

LCJE Bulletin

Issue 98, December 2009

Networking Jewish Evangelism



Lausanne Consultation
on Jewish Evangelism

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From the Coordinator

Venue for the 2011 LCJE International Conference

We have been far around, not physically but in cyber space, to find a suitable venue for the Ninth International LCJE Conference: Malta, Turkey, Poland, New York, even Joseph Rabinowitz' hometown of Kishinev have been considered. Especially the latter option tempted me personally; but when price and logistics were considered, Kishinev was, unfortunately, no longer a possibility.

We have landed a little north of London, UK, at High Leigh Conference Centre. It is located in Hoddesdon, Hertfordshire, and is easily accessible, whether it is from the centre of London or from the different London airports. The train journey from London takes about an hour.

High Leigh opened as a Christian conference centre in 1921 and has all the conference facilities that we need at an LCJE international conference.

The price for attendance at the conference is comparable to the latest conference at Lake Balaton, Hungary, 2007 – when allowance is made for the usual rise in prices in the course of four years.

High Leigh is a place with atmosphere, and it is far from the first time Jewish evangelism has been in focus in these old buildings. Through the years CMJ, Church's Ministry among Jewish People, which is an agency member of LCJE, has held "Summer Schools" in the old buildings. I wonder if there will be some high-lights from these – in 2011 at High Leigh.

The conference will take place August 7-12, 2011. More information will be given later.

For information about the conference venue, google High Leigh.

Kai Kjær-Hansen



Jerusalem's Peace

By Jim Sibley, LCJE Coordinator for North America

My first sight of Jerusalem is forever burned into my memory. I was a college student, spending a summer as a volunteer at the Baptist Village. One of the Baptist missionaries took our group up to Jerusalem. We drove through the mountains of Judah and arrived after dark. As we rounded a curve, directly before us stood the walls of the Old City, illumined with a golden hue; it was one of the most breathtaking sights I've ever seen.

In Psalm 122, David expresses his thoughts about the glories of Jerusalem, and they are about much more than the beauty of the city or mere sentiment. This psalm is a song of gladness, of rejoicing. It begins with, "I was glad when they said unto me, let us go to the house of the LORD." It is about the glories of Jerusalem. The first five verses speak of Jerusalem's past and future.

Jerusalem's past and future

But why should Jerusalem be singled out? Is it just the fact that David was rejoicing in the works of his hands, as he had not only captured Jerusalem, but had strengthened its defenses and built beautiful palaces and buildings? No,



this city occupies a unique place in the heart of God. It stands in a very special relationship to the purpose of God. It was the home of "the house of the LORD" (v. 1). Even though the Temple had not yet been built, the tent, which contained the Ark of the Covenant, is sometimes referred to as the House of the LORD in Scripture.¹

What, then, was the occasion for the psalm? Most will speak of the psalms of ascent and the annual pilgrimages to Jerusalem at Passover, Pentecost, and the Feast of Tabernacles, the Shlosa Regalim. In fact, Walter Kaiser says, "Of all the pilgrim psalms . . . this is the pilgrim psalm."² But these first five verses are not primarily focused on the historical past, but on the future.

If these first five verses are only taken as historical, they are just a heart-breaking memory, a wasted opportunity, and an irrelevant relic of a once-

glorious past. David's grandson, Rehoboam, would destroy the unity of David's kingdom, and the nation would split into the Northern Kingdom of Israel and the Southern Kingdom of Judah. Later, the people would be taken into exile and the walls and Temple of Jerusalem would be destroyed. Yet the prophets looked to a time when the tribes would be re-united and the kingdom restored. Furthermore, in the wording of the psalm itself, there are indications that more was intended.

In verses 4 and 5, the two reasons that are given for going up to Jerusalem are "to give thanks" and to seek justice ("for there are set the thrones of judgment"). But if the Ark of the Covenant was there, pilgrims would also be seeking atonement for sin. Yet there is no reference to sacrifice or atonement. It is almost as if sin has already found its atonement. How can sinners in need of forgiveness and atonement "give thanks"? On the other hand, how can those whose sins have been forgiven not give thanks?

