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ON JEWISH  
EVANGELISM**

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ON JEWISH EVANGELISM  
BULLETIN**



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## From the coordinator

### Jerusalem '95

We are looking forward to  
Jerusalem '95 – the Fifth Inter-  
national Conference.

The conference will be held in  
Jerusalem from 18 to 23 June 1995.

The program will be sent to all  
agency and individual members of  
LCJE at the end of August.

Please help to make LCJE's Fifth  
International Conference known  
among non-members.

Immediately after the conference it  
will be possible to participate in a  
study tour of Galilee from 23 to 26  
June. Program and price for this  
tour will also be sent to LCJE  
members in August 1994.

*Kai Kjær-Hansen*

## Increased Interest in LCJE in Finland

By Eivor Ng, Editor of Mission, Helsinki

The Finnish Bible Institute arranged a Bible week called "The Hope of Israel" the past June in the city of Kauniainen, a neighbouring town of the Finnish capital of Helsinki. The meeting was held on the premises of the Finnish Evangelical Lutheran Mission (FELM) – which is an LCJE agency member. Special guest speaker of the event was Dr Kai Kjær-Hansen from LCJE.

Former coordinator of LCJE's European Chapter, Mr Heikki Nurminen, saw Dr Kjær-Hansen's visit as good opportunity for arranging a meeting for those involved in Jewish evangelism. An invitation was sent to organisations with missionaries in Israel and others who have shown interest in Jewish evangelism.

The main purpose of the meeting was to intensify the contacts between various Finnish groups involved in Jewish evangelism today. During the meeting it was decided that a working team should be appointed to plan for the future contacts between these groups. Four persons were elected representatives for this team, one from The Theological Institute in Finland and one from each of three other organisations: The Finnish Evangelical Lutheran Mission, The Finnish



*Heikki Nurminen, former LCJE Coordinator for Europe, invited Finnish organisations to an LCJE meeting in Helsinki in June 1994.*

Lutheran Mission, and Patmos.

For some reason or other the contacts between the Finnish groups and LCJE have not been very intensive. The meeting in June therefore promoted solidarity and was a source of inspiration for the Finnish representatives. Dr Kjær-Hansen expressed hope that soon a local LCJE group might be formed in Finland. At present there is a Lausanne Committee in Finland, but it does not focus on Jewish evangelism.

There is no lack of interest for Israel in Finland. It may well be one of the countries, at least in Europe, that has the greatest love for Israel. This love does not

always include the will to bring the gospel to Israel. A great many groups, even Christian groups, find it wrong to exercise evangelism among Jews. This matter was also discussed during the gathering in Helsinki. The opponents of Jewish evangelism often found their resistance on the promise that all Jews will be saved in the end. Dr Kjær-Hansen pointed to the problem with founding evangelism on speculations.

– What might happen in the future is no excuse for being silent about the gospel today, he pointed out.

The representatives in Helsinki also agreed on the importance of information to the public. How can people be interested in Jewish evangelism if there is no knowledge about the work? The mission organisations pointed out the need to publish more information about the work among Jewish people and also about the Messianic Jews today.

This was the first meeting ever to take place in the name of LCJE in Finland. The whole concept is new and there is not even a formal Finnish name for LCJE yet. This is one of the questions for the elected working team to elaborate on in the future.

## Messianic Midrasha

A Messianic Midrasha has now been established in Jerusalem with Tsvi Sadan as Academic Dean, David H. Stern as President and Joseph Shulam as Provost.

In an accompanying letter to a brochure from the Messianic Midrasha, Tsvi Sadan writes, among other things:

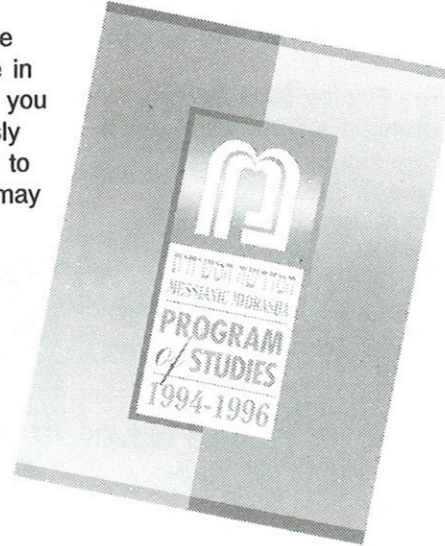
"The Midrasha possesses a unique character, in that it is an independent Israeli institution, administered by Israelis, and is based upon the premise that Judaism is part of our inheritance and identity (for good and for bad). Without learning to understand, appreciate, and nurture this heritage, we shall be lacking in an integral facet of our faith. Nor shall we be able to effectively demonstrate the Jewishness of the gospel and of Yeshua himself, within Israeli society.

Although the main purpose of the Messianic Midrasha is thus to serve the indigenous body, it is also designed by its very nature to foster the aims and goals of Messianic Judaism outside of Israel.

Given the fact that its main focus is on the local body, the Midrasha has adopted the temporary policy of not accepting students from overseas for the first two years of its existence. Since, however, we are planning after those first two years to offer courses for

overseas students, we are sending you the brochure in advance, in order to give you the opportunity to seriously consider this project, and to seek ways in which you may become involved in this important endeavor."

**Please contact:**  
Messianic Midrasha,  
P.O. Box 7931,  
Jerusalem 91079, Israel.  
Tel: 972-2-231019  
Fax: 972-2-249258.



### The Messianic Connection!

Messianic Jewish identity... gentile Christianity and Messianic Judaism... the gospel of Messiah and the Jewish people... these and related issues facing the Christian all covered in the only theological journal of its kind...

### MISHKAN

Subscriptions and information available from: MISHKAN, P.O.B. 116, Jerusalem 91000, Israel

### International Networking Directory



Additional copies may be ordered from LCJE's International Office, Denmark. Price US \$ 10 + postage (Europe, Prioritaire: USD 4, Economique: USD 3; Outside Europe, Prioritaire: USD 6, Economique: USD 5). Please state whether you want it sent as a Prioritaire or an Economique letter.

### Meetings

**LCJE Israel:** Next meeting: 1 October 1994  
**LCJE Europe:** Next meeting in London: 28-30 Nov 1994  
**LCJE North America:** Next meeting in Las Vegas: 27 Feb - 1 Mar 1995

## The Death of Messiah

By Birger Petterson, editorial assistant of the LCJE Bulletin

On 12 June 1994 Rabbi Menachem Mendel Schneerson, the leader of the Habad movement since 1950-1951, died. Many of his followers regarded the Lubavitcher rebbe as the Messiah. The Messianic movement associated with Rabbi Schneerson's person is probably the greatest since the excitement about Shabbetai Zevi in the 17th century. It is therefore appropriate that people associated with LCJE take this opportunity to proclaim the true Messiah, Jesus of Nazareth.

Less than two and a half months later - at the end of August - the book *The Death of Messiah* will be published in English - and also in a Danish version. Later this autumn the book will appear in Ivrit and in German. The book, which is edited by LCJE's International Coordinator Kai Kjær-Hansen, has 20 chapters, written by 18 different persons, practically all of them connected to LCJE. The book is produced for the Caspari Center, Jerusalem, published in English by Lederer Publications, Baltimore, Maryland, USA, in cooperation with the Caspari Center.

