



President: Rev. Murdo MacLeod  
INTERNATIONAL CO-ORDINATING COMMITTEE

International Co-ordinator:  
Rev. David Harley  
Committee members:  
Rev. Ole Chr. M. Kræmme  
Miss Susan Perlman

BULLETIN EDITOR:  
Rev. Elizabeth Myers

International Mailing Address:  
All Nations Christian College, Easneve, Ware, Herts. SG12 8LX,  
England

AREA CO-ORDINATORS:

North America: Rev. Arnold Fruchtenbaum  
Ariel Ministries, P.O. Box 3723, Tustin, CA 92680, USA  
Israel: Rev. Baruch Maoz  
P.O. Box 75, Rishon LeTzion 75100, Israel  
Europe: Rev. Otto Horvik  
Norwegian Israel Mission, Collettsgt. 43, 0456 Oslo 4, Norway  
South Africa: Rev. Jack Poulton  
P.O. Box 282, Kensington, 2101 Johannesburg, S. Africa  
Australia/New Zealand: Miss Betty Baruch  
4-11 Reid Street, Oakleigh South, Victoria, Australia 3167  
South America: Rev. Peter Clarke  
Pedro Morán 4414, 1419 Buenos Aires, Argentina

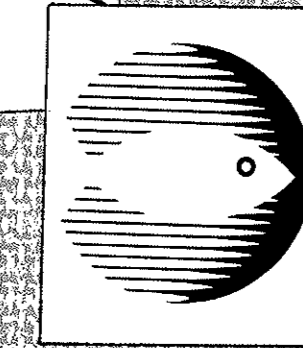
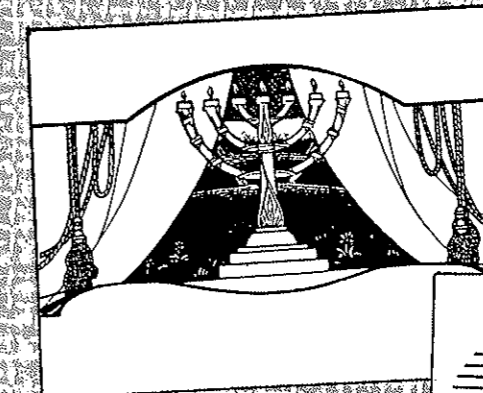
# LAUSANNE CONSULTATION ON JEWISH EVANGELISM BULLETIN

Issue No 14  
July 1988



דער בריוו צו די יידן  
נאכדעם ווי גאט האט פארצייטן א סך  
מאָל אין אויף פארשידענע אופנים גערעדט  
צו די אבות דורך די נביאים, האט ער אויפן  
סוף פון די דאָזיקע טעג גערעדט צו אונדז  
דורך דעם וון, וועמען ער האט באשטימט פאר  
א יורש פון אלצהיינג, דורך וועמען ער האט  
אויך באשאפן די וועלטן. יער, וואָס איז דער

- Report: "Messianic Lawsuits"  
Susan Perlman  
Photocopy
- Report: "Counseling for Em"  
Dr Barry Leventhal  
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- Review: "Israelology: The M"  
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DESIGN AND LAYOUT BY ELIZABETH MYERS

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**North American LCJE Consultation**  
**13-14 April 1988**

*A report by David Harley, LCJE International Coordinator:*

The fifth North American LCJE Consultation was held in Baltimore from 13-14 April 1988, at the Holiday Inn, Pikesville (an area of town well endowed with excellent delicatessens!). While the International Coordinator was disappointed that the swimming pool was covered over, he was fully compensated by winning two free dinners. . .

There were over 30 participants at the Consultation, representing nearly 20 agencies, congregations and academic institutions.

A number of issues were picked up from the previous conference (25-26 March 1987). Roy Schwarcz addressed the question of burial rights for Messianic Jews, an issue which has caused much heartsearching among American Jewish believers in recent years. He had researched both an example of reserving a special area within an existing cemetery, and also the possibility of buying a totally new plot and organising a cemetery association. His findings will be published in a future issue of the Bulletin.