Something else – what is meant by the plural, "thrones" in verse five? This is the first reference to the plural *kis'ot* in the Hebrew Scriptures. It is only used in Scripture of the thrones of Gentile kings

or of the thrones of Israel in the future eschatological kingdom. It is never used of the thrones of the kings of Israel. This psalm looks forward to the future, when King Messiah will reign in Jerusalem. The New Testament records Jesus telling His apostles, "You will sit on thrones (plural) judging the twelve tribes of Israel" (Matt 19:28 and Luke 22:30).

Pray for the peace of Jerusalem

If the first five verses have to do with the past and with the future, verses 6–9 have to do with the present. They are often quoted in two contexts: Whenever there is an outbreak of hostilities in Israel, and whenever a Christian tour group leaves for Israel! "Pray for the peace of Jerusalem!" Well, I doubt if that is how the psalmist intended these verses to be used! Nevertheless, these verses are meant to have relevance to our present circumstances, for the reader is addressed with both a command and an incentive. "Pray for the peace of Jerusalem: May they prosper who love you" (v. 6).

To the extent that military and political peace is in view, it is due to the fact that

the Ark of the Covenant was in Jerusalem, and if the city were to be defeated and destroyed, the Ark would be in jeopardy, and if the Ark were in jeopardy, then atonement for sin would be in jeopardy. In fact, verse 9 says, "For the sake of the house of the LORD our God I will seek your good." We may not always appreciate the burden David carried for the salvation of his people. But David was burdened for the salvation of the Jewish people, and prayed for the day when real peace will come to Jerusalem and to all the people of Israel (cf., e.g., Ps 130:7–8).

Finally, this psalm is not just a psalm for a pilgrimage, but it can also lead us on our own pilgrimage. On the surface,

it looks like a psalm about Jerusalem. On a deeper level, it is a psalm that expresses a love and a burden for the Jewish people. But ultimately, it is a psalm of God's faithfulness to a thousand generations, of His unconditional love. It is not so much about an amazing city as it is about an amazing God and His amazing grace.

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1. II Sam. 12:20; I Chron 6:31; Ps. 27:4; etc.
 2. Walter Kaiser, *The Journey Isn't Over: The Pilgrim Psalms for Life's Challenges and Joys* (Grand Rapids: Baker Book House, 1993), 44.

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The Friday group, which included many of the 73 who attended the whole week at the LCJE AustralAsia conference in July.

First AustralAsian conference, Collaroy (Sydney) NSW

By Natasha Michailidis, Yeshua Tsidkenu Russian Messianic Jewish Congregation, Redfern/Waterloo, Australia

A long time in the making, the Lausanne Consultation on Jewish Evangelism finally came to be here in Australia from 21-24 July 2009. This is a historical and significant moment for Jewish ministry in AustralAsia: it puts the Jewish work on the map, creates a unifying force, creates some sort of an umbrella, a common goal, a network, it binds us together in our efforts to bring the gospel "to the Jew first".

Personally I did not know what to expect, but I longed for a spiritually inspiring and encouraging time, exposure to new ideas, good "meaty" teaching, and good fellowship. LCJE was all of that and much more: with lots of fun and joy and warm fellowship. It was good to be among those who have the same heart for Jewish evangelism. The atmosphere was very loving and joyful. New friendships were formed, addresses and emails exchanged and everybody wants another one next year. That has to say something! Photos are available on Bob Mendelsohn's Flickr site for those who want to look in.

The programme had a very good mix

There were moving testimonies by Danny Saunders, Scott Brown,



Giselle Le'Aupepe, Eileen McDonald: their path to faith in their Messiah. Each story so different and faith building, a testimony to God's love and power even in the most unlikely situations.

There was sharing from the "field":

Rahel Landrum, a missionary with Jews for Jesus, talked on the latest BYG campaign in Israel, the use of large ads on buses and different buildings explaining Yeshu=Yeshua=Yeshuah, and being held for 2 hours in the police station, eventually seeing how God had used that for His purposes.