*The Death of Messiah* is evangelizing in its scope and will, hopefully, appeal to



Jewish people who reflect on these matters. The book has 160 pages and the price is USD 7.95. The point of departure is the renewed interest in the Messiah, caused by the Habad movement. There is, of course, no patronization towards the Lubavitchers because of their frustrated Messianic expectations. All the short chapters point to Jesus/Yeshua as Israel's Messiah.

As one who has had the pleasure of translating the book into Danish I have culled a few sentences from the chapters of the book. They follow below and I hope they will serve as an appetizer for the book.

### Cuts from The Death of Messiah

#### 1. Kai Kjær-Hansen: Welcome King Messiah

The practice, which could be observed on notice boards in some restaurants in the early 1990s in Jerusalem, to cut the picture of President Washington out of an American one-dollar bill and replace it with the picture of Schneerson will probably not last long. Few can imagine that the *Jerusalem Post* will introduce a new date: year 1 after Schneerson.

#### 2. Susan Perlman: What the Press Wrote about Schneerson

Dorit Phyllis Gary ... also pointed out that in Jewish tradition it is held that there is a potential Messiah in every generation and that Schneerson has said "... in every generation there is one who so towers over his contemporaries ... that he is the head of his generation ... In the past generation that person was the previous Lubavitcher Rebbe" (*New York Magazine*, 28 June 1992).

#### 3. Noam Hendren: God's Anointed in Tanakh

The uniqueness of the Messiah is especially evident in his dual function as king and priest. Normally, due to the restriction of the

priesthood to the tribe of Levi and the kingship to the tribe of Judah, no one individual could hold both offices. But the Messiah's mission extended beyond a physical restoration of man and the world to Edenic perfection. He was also to bring a spiritual restoration of sinful man to God by providing full atonement for sin – hence his priestly function.

4. *Ole Andersen: Qumran, Messiah and Jesus*  
At the end of the Second Temple period there was one Jewish people, but many religious groups. One of these groups within the Jewish people was the Qumran community, another was the movement of "Messianic Jews" – Jews who believed that Jesus from Nazareth fulfilled the prophecies of the Hebrew Bible and therefore was the Messiah of Israel.

5. *Torleif Elgvin: The Messiah Who Was Cursed on the Tree*  
I dare to apply a new interpretation ... Not only does everyone hanged on the tree represent God's image. One of those thousands hanged on a cross by the Romans represented God's image par excellence. "He is the radiance of God's glory and the representation of his nature" (Hebrews 1:3). When we see him [Jesus] on the cross we see the image of the Great King – of the

divine Messiah who took the curse of mankind upon himself to bring redemption to Jew and gentile alike.

6. *Sam Nadler: The Messiah Who Died for Our Sins*  
It may seem strange and confusing to some to understand the message of the New Covenant in the light of modern discussions regarding national and global needs and expectations of what a hero or Messiah should do. After all, even if I do have many personal needs, how does this measure against hunger, war, natural disasters, etc.? Why should God so greatly care about my inconsequential sins and minor difficulties that he would send the Messiah...?

7. *Barry A. Rubin: The Risen Messiah: Firstfruits of the Resurrection*  
When we meditate upon the resurrection of the Messiah during the Passover season, we, like the Jews of Yeshua's day, can affirm with the Psalmist, "The earth has yielded her produce; God, our own God, is blessing us." Yeshua, "the firstfruit of the resurrection," paves the way for the latter resurrection and eternal life, the greatest blessing we can have.

8. *Arthur F. Glasser: Jewish Christianity – The First Century*  
They [the Messianic Jews of the first century] possessed the unique distinction of being the privileged people

through whom God entered human history via the Incarnation and by whom the biblical faith of his people was shaped. And it was through their apostolic witness that the knowledge of the God of Abraham, Isaac and Jacob first became accessible to the whole human race.

9. *Louis Goldberg: The Messianic Idea in Judaism*  
The Enlightenment of the modern period did much to diminish or even dismiss the Messiah emphasis among modernized Jews. But where are we in today's world? Most Jewish people still do not consider the Scriptures as authoritative, much less the traditions, and as a result do not believe in a Messiah who is personal.

10. *Carol Calise: The Habad Movement and Their Messiah*  
Yet, because Habad is an international movement and so aggressive in its proselytizing efforts, it has affected the vast majority of Judaism in a unique way. For years the Messiah issue has been a neglected doctrine of Judaism. Now it has been brought out of the abstract realm and challenging the Jewish community to deal with the concrete reality of a Messiah.

11. *Tsvi Sadan: Renewed Interest in Messianic Texts*  
Can any good thing therefore come out of Crown Heights? Let no one be

fooled. The Rebbe is not the Messiah, and his followers have no sympathy for Yeshua or his followers. Nevertheless,... no one should rejoice when another Messiah passes away, shattering the hope of thousands once again. Rather, with compassionate prayer, those who already know the true Messiah should look forward to the day when Habad will also receive him, even according to their own teaching.

12. *Ray Pritz: On Calculating the Time of the Messiah's Appearance*  
Time and again the speculators seem to arrive at dates within their own foreseeable lifetime. Does this say something about human nature and the psychology behind the desire to figure out the end? Victor Hugo's dictum "apres moi le deluge" may sum up how most people see the "end time": somehow when I go that will be the end of everything.

13. *Arnold Fruchtenbaum: Jewish Objections to Jesus*  
However, truth is not determined by majority vote. As we look at our sacred history, we will discover over and over again that it was always the minority of Jews who obeyed the revelation of God. The prophets called the small group of believers the remnant of Israel. It was always that remnant of Israel that accepted what God had to say through his prophets.

14. *Walter Riggans: What Kind of Person is Messiah?*  
Another characteristic of Jesus about which we are often told is his authority as a teacher, and as a living model, of the life and love of God. That is not to denigrate in any way the wisdom or piety of any others, but it is the recognition that Jesus had (and has) authority which was, quite simply, amazing.

15. *Kai Kjær-Hansen: The Triune God and the Jew Jesus*  
A Christian – of non-Jewish descent, mind you – who professes his faith in the Triune God is not an idolater. It is different with a person of Jewish descent. The traditional Jewish attitude is still that Jews who believe in the Triune God are idolaters – even if they refrain from using the term Trinity.

16. *David Sedaca: The Rebirth of Messianic Judaism*  
... can traditional Christian churches accept Messianic Judaism as a genuine biblical movement? Many have argued that Messianic Judaism is trying to build back the "middle wall of partition" torn down by the Messiah. To them, Messianic Judaism replies that the early church was mainly Jewish, and that neither Yeshua nor the apostles renounced their Judaism.

17. *Bodil F. Skjøtt: Messianic Believers in Israel and Their Messiah*  
For hundreds of years there were very few, if any, Jews in the Holy Land who confessed Jesus as their Messiah. Anyone reporting on the religious scene there would have justifiably not mentioned Jesus-believing Jews at all.

Today the situation is different. The number of Messianic believers is not as high as 2000 years ago, but neither can they be ignored.

18. *Tuvya Zaretsky: Jesus, Israel's Messiah – a Messiah for Israel*  
How will you respond to the truth that Yeshua is the Messiah for Israel today? John the Apostle was the one early Jewish Christian who said that everything he wrote was "written that you may believe that Jesus is the Messiah, the Son of God; and that believing you may have life in his name" (John 20:31). You can ask God, right now, to enable you to believe and receive his Messiah.