Susan Perlman gave an update of sample news clippings from the past twelve months. She pointed out that although there was no slackening in anti-mission polemic, the indications were that the reading public was becoming more discerning in its appraisal of such criticism. She also demonstrated how attacks against missionaries sometimes rebound against those who make them!

One two-hour session was given to a discussion of Messianic lawsuits. "Since 1981," said Susan Perlman, "there has been an increasing hostility against Jewish evangelism and individual Jews who have come to faith in the Messiah." A number of those present at the conference were seeking advice as to how best to respond to legal harassment and queried whether LCJE members in North America could form a common front in dealing with anti-mission accusations and in defending their freedom to preach the Gospel.

Dr Barry Leventhal gave two excellent Bible readings from the First Letter of John, in which he reminded those who were present always to remember the basics of the Gospel and to maintain in good order their own relationship with the Lord. He also presented a paper on "The Counselling of Messianic Believers". After an initial bibliographical review, Barry gave his own definition of counselling, shared some words of caution for would-be Messianic counsellors, and indicated some of the particular areas in which Messianic Jews might need help.

Dr Louis Goldberg reviewed Arnold Fruchtenbaum's monumental doctoral thesis, "Israelology - the Missing Link in Systematic Theology". Claire Goldberg gave a survey of literature and materials that are available and appropriate for use in teaching the children of Jewish believers. Dr Daniel Fuchs gave a profile of Jewish missions in North America, and Mitch Glaser presented the final paper of the Consultation, on "The Two Covenant Theory". It is hoped that some of the material presented in these papers will appear in future issues of the Bulletin. It was also suggested at the conference that future issues of the Bulletin might focus on particular topics, such as handling litigation, children's teaching materials, funerals, and so on. A request was also made that an index be produced of all papers that have been written by LCJE members both for regional and international conferences. (*Ed: just say the word and we try to oblige: see pages 4-11!*)

This was the largest North American LCJE Consultation yet. Over the two days, there was much warm sharing and lively debate. As in previous years, the papers were of a high standard. With such a good diet, it is hardly surprising that these North American Consultations continue to grow!

REV. DR ROGER COWLEY  
1940-1988

*David Harley writes:*

It was with much sadness that we heard of the untimely death of Dr Roger Cowley, on 5 April 1988, at the age of 48.

Ever since his days as a student at Cambridge, Roger Cowley had had a deep concern for the evangelisation of the Jewish people. The greater part of his career was spent working among the Falasha Jews in Ethiopia (1963-1978), first as a missionary and, from 1973, as the head of the work of CMJ (the Church's Ministry Among the Jews) in that country. A brilliant linguist, he achieved a ready fluency in both Amharic and Gi'iz (to be supplemented in the course of his later research by a mastery of the classical Ethiopic language, as well as by a command of Hebrew and Syriac and a working knowledge of Arabic).

CMJ's work in Ethiopia was closed down in 1978 as a result of the growing political turmoil following the fall of Haile Selassie. Roger and Jean, and their two children, Sara and David, moved to Jerusalem, continuing their service with CMJ. Following their return to Britain, Roger joined the faculty of Oak Hill College (an Anglican theological seminary) in London, and was involved there with the training of men and women for the ministry.