Barry Buirski, a missionary from Celebrate Messiah, shared on "Tourist Tsuris". Its core value is in leading a group of people to Israel and to help them see Israel through Jewish eyes. He gave some excellent advice how to avoid getting your Messianic friends and

yourself into trouble with the security.

Des Rubie from New Zealand shared about his ministry in hosting Israeli tourists. They share the gospel in a very relaxed way and see God hand pick the people who come to their door.

Brian Wells gave a very inspiring talk on "History of Jewish Evangelism in NZ 1968-2009". He and his wife Vicky run Shalom and Pesach Camps; host Israelis with different families; established 30 prayer groups (which they see as a key to all evangelism); and run "Hatikva", a school of Jewish studies for Christians, teaching how to witness to Jewish people.

Kay Chan Park, a missionary with CWI, made me cry and challenged me greatly with his "What's a nice Korean man like you doing in a Jewish place like this?" Having trained with OM in Israel, he and his wife had to be separated from their children for 1 year and 2 months, sending them back to Korea, while he and his wife studied Hebrew. He now gets good "opening lines". Being a Korean he flies "below the radar" as he does street witnessing in Bondi.

Natasha Michailidis from "Yeshua Tsidkenu", a Russian Jewish Messianic

Congregation, shared about the highs and lows of planting a congregation among Russian Jews and the lessons learnt in the process. The main lesson: prayer and fasting breaks the prison bars.

There were inspirational messages by:

Lawrence Hirsch of Celebrate Messiah challenged us all with “The Holiness of Action”: Defining spirituality by what we do and not by what we don’t do, preaching the gospel not only in word but also in deed.

Bob Mendelsohn from Jews for Jesus gave a very inspiring message, “Adventures of a global traveler”, with deep insights and gentle warning against competition between ministries and a call to unity.

Paul Morris from Christian Witness to Israel gave a well researched talk on “History of a Jewish

Mission” in Australia. It was important to reflect on the faithfulness of past missionaries in Australia and how we are connected with them.

Paul Cohen presented a history of “Jewish people in Australia” with lots of interesting facts describing the arrival of Jews to Australia from the 1st Fleet.

Scott Brown shared on their ministry to interfaith married couples. Sixty percent of Jews marry non-Jews! He showed an excellent video, *Joined Together*, that Chosen People created and use as a counseling tool.

All of the above, and the cherry on the cake (or is it the sour cream on the blintz?) was a fantastic 4 part teaching by Dr. Darrell Bock on “The Covenants”, and the excellent answer to the puzzling expression “the Jews” in John, provided by Dr Ashley Crane.

We were privileged to receive such high standard teaching from both of these highly qualified lecturers.

But wait, there’s more!

Mark Landrum from Jews for Jesus kept us laughing with Jewish humour. Rowan Marcus gave a good example of Jewish storytelling with a parable he wrote and presented about the fruit of the mulberry tree, that was forbidden to eat at Yom Kippur. Matthew Peet and his friends did an energetic hip-hop demonstration and made most of us think very far ‘outside the box.’ Perry Trotter had a stunning photo presentation and a short video about the messiah.com.es program from Ariel. There was a short video of an interview with Fred Gunsberger, one of the first Messianic Jewish believers in Australia, who is now very old and in a Nursing Home. There were several “spontaneous moments” where different participants, as they were moved by the Lord, were able to sing or share for a short time. Cheryl Myers very movingly sang HaTikva. Everything was excellent! Praise be to God!

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Paul Morris, CWI, speaking on: “Learning from the Past – An Earlier Ministry to Jewish People in Australia.”

Adventures of a Global Traveller

By Bob Mendelsohn, LCJE Coordinator for AustralAsia, Sydney

We Jews are a mobile people. Jewish people have been travelling as long as we've existed. You'll probably remember the story at the end of the play, *Fiddler on the Roof*. All the Jews are forced to leave the village of Anatevka and wonder where they will end. One says he's moving to Chicago. Another says he's going to New York. "Great, we'll be neighbours," the first says. Of course, Chicago to New York is over 1300 kilometres, but they'll be neighbours.