19. *Stan Telchin: My Way to the Messiah*  
...you must know that if I was convinced in 1975 that Jesus is who he declared himself to be, I am even more convinced today.

So you see, the title of this chapter shouldn't be "My Way to the Messiah." It really should be: "The Messiah's Way To Me."

20. Kai Kjær-Hansen: *The Coming Messiah and the Return of Jesus*  
 Rightly understood, there is every reason to prepare for the coming of the Messiah – to use a slogan from the Habad movement. That means prepare to receive the salvation which Jesus has brought through his death, and welcome him when he comes again.

The English edition of *The Death of Messiah* can be obtained from the following addresses:

Lederer Publications, 6204 Park Heights Avenue, Baltimore, MD 21215-3626, USA.  
 Tel: 410-358-6471  
 Fax: 410-764-1376.

Caspari Center, P.O. Box 71099, Jerusalem 91710, Israel.  
 Tel: 972-2-233-926  
 Fax: 972-2-251-933.

The Handsel Press, The Stables, Carberry, Musselburgh EH 21 8PY, Scotland. Tel: 44-31-665-3488  
 Fax: 44-31-653-2930.



A talk about Rabbi Schneerson and the Messianic time at a "mission stand" in central Jerusalem, April 1994.



Copies of the LCJE Leaflet can be ordered from LCJE's International Office (address on back cover)

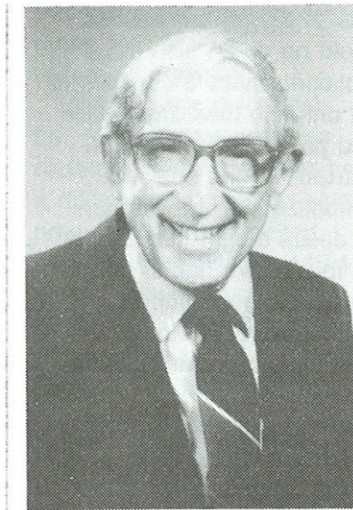
## The Passover Celebration in Matthew and the Mishnah Matthew 26:20-30; Luke 22:14-23

By Louis Goldberg, M.A.; Th.D., Prof. of Theology & Jewish Studies,  
 Moody Bible Institute, Chicago, USA

This writer read a paper, *Matthew and the Mishnah*, at the North American Lausanne Consultation for Jewish Evangelism in New York City, March 1994 and the following concerning the Passover is excerpted from the major paper.

It will not be the purpose here to deal with everything in connection with the Passover, its preparation, the cleaning of the house, procuring the lambs in the Temple and offering them within its confines, and so on. The discussion will commence with the moment Yeshua sat down to the table with his disciples to take the first cup until the hymn after the third cup, when he and his followers arose from the table went on to the Mount of Olives. Some conclusions will then be drawn from the discussion.

In the accounts in Matthew and Luke, the actual description of the Passover *seder* is very scanty, less with Matthew than with Luke. Since Matthew wrote to the people of Judea, it was not necessary to provide a lot of details in connection with the



Passover because everyone knew it. Luke provided more information but this would be expected since he was writing to a Greek believer who may not have had all the information regarding the Passover *seder*.

Our primary source is the tractate Pesahim (chapter 10), and its materials which will be inserted at the appropriate places.<sup>1</sup>

**The Cup of Sanctification**  
 The guests assembled in the large upper room, including Yeshua and His apostles, the women who would have set the tables, and all the

rest, which could accommodate up to 120 people.

The first step was to partake of the first cup of wine, called the cup of sanctification. Luke refers to it, "After taking the cup, He gave thanks and said, 'Take this and divide among you. For I tell you I will not drink again of the fruit of the vine until the Kingdom of God comes'" (Luke 22:17-18). Normally, four cups of wine were taken during the course of the Passover, two during the meal, and two afterwards. No one became drunk on these occasions because there are specific details for mixing the wine. The tractate Pesahim insists that even the poor must have no less than four cups of wine to drink, even if it is from the (Pauper's) dish.

As the head of each family held up the first cup, he recited a blessing over it, and no doubt, Yeshua would have done the same as He led the disciples in the Passover order of service: *And the house of Hillel would say, He says a blessing over the wine, and afterward he says a blessing for the day* (Pesahim 10:2).

### The Washing of the Hands

The next step was the dipping of the hands into a basin of water (although nothing is mentioned in Pesahim). Some designated person at a table had this responsibility.

It was probably at this point in the *seder* at which Yeshua sat with His disciples when, after the washing of the hands, He now "laid aside His garments; and taking a towel, girded himself about. Then He poured water into the basin, and began to wash the disciples' feet, and to wipe them with the towel with which he was girded" (John 13:1). The disciples were startled. Peter protested that his teacher must never wash his feet but Jesus reminded him that unless he and his disciples were washed, they could have no part with the ministry of their Master. When Yeshua completed His task, He put on again His outer garment, and having returned to His place He said, "You call me 'Teacher' and 'Lord,' and you are right; for so I am. If I then, the Lord and the teacher, washed your feet, you also ought to wash one another's feet" (John 13:13, 14). The obvious example of the Teacher washing the feet of His disciples was intended to teach the lesson of humility and love. Such testimony in subsequent years bore fruit because people saw, not only in Judea but also in foreign countries, the love and devotion of the disciples

one for another that the pagans were attracted to the Messiah and responded to Him.

### Eating the Vegetables

The next step occurred when Yeshua dipped *the lettuce [in vinegar]* and everyone partook of it. Everyone was reminded how bitter life was back in Egypt, but Yeshua would no doubt also have explained that life consists of not only the blessings which God provides but also the heartaches and sorrows, symbolized by the vinegar. As Jesus taught this lesson, He must have had in mind His own intense suffering that so soon was to follow after this particular Passover meal.

At this point, they brought to Yeshua *unleavened bread, lettuce, and haroset* (made of nuts and fruit pounded together and mixed with vinegar-wine). They also brought and set on the table *the carcass of the Passover offering*. The second cup of wine was now mixed for Yeshua.

### Breaking the Bread

The tractate Pesahim mentions no specific plate of three pieces of unleavened bread although plenty of bread was on the table. At some time later on, such a plate was indeed added to the Jewish Passover but we have no actual date for its insertion. Possibly, the best date that has been suggested is somewhere between the fifth and tenth

centuries.<sup>2</sup>

### Asking the Questions

In accordance with what had already been prescribed by Moses, when Israel would finally be in the land, and as Passover was to be observed, someone of a younger generation was to ask the question, "What does this rite mean to you" (Exodus 12:26).

At the end of the second Temple period, the practice would have been for a father to choose one of his sons to ask the question, "How different is this night from all other nights?" If the son is an only one and does not have enough understanding to ask the questions, his father is to instruct him, placing the words on his lips. At the table where Yeshua sat, the youngest disciple was John and he would have been the one chosen to ask the questions that was already framed by the Mishnah:

*For on all other nights we eat seasoned food once, but this night twice;*

*On other nights we eat leavened bread or unleavened bread, but this night all is unleavened;*

*(Some texts add: On other nights we eat all other manner of vegetables, but this night bitter herbs);*

*On other nights we eat flesh roast, stewed, or cooked, but this night all is roast;*

*(Some texts add: On other nights we dip but once, but this night twice);<sup>3</sup>*

Yeshua then shared the familiar story of Passover, beginning with the disgrace whereby a nation was once slaves and then ending with the glory of deliverance. He is to expound from *A wandering Aramean was my father ... until He finishes the whole section*, that is, Deuteronomy 26:5ff.