At the same time, he embarked upon his research for his doctorate in the field of Ethiopian Biblical Interpretation. In a tribute to his scholarship which was published in The Times on 9 April, it was recorded that Roger ". . . established in his short life a unique reputation in Ethiopian and Semitic scholarship, all the more remarkable for his never having enjoyed the security of a university base for his research." He was recently awarded his Doctor of Divinity degree from Cambridge, on the basis of his published monographs and books on his discovery of a hitherto unknown genre of Ethiopic Bible commentaries, which he was able to compare with their Hebrew, Arabic and Syriac counterparts. His major book, "The Traditional Interpretation of the Apocalypse of St John in the Ethiopian Orthodox Church", was published in 1983. Professor Edward Ullendorff wrote of him, in The Times:

Roger Cowley belonged to that diminishing species of private scholars who make profound and significant contributions, universally acclaimed, to a neglected branch of study, although his daily life, as teacher and preacher, required of him eminently practical ways of earning his livelihood. . . Among *éthiopianis* and scholars in related fields he enjoyed a very special reputation as a pioneer and self-effacing practioner of learning - despite all the practical and non-academic demands on his time and energies.

In the years following his departure from Ethiopia, Roger kept closely in touch with many believers among the Falashas (both in Ethiopia and, more recently, in Israel), doing much to encourage them to stand firm in their faith in Jesus.

Roger followed the development of LCJE with great interest, contributing to the Bulletin and speaking to a plenary session of the 1986 International Consultation at Easneye. Those of us who knew him will sorely miss his friendship, his wise counsel and his dry sense of humour.

We extend to Jean, Sara and David, our sincere sympathy. But we rejoice with them that Roger has gone on before us to a better land, and that he now belongs to that great crowd of witnesses whose example we shall endeavour to emulate.

## INDEX

### Papers given at LCJE Consultations 1980-1988

The papers listed below are available from the LCJE office in England (see back cover), in the format indicated in italics.

**Pattaya, Thailand, 16-27 June 1980**

**"Christian Witness to the Jewish People"**

Report of the Consultation on World Evangelisation Mini-Consultation on Reaching Jewish People  
*Printed booklet*

**Newmarket, England, 29 August-2 September 1983**

**"Rethinking Christian Jewish Relations from an Evangelical Perspective"**

Ole Chr. M. Kvarme

*Photocopy*

**"What Mission Boards Can Do Together"**

Moishe Rosen

*Photocopy*

**"The People Israel in the Land of Israel: A Hope for the Messianic Kingdom"**

Dr Louis Goldberg

*Photocopy*

**Response to the Contribution of Dr Louis Goldberg: "The People Israel in the Land of Israel: A Hope for the Messianic Kingdom"**

Dr Richard R. DeRidder

*Photocopy*

**"Jewish Survival and its Implications for the Church"**

Menahem Benhayim

*Photocopy*

**"Christian Literature in Hebrew Available in Israel"**

Baruch Maoz

*Photocopy*

**"Jewish Believer Survey: Demographic, Social and Spiritual Profiles of Jews who Believe in Jesus"**

Jews for Jesus

*Photocopy*

*Reproduced in Mishkan, Issue no 1, Summer 1984*

**"Report on Literature in the USA"**

Susan Perlman

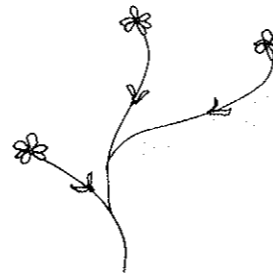
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**"The Quest for a Messianic Theology"**

Arnold G. Fruchtenbaum

*Photocopy*

*Reproduced in Mishkan, Issue no 2, Winter 1985*



**Dallas, Texas, USA, 5-6 April 1984**

**Summary of Discussions**

Including:

Guidelines for Ethical Conduct in Evangelism by Missionaries to the Jews

A Code of Ethics for Recruiting Missionaries by One Jewish Mission from Another

Possible Means and Ways of Cooperation in Areas of Evangelism, Literature Sharing and Missionary Training

What Constitutes a Jewish Mission Society? How is it Accountable Internally? How is it

Accountable Externally? What Differentiates it from the Messianic Jewish Alliance?

International Hebrew-Christian Alliance? Relief Organisations? Messianic

Congregations? The 'Pro-Israel' or 'Love Israel' Groups such as the Christian Embassy?