Deep in our ethos is the idea of travel. Abram became Abraham and left both Ur in the Chaldees and Haran in Assyria and found his way to the Land of Israel, where he established himself and his future family. Mobility was standard for the patriarch and the patriarchs, in times of trial and famine and war. Jacob left home for 20 years, with Esau breathing down his neck. And even in his return there was a bit of fear of retribution for the trickery out of the birthright.

Joseph was born in the Land, then sold as merchandise to some traders who took him to Egypt, and wanted to be buried back in Israel after he passed. There was something about mobility which was right for Jewish



people. And something about returning to the Land that was also part and parcel of our beginnings. But travel is key for us.

And I want to argue tonight for the idea of all of us being travellers, meeting others on the road, and helping them find their way home.

Not all who wander are lost

JRR Tolkein said, "Not all who wander are lost." Maybe that includes the apparent wandering of the Jewish people. However, the term "wandering Jew," with which most of us would be familiar, is not a kind term at all, nor does it only speak of our passport and airline excursions. Compare the wandering of the Jew with the aimed travel of the Christian. To most, the travel of the Christian through life

toward the heavenly city is like that of a stranger and pilgrim who is purposely journeying to the Promised Land. He is not wandering; he is not roaming; he is not exploring; he is journeying. His steps are measured; his steps are guided; his progress is continual, like that of Y'shua who "when the days were approaching for His ascension, that He resolutely set His face to go to Jerusalem," (Luke 9:51), and His steps were those of a Journeyer "journeying toward Jerusalem."

The Christian journeyer does not wander, for he knows where he is going; he has a fixed goal. A Journeyer does not roam up and down, back and forth, or take tangents off his path, for he has no time to waste. He is neither a meanderer nor a dallyer in willy-nilly fashion who has no concern about his progress nor the time expended in his travels. The Christian journeyer does not explore the land to the left and right of his assigned way; he has no desire to know all there is to know about everything and every place in this world. Instead, the Christian journeyer follows the injunctions of Proverbs 4:25-27: "Let your eyes look directly ahead, and let your gaze be fixed straight in front of you. Do not turn



Participants at the AustralAsia Conference

to the right nor to the left;
Turn your foot from evil.”
(From Digital Edition
11/22/2001,
“JOURNEYERS – NOT
WANDERERS,
ROAMERS, OR
EXPLORERS” By Duane V.
Maxey)

**Captivity and
Return...what is our
goal?**

Is this an undue
dichotomy? I don't think so.
The Jewish people are
aimless, seeking adventure
and purpose, which we
believe is only found in our
Messiah Y'shua. Listen, our
Jewish people were
wanderers after being
captured many times in
biblical history. Captured in
the time of Joseph, Judah

and Benjamin captured in
the Babylonian captivity,
The Ten Tribes captured by
the Assyrians, and all
Twelve Tribes exiled to
wander at the time of the
destruction of the 2nd
Temple in 70 CE. And our
travels were linked to
discipline and godly
correction. So wandering is
in our life and our DNA. But
like I say, “getting home” is
key.

Let me take us back to
the Bible. We were in what
we call Israel in the time of
Y'shua, and for some
serious theological
reasons, the Apostle Paul
didn't see getting all Jews
back to Israel as a concern
in Gospel ministry.

Paul's concerns were
manifold, but getting the

Iraqi Jews or the Egyptian
Jews or any of the
Pentecostal Jews listed in
Acts chapter two back to
stay in the land was not his
concern. He wanted to go,
he wanted his friends to go,
he wanted everyone to go
and be global travellers, to
bring God's message of
Life in Y'shua to the world.

My topic tonight,
“Adventures of a Global
Traveller.” is not designed
for me to show videos and
photos of my trips around
the globe, although if you
want to stay up late, I'm
sure I can accommodate
such interest. Nor are they
a travelogue of the Apostle
Paul's missionary journeys.
Rather it's about you and
me, and all the believers
going on the adventure,

globally travelling, to find Jewish people and bring them to God, to take them across the finish line, so they can be "home" with us and with Him in eternity. It's an adventure and it's a series of adventures, and it's not about one or two of us. It's for the network of LCJE. It's for you and your work and your workers and your church and your family.