Further instructions are provided by no less a person than Rabban Gamaliel:

*Whoever has not referred to these three matters connected to the Passover has not fulfilled his obligation, and these are they: Passover, unleavened bread, and bitter herbs.*

*Passover – because God passed over the houses of our fathers in Egypt; 'Unleavened bread' – because our fathers were redeemed from Egypt; 'Bitter herbs' – because the Egyptians embittered the lives of our fathers in Egypt. In every generation a man must so regard himself as if he came forth himself out of Egypt, for it is written, 'and thou shalt tell thy son in that day things it is because of that which the Lord did for me when I came forth out of Egypt' (Exodus 13:8).*

*Therefore we are bound to give thanks, to praise, to glorify, to honor, to exult, to extol, and to bless Him who wrought all these wonders for our fathers and for us. He brought us out from bondage to freedom, from sorrow to gladness, and from mourning to a Festival-day, and from darkness to great*

*light, and from servitude to redemption; so let us say before Him hallelujah."*

Did Yeshua in His session with the disciples use these very words? We are not too sure because Scripture does not say so. Possibly He did, but He could also have applied even further the deeper meaning of the Passover and what it could mean for personal redemption as well.

At this point the Hallel, i.e., Psalms 113-118, are recited. There seems to be a difference of opinion as to how much of it is recited, whether from Psalms 113:1-9, ending with "As a happy mother of children" or from Psalms 113:1-114:8, "Who turned... the hard rock into springs of water." Yeshua could very well have chosen whatever suited Him, although we are not sure of how much of these Psalms He did use. The prayer is concluded with the benediction concerning redemption, recounting the way God took His people out of the hands of the Egyptians.

Because of the emphasis upon redemption and no doubt having also discussed the plagues that came upon the Egyptians before they would release their slaves, the second cup has taken on the designation: The cup of the plagues.

Possibly, as the host explained Passover, they partook of the elements, although the tractate Pesahim does not indicate

so. The host would no doubt have pointed to the roast lamb and explained that it was the blood of the lambs which spared the first born of each of the families of Israel. As everyone also partook of the unleavened bread, they would have remembered that women had no time to bake bread when they left Egypt because they could not wait for the dough to rise with the yeast in it. So, the people ate unleavened bread and Passover symbolizes this fact. They also ate of the bitter herbs, reminding themselves of the life of bitterness when their forefathers were slaves but these bitter herbs are tempered by dipping them into the sweetened *haroset*. Since it had a reddish hue because of the wine added to it, it then took on the symbol of the mortar out of which the Israeli fore-fathers had made bricks in Egypt. There is no reason to suggest that Yeshua did not also explain these symbols but they would also take on a more personalized meaning for the disciples later on after Messiah's ascension.

### The Passover Dinner

The Passover meal itself consisted of the unleavened bread with bitter herbs, nuts, as well as the Passover lamb itself. We might wonder as to the mood at the table in which Yeshua sat with His disciples. Perhaps as His disciples

were talking about the joys of Passover, their families, and so on, the Teacher would no doubt have sat pensively, not saying too much, in view of what was to shortly happen after the dinner would be concluded. He had already stated right at the beginning, before the first cup was taken that "I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfillment in the Kingdom of God" (Luke 22:14-15). The disciples had no inkling of what was to happen. So, our LORD must have sat quietly, keeping His thoughts to Himself.

#### After the Passover

It is possible somewhere near the end of the meal itself that Yeshua made the statement, "I tell you the truth, one of you will betray me" (Matt. 26:21). In response to the disciples' question as to who would do such a dastardly act, He took a piece of unleavened bread, dipped it into the haroset and handed it to Judas; when he received the unleavened bread, he left. John tells us that "As soon as Judas had taken the bread, he went out, and it was night" (John 13:30). Of course it was night because the Passover dinner began after the sundown, but there is unquestionably a spiritual lesson here as well. For anyone to walk away from the Messiah, he or she will

certainly go out into the blackness and darkness of night (John 3:19-20).

When the meal was completed, nothing else was to be eaten. The meat of the lamb was the last food taken and the tractate Pesahim is very precise, stating, *After the Passover meal they should not disperse to join in revelry*, and the traditional interpretation is, *They may not finish with `dessert.'* (Pesahim 10:8).

#### Instituting the Lords's Table

Yeshua the Messiah now instituted a practice that is remembered by believers to this day, based on the major lessons of the Passover. He reached for a piece of unleavened bread, held it up, and said, "This is my body given for you; do this in remembrance of Me" (Luke 22:19). What did He mean? The bread became the symbol that, even as the Passover lambs of old were given up to die, so He, God's Passover lamb, would also be given up to become the sacrifice whereby those who believe in Him will not perish.

But what was the response by the disciples? Did they really understand what Yeshua had said? This is not the first time that their Teacher had emphasized that He would be given over to die but that He would also be raised from the dead (Matt. 16:21; 17:22-23; 20:18-19 and so on). They

did not seem to comprehend what Yeshua said, but later on, after the resurrection, they then did indeed remember; what had been underscored at the end of the Passover was designed to help them and the people of God to never forget what Yeshua did when He gave Himself up willingly for us.

There is one final lesson we can learn from this piece of unleavened bread. When Yeshua made it the dessert, *afikoman*, of the Passover meal, we can also readily understand why in our relationship with Him, He is the one who makes everything fully satisfying. Somehow, the desserts of our meals cause us to say, "Now I am satisfied!" When we come to the LORD's table to partake of a piece of bread that represents the Messiah Himself, we too can say, as we partake of the bread, He truly satisfies. There is nothing else on earth that can satisfy more than He can, and there is no other person who can meet the deepest needs to really make life most meaningful.

Tractate Pesahim now states, *After they had mixed for Him the third cup he says the Benediction over his meal*. This is the cup which Luke mentions, "In the same way he took the cup after they had eaten, saying, 'This cup which is poured out for you is the new covenant in My blood'" (Luke 22:20). In the normal sense, every leader of every Passover meal remembers

again the great deliverance from Egypt which the LORD wrought for Israel and therefore this third cup is called "The cup of redemption." As such, it had deep meaning for every Israeli sitting around their Passover tables on that night. But Yeshua attached an even deeper spiritual significance to redemption when He insisted that it is only through His death and the blood he would shed that atonement from sin could be made possible. He declared, "This cup which is poured out for you is the New Covenant (or, the atonement) in my blood" (Luke 22:20). He said, in a sense, He is the only way by which men can find salvation and be justified by God!

Again however, did the disciples respond to what Jesus was doing? Obviously, they would understand that they were not going to literally drink His blood, a possibility associated with cannibalism and certainly such a thought would never be countenanced by any Biblical or Jewish teaching.

However, could the disciples comprehend that it would be through the means of this third cup there was to be a unique emphasis upon atonement for sin? Hardly! Only after the death and resurrection of Jesus would they grasp fully what was meant by the cup held in His hand. Salvation, or atonement, was not possible in any other way.