Membership in the Lausanne Consultation on Jewish Evangelism

What Should the nature of the Lausanne Consultation on Jewish Evangelism be?

*Photocopy*

**Dallas, Texas, USA, 10-11 April 1985**

**"How Does One's Theological Perspective Affect One's Attitude toward Jewish Evangelism?"**

- From the Viewpoint of an Amillennialist

Dr Richard R. DeRidder

*Photocopy*

**"How Does One's Theological Perspective Affect One's Attitude toward Jewish Evangelism?"**

- From the Viewpoint of a Premillennialist

Dr Louis Goldberg

*Photocopy*

**"The Christian Embassy"**

- From the Viewpoint of a Jewish Mission

Dr Harold A. Sevener

*Photocopy*

*Reproduced in LCJE Bulletin, Issue no 7, February 1986*

*(with a response by Robert S. Somerville, National Representative for ICEJ-US Branch)*

**"Messianic Congregations"**

- From the Viewpoint of a Participating Leader

Richard C. Nichol

*Photocopy*

**"Messianic Congregations"**

- From the Viewpoint of a Jewish Mission

Dr William Currie

*Photocopy*

**"Ethics in Jewish Evangelism"**

- In Relationship to the Jewish Community

Moishe Rosen

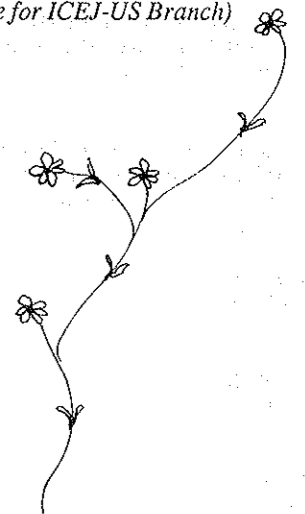
*Photocopy*

**"Ethics in Jewish Evangelism"**

- In Relationship to Other Jewish Missions

Herbert Links

*Photocopy*



Chicago, Illinois, USA, 2-3 April 1986

**"Resolved: Jewish Christians are Obligated to Observe the Sabbath"**

Richard C. Nichol

*Photocopy*

**"Jewish Believers are Obligated to Keep the Sabbath: No"**

Arnold G. Fruchtenbaum

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**"Recent Trends and Updates on our Position in Mass Media"**

Susan Perlman

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Kearney Frantsen

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**"The Role of a Gentile Employed by a Jewish Congregation"**

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- Report on Jews for Jesus Summer Witnessing Campaigns

Mitch Glaser

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**"Comparisons and/or Distinctives in Methods of Jewish Evangelism Training"**

- ABMJ/Chosen People Ministries: Summer Training and Evangelism Program

Barry Rubin

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**"Comparisons and/or Distinctives in Methods of Jewish Evangelism Training"**

- American Messianic Fellowship: Student Involvement Program

Dr William Currie

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**"Comparisons and/or Distinctives in Methods of Jewish Discipleship"**

- UMJC's Yeshiva Program

Richard C. Nichol

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**"Comparisons and/or Distinctives in Methods of Jewish Discipleship"**

- Ariel's Camp Shoshanah

Arnold G. Fruchtenbaum

*Photocopy*

**Book Review: "You Take Jesus, I'll Take God" (Samuel Levine)**

Dr Richard R. DeRidder

*Photocopy*

**Book Review: "The Jew and the Christian Missionary" (Gerald Sigal)**

Dr Louis Goldberg

*Photocopy*

**"The Responsibilities of a Jewish Mission's Director toward the Staff"**

Moishe Rosen

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Walter Riggans

*Printed booklet*

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*Printed booklet*

*Cassette*

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**"The Torah and Messianic Jewish Practices"**

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*Printed booklet*

*Cassette*

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**"People, Land and Torah"**

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**"The New Testament and Anti-Semitism"**  
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*Reproduced in Mishkan, Issue no 5, III/1986*

