach
Lessons Learned from the Haredi Women's Outreach
The Legacy of Jacob Jocz
How to Get Churches Involved in Jewish Ministry?
Jewish-Gentile Couples
Outreach to Israeli Travelers
Children's Ministry - Evangelism and Discipleship
New Ways and New Resources in Jewish Evangelism
Social Justice Opportunities...as an Outlet for Jewish Evangelism
The BDS Movement - What It Is and What It Does



Go to LCJE.org* to register!

ABOUT THE CONFERENCE

The theme of the 11th LCJE International conference is: 'Making All Things New'. Each day we will look at different aspects of the theme and ask ourselves how does this relate to Jewish evangelism today and to the different ministries we are involved in as members of the Lausanne network for Jewish evangelism? The sub-themes are: Renewed call, new vision, new generation, new partnership, renewed commitment, and passion.

All throughout the week we will be studying the book of Colossians together. We will do so in small groups around tables, using the inductive bible study method, with enough time for personal reflection, group interaction and praying for one other.

Each day there will be a plenary session covering current burning issues related to Jewish evangelism and Jewish ministry.

Afternoons will be devoted to workshops and networking and in the evening we will look at the theme for the next day. Two different speakers will present the theme and in our table groups we will interact with the theme and with one-another.

At this conference we want to collaborate together. Attendees are not going to be spectators. Rather, we will participate and be engaged with one another as we network in the field of Jewish ministry for the sake of the Gospel.

* LCJE especially thanks Danish Israel Mission (DIM) volunteer Daniel Nygaard for his help in designing and building the 11th international conference registration website at LCJE.org.

Networking Jewish Evangelism



Lausanne Consultation
on Jewish Evangelism

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International Coordinator Jim Melnick lcje.int@gmail.com

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