Tractate Pesahim also mentions a fourth cup and between these last two were many psalms sung. But once the fourth cup was taken and grace said, the Passover meal was finally completed. However, at the table where Yeshua sat, Matthew mentioned that after everyone had partaken of the third cup, they sang a hymn (possibly one of the Hallel psalms), and then Yeshua arose to leave and his disciples followed him to the Mount of Olives (Matt. 26:30). The fourth cup was left standing on the table, conveying a picture of the coming kingdom, especially with the singing of the second part of the Hallel Psalms, Psalms 115-118. So, when Yeshua left the fourth cup sitting on the table, He signified that the fullness of this Kingdom of God was yet to come.

The disciples walked down the hill toward the Kidron brook, crossed it, and went on into the garden of Gethsemane. There Yeshua prayed while His disciples were heavy with sleep, but finally He arose, awoke his disciples, even as the temple guards and Roman soldiers were coming to arrest Him. It would be a long night of trials, culminating in His crucifixion.

The Passover of Yeshua's day gave ample opportunity for Him to use it, adapt the meaning of the bread and the cup so as to emphasize the reason why He came into this world, to die for our

sins and be resurrected so that believers in Him can have hope that one day they too will be with Him.

#### Notes

1. Our Mishnah source is: Jacob Neusner, *The Mishnah, A New Translation* (New Haven: Yale University Press, 1988); from time to time, the older source work is helpful: Herbert Danby, *The Mishnah* (London: Oxford University Press, 1933).

2. Suggested by Prof. Shmuel Safrai of the Hebrew University, an expert on the history of the land of Israel in the Second Temple period. It is his considered opinion that the plate with the three Masot was introduced much later than the Mishman period. He insists it appears in use "from the time of the Amoraim (the Gemara of the Talmud), and even later, during the Geonim (600-1,000 C.E.)." One source in Hebrew seems to substantiate this claim, Mordechai Margoliot, *The Disagreements between the People of the Orient and the Land of Israel (HaHiluqim shebin 'Anshe Mizrah Ubnai 'eretz Yisrael)* (Tel Aviv: no publ., 1938), page 133. It was Margoliot's opinion there is a disagreement concerning the numbers of pieces of *masot* that one needs to break in Passover. Originally, there was one full *masah* and a half (divided) one. The two full *masot* and one divided *masah* came much later and originated in Babylon, where it was first practiced only in Passover meals that took place on Friday nights (Sabbath eve). The author speculates that the custom in Europe (Germany, France) since the Middle Ages follows the Babylonian tradition.

3. H. Danby, Op. Cit., Pesahim 10:4.

## Discovering Emilia

It began with a telephone conversation. My good friend David Perry often rings me from his home in Campelltown in New South Wales, and as I live in the state of Victoria, these are not local calls.

One day he mentioned a name I had not heard before.

"Amelia Who?" I asked.

"Emilia with an E. Baeyertz."

"How do you spell it?" I had no idea at that time that from then on this would be the response of everyone to whom I would talk about her.

David gave me the correct spelling, and told me all he knew about Emilia. He was kind enough not to say, "You're the one who should be telling me. She came from your part of Australia."

I couldn't help but ask him, "How did you find out about her?"

"She's mentioned in that book I sent you, *The Jews in Victoria 1835-1985*, by Hilary Rubinstein. Her name comes under the section on "meshumadim". It says she was a well-known evangelist."

And that's all it took to set me "Discovering Emilia".

## The Memory of Them Is Forgotten

Betty Baruch, LCJE Area Coordinator for Australia/New Zealand

To many people the date 29th March has no special significance, but to Emilia Aronson, it was a day of celebration. It was her birthday. Born in Bangor, Wales, she was the youngest child of Maria and John Aronson, and so enjoyed the usual petting and spoiling of such children.

Her brothers and sisters considered her somewhat stupid, and called her the ugly duckling of the family. She was never a robust child being often ill, and her health was sometimes a matter of grave concern for her parents.

In 1855 when she was thirteen, following doctor's orders, her formal education came to an end. She would now stay at home helping with household tasks and reading aloud to her mother from such improving works as Macauley's Essays and Shakespeare's plays.

Some years later, plans for marriage to a suitable Jewish young man came to an abrupt end when it was discovered that he was in an advanced stage of consumption, and had only a few months to live. He had been totally unaware of this, and it came to light only

when no doctor would pass him for life insurance.

On receipt of this news, Emilia's health broke down completely. Conferring with their doctor, her anxious family decided that what Emilia needed was a total change of scene. This could best be accomplished by a sea voyage, and as there was a sister living in Melbourne, Australia, and one of her brothers was due to travel there in the way of business, it was arranged that Emilia should go with him. A voyage by sailing ship would take three months, so sail was chosen

over steam.

On their arrival in Port Phillip Bay, they were met by their sister's family, and a carriage took them and their luggage to their sister's house in the seaside suburb of St Kilda.

Emilia's condition had indeed improved. Never again did she suffer from her former debilitating bouts of illness. She now embarked on a round of strenuous social gaiety that would have been impossible for her in her earlier state of health. Tea parties, concerts, operas, balls and card parties - these filled her days and her nights, and far from tiring her, brought a sparkle to her eyes and a glow to her cheeks. She found herself an acknowledged beauty, and there was never a lack of admirers.

Into the midst of this delightful social whirl, there stepped a gentleman by the name of Charles Baeyertz. He was her own age, 23, the youthful manager of the National Bank in the suburb of Richmond. He was not Jewish. He was a dedicated Christian.

How Emilia struggled against her growing attachment to this very personable, sunny-natured young man! That he was equally drawn to her soon became apparent, for he proposed that they marry. Emilia told him plainly that she was not prepared to marry out of the Jewish faith.

And what of the

wrestlings of this Godly man against his feelings for her? Emilia made no secret of the fact that she was not a believer in Jesus, and he knew too well what the scriptures said about being "unequally yoked". Added to this was the horror expressed by Charles' father that his son could even contemplate the thought of bringing a Jewess into the family. He made a determined effort to forget her.

They were married at Christ Church, Hawthorn, in 1865. No member of either family was present at the wedding. It had to be a runaway marriage. Emilia found it necessary to slip out of her sister's house undetected. Two witnesses were found from among the servants going about their duties in the vicar's household.

Blissfully happy, they lived at first above the bank in Hawthorn, but after the birth of their son, Charles was transferred. They moved to Colac, a country town to the west of the city of Melbourne, and set up house above the bank. It was there that their daughter was born.

While this little one was still a baby, Charles lost his life in a tragic shooting accident. They had been married five years and four months.

She was utterly distraught. She pleaded with God to let her die as well. How could she face life without her

beloved one? An even more chilling thought came and would not leave her. What about eternity? That had to be faced without him too. This was more than she could bear.

Her constant thought became, "How can I make sure that I will one day join Charles in heaven?" There could be no question but that it was there he had gone. But what of herself? She was not a believer his Jesus. While he was alive she had forbidden his speaking to her about his faith. As she wept the long hours away at his graveside, a resolve was born in her. In the hope that they would one day be reunited, she would seek after her husband's God.

With this aim in view she began reading the New Testament.

One day, as she sat reading in the gospel of John, the Person of the Lord Jesus burst upon her inner sight while the Holy Spirit of God pointed Him out to her as the Saviour.