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**Bible Study: Acts 2**  
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*Reproduced in LCJE Bulletin, Issue no 9, December 1986*

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**Music: A Selection of 24 Messianic Songs, with melody line and chords**  
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Reproduced in LCJE Bulletin, Issue no 10, March 1987

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Dr Louis Goldberg  
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"A Survey of Messianic Literature for Teaching the Children of Jewish Believers"  
Claire Goldberg  
Photocopy

Report: "A Profile on Jewish Missions in the USA"  
Dr Daniel Fuchs  
Photocopy

Report: "Critique of the Two Covenant Theory"  
Mitch Glaser  
Photocopy

N.B. If any reader is aware of material that appears to have been omitted from the above list, would he or she please send a copy of it to the Editor - thanks!

# The Lederer Foundation

Among the agencies that have recently become members of LCJE is the Lederer Foundation, based in Maryland, USA. The Lederer Foundation is perhaps best known for its beautiful books and other publications - notably The Yiddish New Testament of Dr Henry Einspruch, its founder and long-time director, a book famous for the beauty both of its linguistic style and its artwork (below and opposite). Isaac Bashevis Singer wrote of it (in the Jewish daily Forward, the largest Yiddish newspaper in the world): "Dr Henry Einspruch's translation of the Yiddish New Testament is exceptionally good. Such good Yiddish I have not read in a long time."



Henry Einspruch came to Baltimore in 1920, at the behest of the Lutheran Church, to begin missionary work there among his own people. Born in Austria, he had himself come to faith in his Messiah through the printed page. Even as a college student, he had begun writing tracts and translating small portions of the New Testament into Yiddish. His work, and in particular, his desire to publish Christian materials in Yiddish, came to the attention of a certain Mr and Mrs Lewis Lederer, members of one of the Lutheran churches in the city of Baltimore. When her husband died, Harriet Lederer decided that, as a memorial to him, she would sponsor the publication of the young missionary's translations of various books of the New Testament into Yiddish - The Epistle of James, then The Epistle to the Hebrews, The Gospel of Mark and The Gospel of John. The enthusiastic reception afforded these early selections encouraged Mrs Lederer to ask Einspruch to complete the translation of the New Testament.

Before the task was finished, however, Mrs Lederer died - but not without leaving \$50,000 in her will for the setting up of a Foundation to enable the publishing work to continue. Marie Gerlach, a worker with the Women's Missionary Society of the Lutheran Church, seconded to the work in Baltimore, began typesetting the text (after first learning the art of taming the Yiddish monotype keyboard purchased by Mrs Lederer, the only two commercial Yiddish fine-typesetting firms in the USA having displayed no interest in the project!). In 1941, The Yiddish New Testament was finally published in its entirety - and Marie Gerlach promptly became Marie Einspruch!

From that date on, Henry and Marie Einspruch worked as a team, preparing many further books for publication in the course of the years. Intended primarily for Jewish enquirers, the Lederer literature began to be sent out all over the world. It included titles that will be familiar to many readers: The Mediator, a quarterly magazine, published for thirty-five years; The Good News According to Matthew, with quotations from the Tenach in Hebrew along with the English; Hymns of Faith, a Yiddish-English hymnal; Raisins and Almonds; The Ox, The Ass, The Oyster; The Man with the Book; Would I? Would You? (published in

Hebrew, German and French as well as in English); and A Way in the Wilderness.