"He is God," she cried aloud, "and He died for me. I have found Him, the One promised by God, my Redeemer." With divine revelation, love came flooding into her heart for her Lord. No words could describe that moment. On her knees she sobbed aloud, not for sorrow, but for joy.

From that moment Emilia knew that she had been accepted by God to be His for all eternity.

Emilia took her two



children to live in Geelong, on Corio Bay, where, having found her Saviour and Lord in the pages of His Word, she began to serve Him by visiting the needy in both the gaol and the hospital. All through her years of service, Emilia remained with the Anglican Church which she had attended with her husband even before becoming a believer.

Unexpectedly, a letter came from St. Mary's Caulfield, inviting her back to Melbourne, and offering her a position as missionary to the large Jewish community there. She came, and entered wholeheartedly into the work. But she found it extraordinarily difficult. More than once her life was threatened, and on one occasion, Emilia barely escaped with her life.

At the same time the factories of Melbourne were heavy on her heart. She went to speak to the women during their lunch break, and many responded to her messages of life. Hearing of her fruitful work in this area, the Secretary of the YWCA asked her to come to address a class of girls. To begin with there were only six girls attending, but the meeting grew so rapidly in numbers that one night the Secretary met her at the door to say, "Our room is crowded out and we have had to adjourn to the Assembly Hall in Collins Street." Over 300 came to her Bible class there each week, and when meetings at

the Mission Hall were put in her charge, more than 100 found Christ there within a very short time. As the news spread, invitations to speak at churches poured in.

She declined all invitations which involved mixed congregations. Surely such a thing could not be of God! Immediately a great darkness of soul came upon her. Her joy departed and all sense of blessing fled.

She told the Lord that she was willing to be misunderstood by all the world if only He would smile upon her, that she would go anywhere and do anything for Him. The Lord did not keep her waiting long. An invitation came to address a Sunday School and Christian Workers. She accepted the invitation and went. To her amazement she found the church packed from end to end. There were no fewer than three ministers present. Her lips were taken possession of by her Lord so that her message was His message, and at the end there were two vestries filled with seekers after salvation.

From that time, invitations to speak in churches flowed in faster than she could fulfill them, and she found herself launched upon the world as an evangelist.

Her first big missions were in the goldmining towns of Bendigo and Ballarat, where anxious enquirers were so numerous it was impossible for the workers to deal with all who stayed behind.

A three-month mission in

Adelaide and surrounding areas became a three-year marathon. After this, Melbourne recalled her for six months of weekly meetings in the city centre.

A fortnight's mission in Brisbane led to requests for her in other Queensland centres. As in all places to which Emilia was invited, the organisers of her meetings found great difficulty in hiring venues large enough for the huge crowds that came to hear her. Often hundreds were turned away, and of those who were able to get in, hundreds were won to Christ.

It was in December, 1889, that Emilia took her daughter and set sail for New Zealand. There she conducted missions that were abundantly blessed of God in Dunedin, Christchurch, Ashburton, Nelson, Wellington, Wanganui and Auckland.

Thankful as she was for all that her Lord was achieving through her in the lovely islands of New Zealand, Emilia knew that He had ever farther fields in view for her. Before leaving Australia, she had offered herself for service in North America, for she had become aware that her Master required her to go there for Him, as well as the United Kingdom.

Los Angeles was the first city on the American continent to hear her. Later she was invited to speak in Boston, but between visits to these cities, she conducted

missions in Canada, at both Hamilton and Toronto. Later she took a fortnight's meetings in Quebec, and went to Ottawa, Toronto again, London, Peterborough, Brockville, Kingston and Montreal.

Emilia and her daughter sailed from New York for Great Britain in April 1892, and London was where she conducted her first meetings on her native soil. Then there followed Cardiff, Manchester, Edinburgh, Glasgow, Dundee, Langholm and Hawick.

The Lord kept his servant well into the twentieth century. It is not known by this writer when it was that He called her home.

Should anyone reading this have knowledge of the date of her death, or of any other information that might be used in writing her story, this writer would be very pleased to hear from that person.

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## Book Review

### Israel and Yeshua

Festschrift celebrating the Tenth Anniversary of Caspari Center

*Israel and Yeshua* is the title of the Festschrift which Caspari Center published last year in connection with the tenth anniversary for the setting up of the centre in Jerusalem. Common to the sixteen authors of the book is their familiarity with the situation in Israel. Apart from that they are very different: there are Messianic Jews and non-Jews who for years have supported the Messianic Jewish cause, there are contributions from a Palestinian Christian and from an Orthodox Jew and a Reform Jew.

The book contains historical, theological and topical articles which, from different angles and perspectives, address subjects that are central to the Messianic movement in Israel today, to its evangelistic outreach and to its dialogue with the Jewish community and with the Christian church.

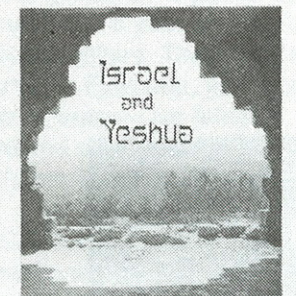
The Festschrift, which is edited by the former director of Caspari Center, Torleif Elgvin, verbalises issues and reflections which everyone with a theological interest in Israel must deal with.

Menachem Benhayim is very precise when he begins his review of the book in

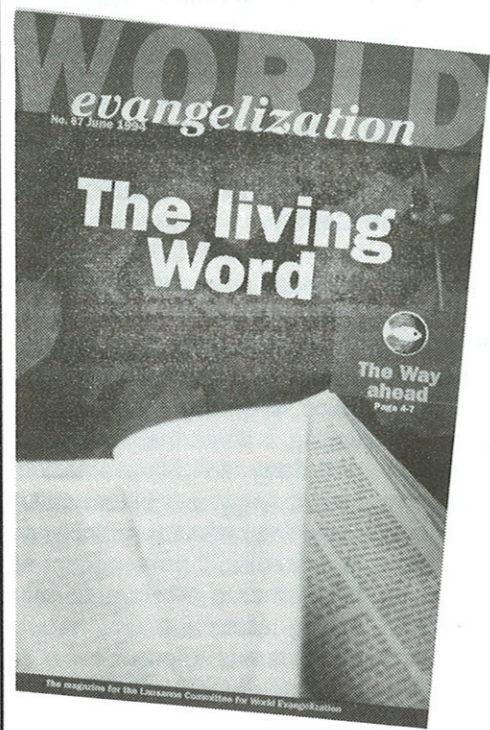
*Mishkan* in the following way:

"A Festschrift, if my Judeo-German is a fair guide, suggests a feast of writing, with all the varieties of holiday fare: bitter and sweet, tangy and bland, and many intermediate nuances. In this collection the editor has gathered a fair variety of writing tastes and backgrounds to provide challenging and interesting – a times highly provocative – reading material."

*Flemming Markussen  
Board Member of the Danish  
Israel Mission*



*Israel and Yeshua*  
Edited by Torleif Elgvin,  
167 pages, US\$ 15,  
Caspari Center,  
P.O. Box 71099, Jerusalem  
91710, Israel.  
Fax: 972-2-251-933.



# Jewish evangelism: Returning the best we have received from Israel

If it is possible to maintain that the Jewish people need Jesus as much as non-Jews, then it is possible to insist on the necessity of mission to all peoples.