Henry and Marie Einspruch travelled widely, publicising their work and giving away their literature in countries all

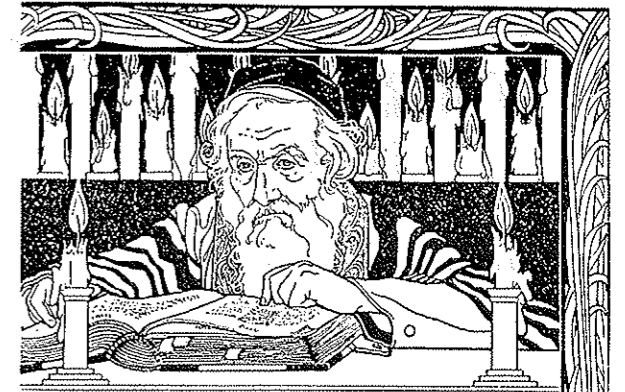
over the world - Europe, Israel, South America, Australia, New Zealand, and of course in the USA itself. They visited Jewish mission fields, befriending workers everywhere they went, and making slide presentations which they then showed in churches back home to acquaint Christian people with the work.

When her husband passed on in 1977, at the age of 84, Marie Einspruch continued the work alone for eleven further years, before handing it over to new director Rev. Barry Rubin on 1 February this year. Previous to his call to the Lederer Foundation, Barry Rubin served for six years with Jews for Jesus in various capacities - as leader of the Liberated Wailing Wall, producer of three albums, organiser of the campaign training programme, head of the Los Angeles work, and creator of the "Messiah has come" slogan used in many campaigns! "After leaving Jews for Jesus," he says, "I served as interim director of a small Jewish mission in Tennessee. Most recently, I served with ABMJ/Chosen People Ministries as National Director of Church Ministries, developer and director of S.T.E.P., their Summer Training and Evangelism Programme, producer of their Christ in the Passover Seder Dinner Kit and of three music cassettes."

It was through the ministry of Henry Einspruch, already in his eighties, that Barry Rubin himself came to believe in Jesus. He had attended a Passover Seder at the Baltimore headquarters of the Lederer Foundation, and was much impressed with the old gentleman and his library. So impressed, in fact, that he accepted Jesus as his Messiah after that memorable evening! Laying aside his promising career as a Professor of Communications, he went off to seminary... to learn to communicate the best news he ever heard! He met and married Steffi, a Jewish believer from the Bronx, who is now his partner in ministry and the mother of his two daughters. Steffi's early schooling in Yiddish, as well as her artistic gifts, should come in useful now!

And his hopes for the future? "With the Lederer Foundation, I hope to develop and produce some materials that both missions and messianic congregations need. We are exploring some possible 'joint ventures' with certain groups that might further the work of Jewish evangelism." Barry Rubin sees the Lederer Foundation as "a Jewish ministry to Jewish ministries"!

[Ed. To find out more, write to Barry Rubin at The Lederer Foundation, 6204 Park Heights Avenue, Baltimore, MD 21215, telephone (301) 358 6471.]



## די בשורה לויט מתיא

דאס איז דאס ספר פון דעם יחוס פון ישוע המשיח, דעם זון פון דוד, דעם זון פון אברהם. אברהם האט געבוירן יצחק, און יצחק האט געבוירן יעקב, און יעקב האט געבוירן יהודה און וייע ברירער, און יהודה האט געבוירן פרעמד און נחמן פון תמר, און פרעמד האט געבוירן חצרוני, און חצרוני האט געבוירן רמען, און רם האט געבוירן עמקדב, און עמקדב האט געבוירן נחשונען, און נחשונען האט געבוירן שלמונען, און שלמונען האט געבוירן בועז פון רחב, און בועז האט געבוירן עובד פון רות, און עובד האט געבוירן ישו, און ישי האט געבוירן דעם מלך דוד.



**NEWS**  
**FROM**  
**ISRAEL**

**חדשות הישראלי**

*Baruch Maoz, Area Coordinator for Israel, contributes the following news items:*

**Tiberias Congregation fighting for its rights**

The congregation in Tiberias (Peniel) is still fighting a battle for its right to meet and worship in the city. The local municipality has repeatedly refused to grant the congregation licence to fit or use a building purchased by the believers there. Each time the Regional Council or Supreme Court has decided in the congregation's favour, the City Council has found - or created ad hoc legislation - another technical ground for renewed refusal. Peniel has been meeting in the woods and in borrowed locations for some years now. They are determined to continue to insist upon their liberties and ask for the moral support of fellow believers worldwide.