The theological reflection which takes place within the LCJE framework has, consequently, missiological implications for all other kinds of evangelization. If the commitment to bring the gospel to the Jews is toned down then, theologically, it may pave the way for the concept that other peoples do not need Jesus either.

This point is made by Kai Kjær-Hansen, international coordinator for the Lausanne Consultation on Jewish Evangelism (LCJE). He is also the editor of the quarterly LCJE bulletin.

In evangelical circles there are not many who embrace a radical two-covenant theology, with a way to God for Jews via Sinai - and another other way to God for non-Jews via Calvary. A view like that makes mission to the Jewish people

irrelevant. And yet, mission to the Jews has been toned down among some evangelicals - maybe even in a Lausanne context, Kai Kjær-Hansen argues. Love for Israel has sometimes superseded the commission which Jesus gave to the Christian church. Or an obsession with details in eschatology has resulted in missions being given a lower priority as compared to moral and financial support to the state of Israel. One does expect Israel as a people to turn to Jesus - but it will be some time in the future, not right now. And thus commitment to the state of Israel sometimes conflicts with the obligation to bring the gospel to God's chosen people.

Within the LCJE framework there is room for various views of God's plans with Israel, and that includes the view of the state of Israel. There is also room for differing views of what methods to be employed to reach the Jews with the gospel. A common conviction binds together churches, organisations and individuals as members of LCJE, namely that Jews in order to be saved need

Jesus as much as all others do.

It is actually quite odd that it should be necessary to emphasize this, says Kai Kjær-Hansen. The gospel came from Israel, was proclaimed by the Jew Jesus to Israel, was first and foremost for Israel, the first believers were Jews - and then we meet evangelicals who claim that the good news from Israel is no longer for Israel! Or will only be for Israel at some point in the future.

Jewish evangelism is to return to Israel the best which we have received from Israel! If we fail to do so, then Jesus-believing Jews are made losers. The meeting with Messianic Jews has given me as a Christian theologian some dimensions that I would not wish to be without, says Kjær-Hansen.

### LCJE - A NETWORK

LCJE is a network whose origin can be traced back to a consultation the Lausanne Committee for World Evangelization held in Pattaya, Thailand, 16-27 July 1980. LCJE, which had begun as a mini consultation, became a task force after the Pattaya consultation and later on a network. As indicated by the name, it is a network within the Lausanne Movement, which means that the members of LCJE are

in substantial agreement with the Lausanne Covenant.

### THE PURPOSES

- To gather and catalogue information useful in Jewish evangelism and to furnish such in an occasional bulletin.
- To provide a platform on which Jewish missions can meet to coordinate strategies.
- To monitor and report trends in the Jewish community.
- To stimulate theological and missiological research related to Jewish evangelism.
- To arrange consultations that will be useful to those engaged or interested in Jewish evangelism.

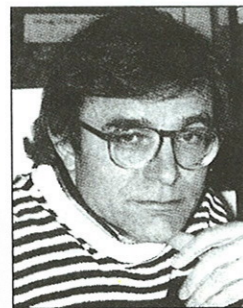
### THE WORK

LCJE has area coordinators in Australia/New Zealand, Europe, Israel, North America, South America and South Africa. These chapters arrange local conferences. After a conference in Moscow in July 1993 efforts are being made to set up a new LCJE CIS-branch. Contacts have already been established with the Far East with a view to hold an All Asian conference on Jewish evangelism. The fifth international conference is scheduled for 18-23 June 1994 in Israel.

The prayer letter, 'Jewish Prayer Needs', is sent out at intervals. The LCJE Bulletin is issued four times a year at an annual subscription of US \$15.

For subscription or membership of LCJE, individuals as well as churches or organisations, please contact:

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Kai Kjær-Hansen,  
International  
Coordinator for  
the LCJE



## LCWE and LCJE

World Evangelization, The magazine for the Lausanne Committee for World Evangelization (LCWE), printed in their June 1994 issue this interview with LCJE's Coordinator, Kai Kjær-Hansen.

LCJE sees itself as part of the world-wide Lausanne family. It is LCJE's opinion that it needs LCWE. But LCJE also thinks that LCWE needs what LCJE stands for.

A main point in the interview is that "the theological reflection which takes place within the LCJE framework has ... missiological implications for all other kinds of evangelization."

The magazine World Evangelization is published four times a year and costs 25 US dollars. The editor is Arne H. Fjeldstad, who grew up in Israel - his father worked with the Norwegian Church Ministry to Israel.

The Fifth International LCJE Conference is *not* - as mentioned in the interview - scheduled for 18-23 June 1994, but 1995!

For subscription to World Evangelization please contact Lausanne International Center, Akersgaten 68, 0180 Oslo, Norway.

Tel/Fax 47 22 20 03 58.



# 25 Years

Association für the Messianic Witness to Israel  
Arbeitsgemeinschaft für das messianische Zeugnis an Israel

Below follow glimpses taken from an AmZI brochure published last year in connection with their 25 anniversary.

## A new link in the chain

By Konrad and Andreas Meyer

How can we promote the witness of Jesus Messiah to Israel? – This was an important question for Konrad Meyer for many years. The foundation of AmZI gave the possibility to take this work on a wider basis: in 1968 ten persons out of seven denominations and organizations were ready to join the ministry towards Israel as AmZI committee.

Mr. Schmid, director of the Pilgermission St.Chrischona opened the foundation-meeting on 7th September 1968 saying: " With regard to the second coming of Jesus Christ we have a spiritual task towards Israel. There have been relations between the Pilgermission and Palestine even earlier". Thereby AmZI as an inter-congregational ministry is connected to the Pilgermission from the very beginning. It carries out the ministry that in former times Gottfried Meyer and the pioneers of the Pilgermission St.Chrischona had done in Jerusalem.



Andreas Meyer, Executive Director of AmZI.

### The Aims of AmZI

The "Association for the Messianic Witness to Israel" (In German: "Arbeitsgemeinschaft für das Messianische Zeugnis an Israel", AmZI) promotes the witness of the Gospel towards Israel. We want to rise the understanding of this work among Christians by giving informations regularly.

We support the brothers and sisters in Israel to make Jesus, the biblical Messiah, known to their own people. Especially we can do:

- promote Evangelism in Israel and to the Jewish people in Europe
- support the building of local congregations in Israel
- give social aid if necessary
- pass on prayer requests from Israel
- give informations about several themes concerning Israel.

# Spittler and the Holy Land

By Andreas Meyer

### From Basel to Jerusalem

1833 Christian Friedrich Spittler founded the "Pilgermission St. Chrischona". From the very beginning he wanted this work to be a basis for a work in Palestine. 1846 two brethren were sent to Jerusalem: Conrad Schick and Ferdinand Palmer. There they should earn their living by working as watchmaker, teacher and craftsmen.

On 6th of September 1846 they left Basel and reached Jerusalem eight weeks later. Their situation was desperate. They came from the well-organized Switzerland into a neglected corner of the Turkish Empire without any infrastructure. They found an apartment but they had no financial means. There was no work for them. They longed for the arrival of Bishop Gobat. Gobat gave Spittler an urgent advice to give his workers a better financial support.