A wave of international protest could encourage the Israeli government to intervene in order to secure freedom of worship. If Christians of influence with the Israeli government would use their influence, this growing congregation of believers in Israel would be accorded their moral and legal rights. Friends are encouraged to organise petitions, to write to the Israeli Embassy and to send copies of their letters to the Prime Minister's Office and to that of the Minister of Foreign Affairs in Israel.

The initial responses will undoubtedly give assurances of Israel's commitment to a democratic society and explain that the matter is being dealt with by the proper authorities, but these are all smoke screens meant to reduce international pressure. If correspondents write again, insisting that Israel's commitment to democracy be translated into practical terms by governmental action which would ensure Peniel of a licence, there are good chances that yet another congregation in Israel will be allowed those freedoms which are of the essence of a modern, civilised society.

**New congregation north of Tel Aviv**

A family which has shared in a large part of the teaching ministry of the congregation in Be'er Sheba is about to move to Kfar Saba, north of Tel Aviv, where steps are being taken to establish a new church. The Be'er Sheba congregation will keenly feel the loss of this gifted family, who will be joined by another family moving from Jerusalem in order to be part of the new outreach.

**News of other congregations**

The Beit Tefila congregation in Haifa has decided to disband. Congregants will join themselves to existing congregations in the city.

The congregation in Netanya (Beit Asaph) is now engaged in a building project which will greatly alleviate the burden of hosting the congregation in the small home of the Loden family.

Grace and Truth Christian congregation (formerly in Rehovot, now in Rishon LeTzion) is cooperating with the Christians in Ashkelon in order to help them set up a church in that city.

Christ Church congregation in Jerusalem have taken steps toward establishing a Hebrew speaking congregation. Similar steps are being taken by the Jerusalem Christian Assembly and by the Baptist convention in Upper Nazareth.

*Jewish Evangelism in Southern California*

*by the Lutheran Church Missouri Synod*

*by Milton W. Kohut, Missionary-at-Large*

**In July 1979 the Lutheran Church Missouri Synod adopted a Statement of Jewish-Lutheran Concerns that declared its obligation to "... share the Gospel of Jesus as Lord and Saviour with all people, Jew and Gentile alike, and ... seek to follow the example of our Lord and the early apostles with the zeal expressed by St Paul when he said, 'My heart's desire and prayer to God for them [the Jewish people] is that they might be saved.'"**

Since 1974, the LCMS has had an active Task Force on Witnessing to the Jewish People which has produced numerous materials to aid the Church in understanding the Jewish roots of Christianity and help lead them in awareness, understanding and activism in the cause of bold witness to the 'lost sheep of Israel'.

But it was not until 1987, more than eight years after the adoption of the Statement of Jewish-Lutheran Concerns, that a major branch of the LCMS embarked on an outreach programme through the appointment of a full-time missionary for Jewish evangelism.

The Southern California District of the LCMS, encompassing some 255 congregations, called a worker last November to assist, equip and stimulate the Church to reach out with the Gospel message to the third largest Jewish mission field in the world. Some 750,000 Jewish people reside within its area (Southern California, Arizona and Nevada), with by far the greatest congregation in the Los Angeles area. The only areas of greater Jewish concentration are in Israel and New York!

I am that called worker! As a Jewish believer in my promised Messiah, Yeshua, coming to faith through the patient and loving ministry of the Lutheran Church, the opportunity to serve Him as Missionary-at-Large in this district is a sacred obligation I accept with deep humility and thankfulness.

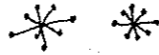
My missionary thrust is to serve as enabler to the congregations of LCMS in this region to help lead and guide them in bold witness to the Lord to their Jewish friends and neighbours. The challenge is enormous - but so is the potential harvest.