Two more brethren were sent to Jerusalem by Spittler. But the financial support was still insufficient. For Spittler this was "a question of faith". But the strongest faith in Switzerland did not change the situation in Jerusalem. There was no possibility for foreigners to earn enough money. Spittler saw

Jerusalem as his "favorite child". He was convinced to be able to contribute to the development of the city. But he did not have a concrete idea of every-day life in the Near East. The tension increased between the four brethren in Jerusalem. Finally they left the ministry of the Pilgrim's Mission and kept working under the survey of Bishop Gobat.

For Spittler this was a heavy strike. He wrote: "The glooming wick in Jerusalem has not yet been snuffed out!" Indeed, a few years later new workers were sent out. Ludwig Schneller should direct the "Brethren's House" in Jerusalem. Johannes Frutiger was sent out to found a trading corporation. But the insufficient support was obvious again and the plans were lost. On 1st of January 1873 the committee of the Pilgrim's Mission decided to stop all activities in Jerusalem.

### The right men

Six years later Spittler died in Basel. What did he think about his favorite child Jerusalem? In Europe he recognized in an outstanding way the spiritual and external needs of the church and the society. However the situation in Palestine he never seemed to have

understood. But his efforts were not in vain. The Chrischona-ministry in Jerusalem did not leave traces, but the names of the men Spittler sent to Jerusalem remained connected with the history of the city:

Later on Conrad Schick as a construction supervisor was responsible of several great projects, for example the orphanage "Talitha kumi" and the section "Meah Shearim". Ludwig Schneller founded the Syrian Orphanage, a new home for Armenian children and a school for Arab Moslems and Christians. Johannes Frutiger took over the trading corporation founded by Chrischona. He was involved in the erection of the train from Jaffa to Jerusalem and supported the construction of several Jewish residential quarters.

Spittler did sent out the right men. They had a vision for their duty in Palestine and they were dedicated to Jesus and his task. Because of this they "survived" even when Spittler did not give the necessary support. It was not through Chrischona, but by sending the right people Christian Friedrich Spittler contributed to the external and spiritual edification of Jerusalem.

# Gottfried Meyer – Traces of a Life for Israel

By Konrad Meyer

## Nothing for me, everything for Him

My father Gottfried Meyer spent 60 years of his life for the ministry in Palestine. It was him who left the traces that gave direction and duty to AmZI.

Evangelist Jakob Vetter called Gottfried Meyer to Palestine in 1908 as a gardener of the Evangelic Carmel Mission on Mount Carmel, Haifa. He was 23 years old when he was blessed for this ministry in Palestine by the committee of the Mission in Calw (Germany). He told about his arrival in Haifa: "In the daybreak of the 20th October 1908 we saw Mount Carmel. In the ship cabin I dedicated the present and the coming to my Saviour. Nothing for me, everything for Him."



Gottfried and Anna Meyer.

22

Hard pioneers work followed. Together with Arab workers he changed the desert of the Mission's site into a flourishing garden. G. Meyer was given the survey at the building of the first Panoramic Road. The Pines of the Mission's garden now are part of the park Gan HaEm of the Carmel Center and remains of the old Panoramic Road can be found by an attentive walker.

In the Mission's house Gottfried Meyer met Anna Bauer. Her parents had come to Palestine in 1868/69 with the so-called Suebian Templars. In Haifa they had a farm and together with others they ran two mills. When Anna came to faith in Jesus Christ her way led towards mission.

On the 8th of December 1912 Gottfried Meyer and

Anna Bauer married. Two years later the First World War broke out. 1915 as the first of three children I was born. At that time Palestine was part of the Turkish Empire. The director of the Mission told, the Mission was no more able to pay salaries. Everybody would be free to return to Europe. G. Meyer wrote: "Anna and me recognize ourselves to be called into mission by God. We will stay serving on our own accord."

## Practical Missionary Work

The need of the Arab population increased. My father started so-called relief works. The desert Carmel-ridge was afforested with financial help from Switzerland. Everyone who was willing to work was fed together with his family and heard the Gospel.

## Prophecy will be fulfilled

I remember my father and me looking from Mount Carmel across the bay at the still uninhabited plain between Haifa and Acre. Very few Jewish immigrants had come to Palestine yet. But my father was certain: "God's word will be fulfilled. Here I will bring the Gospel to Jewish people".

## During political troubles

After the First World War Palestine became British mandated territory. With a

small heir from Switzerland and a contribution of the grandparents Bauer my father bought 280 Dunam (28 ha) land in the German colony Waldheim (today Moshav Alone Abba). 150 Dunam were good agricultural land, the rest was brushwood.

1930 we moved to Waldheim. My father wished to create an education center for Jewish Christian immigrants. For political reasons he couldn't realize this plan. In the plain of Yesreel settlements of the immigrants grew. Besides his work on the farm my father found the time to ride regularly to those settlements to bring the Gospel of their Messiah to these people. For the children of the Arab workers he built a school and took care that also the Arabs heard the Gospel.

The Second World War put a sudden end to this flourishing work. Against their own will my parents were evacuated in 1948 together with the German colonists by the British. In the asylum in Rämismühle / Switzerland their found temporarily home and work.

## A New Start in Haifa

1950 the Israeli government gave allowance to return to Eretz Israel. After long and often depressing discussions in 1954 they got three sites in Haifa as compensation for their expropriated land. G. Meyer wrote: "I agreed. We take it from the Lord's hand.

He will create something for his honor on this piece of a rock" On the plan of the site he noted Ex. 14,14: The Lord will fight for you; you need only to be still." My parents sold one of the sites and built a small house.

## Pilgrim's Home

On the 27th of June 1955 they moved into their new home. In a letter dated 23rd of November 1955 my father wrote: "May our pilgrim's home be a focus of prayer and here on Mount Carmel a point from which the children of God carry out the Gospel of Jesus."

From the very beginning bible and prayer meetings were held. Joseph Isakoff had a time of bible study with 34 Jewish Christians in four groups from 1.8.-3.9.57 in the pilgrim's home. Dr. Schacke, Basel wrote: "The 'prophet's school' on Mount Carmel shows how desirable it would be, if every year Jewish Christians could be invited for such a bible course". Very early G. Meyer recognized the need of evangelistic literature in Hebrew. 1955 he got the booklet "Why" of Dr. J. Wasserzug translated and printed in Haifa. The first edition of 5,000 copies was sold out very soon. In the next year the second edition of 10,000 was printed.

On the 11th of November 1968 my father wrote: "With the help of God we are doing fine. Day after day carried by His grace we feel His strength in the weak."

1969 my parents returned to Switzerland. A few month later my mother was called to the Lord, aged 87. During 60 years of faith, prayer and ministry together Gottfried and Anna Meyer stuck to their calling to the witness to Israel through heights and depths.

## The staff of AmZI

Andreas and Dorothea Meyer are working with AmZI since 1986. In march 1989 Andreas Meyer took over the responsibility from his father Konrad Meyer as Executive Director.

Inge Hammel is working in the AmZI office since 1969.

Jörg und Dörte Kraft came to AmZI in December 1990. Jörg Kraft is in charge of the contacts with our sponsors in Germany and Switzerland. Newly he has to coordinate a ministry for Russian Jews in Germany.

In Israel we support Noam and Joan Hendren. Noam Hendren is one of the pastors of the Keren Yeshuah congregation in northern Tel Aviv and is involved in several intercongregational ministries (students work, evangelization committee, Beit Yedidiah and others.). Gidon und Renee Shmuel are managers in Beit Yedidiah, Haifa, since January 1991.

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