I recognise that this is a mission field that is decidedly unpopular, not only among the Jews, but, sadly, among many in the Body of Christ. At least two major American denominations have recently come out with statements of principle opposed to Jewish evangelism.

We face strong, well-organised and, in many cases, even violent opposition to our witness. In Los Angeles, a new counter-missionary movement has evolved within the Jewish community, advertising a toll-free telephone number which features taped messages deriding missionary activities and casting all who are involved in Jewish evangelism in the most pejorative anti-Semitic mould.

We also have to combat and overcome Christian lethargy to the Biblical mandate, "To the Jew first." Since Jewish people have largely assimilated into our pluralistic society and live and work with their non-Jewish neighbours, they no longer appear to be an identifiable mission field as for example, the Hispanic or Vietnamese communities seem to be. In the aftermath of the Holocaust, Christian contact with the Jewish community has been limited to friendly dialogue. Convinced and convicted by the truth of the Scriptures, however, the LCMS has determined that the most anti-Semitic act of all is to deny to the Jewish people the knowledge that Messiah has come and that His name is Yeshua!

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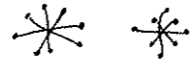


Dr J.I. Packer, addressing the most recent Annual Meeting of CWI in Vancouver, gave a rousing address entitled "Jewish Evangelism and the Word of God". Reviewing the historical factors affecting Jewish evangelism today, he proceeded to detail the Biblical basis for Jewish evangelism. "But is there anything special or unique to be said that would make Jewish evangelism significantly different from the evangelism of other human units?", he asked. "Nothing very profound as far as I can see, but nonetheless there are four factors which I think merit mention. First, *Jewish evangelism should always affirm the Jewishness of Christianity*. We have put a stumbling block in the way of Jews whom we seek to win to Christ if we follow the way of our culture which says that Christianity is a Gentile religion. Secondly, *Jewish evangelism should always respect the Jewishness of Jews*. It seems to me right and good that in this late 20th century, more than at any other point in Christian history, it is being appreciated that Jews should not be asked to abandon any single part of their Jewishness just because they are Christians.

"There is a third thing which is very important. *In Jewish evangelism, as in all evangelism, the goal should be simply to share Christ*. There was an attitude common in the nineteenth century which assumed that if you were going to proclaim Christ as God's last word to man you must criticise other religions from first to last and dismiss them as being wrong at every point. It would be difficult to do that with Judaism, wouldn't it? . . . The last point is that *all we say and do should express love and respect for our Jewish neighbour. . .*" Applauding the public statements issued by LCJE, Dr Packer concluded, "I rejoice to read them. I go along with them one hundred per cent and I hope that all of us will find ourselves able to say 'Amen', and to rejoice in what God is doing, and to pray that it will continue and grow stronger in this generation that now faces us."



*In a new and imaginative move, Jews for Jesus has just appointed its first Russian Jewish believer to work among the Russian immigrant population in Los Angeles. Introducing herself, Elizabeth Terini says, "I came to the United States in 1977 from Leningrad. I came with my 13-year-old daughter. Now I am a grandma - I have a two-year-old granddaughter. Until I was 38 years old, I had never seen a Bible. In 1981, God touched my heart and I received the Lord! I was working as a manicurist and I always witnessed to people. My manager told me that if I didn't stop, I would lose my job. After two weeks or so, I'd be talking again - I just couldn't keep quiet! I would always pray, 'Lord, I don't want to work with people's hands, I want to work with people's hearts!' For the past eight years, I have had a Russian Bible study in my home, and many Russian people have given their hearts to the Lord. Now God has answered my praying - how I am rejoicing to be able to serve the Lord full-time with my Jews for Jesus family. Please pray for me that God would use me as I go door to door and witness to reach many of my Russian Jewish people with the Gospel."*



Overheard in a Christian bookshop: (Customer) "Have you got the New Testament in Greek?"  
(Assistant) "Sorry, but I've never heard of a Greek translation."