Purpose of going (global travelling)

The purpose then of global travelling is to encounter wayward, adrift folks, both Jews and non-Jews, who are aimless and seeking life in the all the wrong places. I believe this was in the heart of God way back when Abram heard the phrase, "lech lecha," and left family and comfort and home and went towards a place he didn't know. We read Abraham "obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going. By faith he lived as an alien in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise; for he was looking for the city, which has foundations, whose architect and builder is God" (Hebrews 11.8-10).

God's design for the community of faith has always included a missionary component. I know, there is controversy about that.

The Berlin Declaration

(<http://www.worldevangelicals.org/commissions/tc/berlin.htm>) tells us that the Theological Commission of the World Evangelical Alliance is committed to reaching the Jewish people with the Gospel. Would to God that such a declaration would find its way to the Hillsong Conference, to the Anglican synods in Sydney and Melbourne, to every Tom, Dick and Hee Yung in the churches in Australia, so that they would own it, and get behind the missionary work to which we, as a body of LCJE, have given ourselves. We want the Church to know about Jews, and we want the Jews to know about the Saviour. Declarations like Berlin really help. The outline of the declaration read as follows:

- Love is not Silent: the Need for Repentance
- Beyond Genocide: the Problem of Sin
- The Solution for Sin: the Uniqueness of Christ
- The Call to Action: Jewish Evangelism

Plan of going

The Berlin Declaration ends with the following:

"Therefore, as Christians concerned for the well being and salvation of the Jewish people, we call for:

* Respect for religious conviction and liberty that allows frank discussion of religious claims

* Repentance from all expressions of anti-Semitism and all other forms of genocide, prejudice and

discrimination

* Recognition of the uniqueness of Christ as the crucified, resurrected and divine Messiah who alone can save from death and bring eternal life

* Reconciliation and unity amongst believers in Jesus

* Renewed commitment to the task of Jewish evangelism."

Great stuff, and worthy of global travellers like us, to take on board and to pass on to others.

Problems of going

Oswald Chambers, the Scottish minister who died about 1920, led a Bible college in the UK. His writings were compiled into *My Utmost for his Highest*, a book out in our library area here and one I've read almost daily for 36 years. In the reading for Monday this week, we read, "When we are in an unhealthy state physically or emotionally, we always want thrills. In the physical domain this will lead to counterfeiting the Holy Ghost; in the emotional life it leads to inordinate affection and the destruction of morality; and in the spiritual domain if we insist on getting thrills, on mounting up with wings, it will end in the destruction of spirituality."

I believe one of the greatest problems or hindrances to our being global travellers in the Lord is our inability to enjoy the mundane. The sunrise, which I see on occasion, and the sunset, which I see

more often, are spectacular moments. I hope you will see the sunrise tomorrow from the Collaroy Centre here. It's glorious. But the day is not filled with sunrises or sunsets. They are but moments. They last only a very short time. To view and to photograph, they are worthwhile, but to grow crops or heat the day, they are useless. They do bring inspiration and a sense of the glory, but they do not last.

Remember the Mount of Transfiguration? Y'shua and 5 others are there. Peter wants to build sukkot as a result of seeing him. He wants to celebrate and enjoy the moment. The voice from heaven tells Peter to listen to Y'shua, and moments later they are descending the mountain and finding the other disciples unable to cast the demons out of a sick boy. Back to work. Back to the ordinary. Back to the mundane. Most of us would prefer mountaintop experiences. Most of us want those moments when after we prayed for God to help us with our finances, to be the one who opens the envelope and find a cheque for \$10,000 inside. Wow! Mountaintop moment!

But sunrise and sunset only last a moment. What keeps us going and what keeps us growing is the heat of the sun. The boring, long bit of time between those moments. Some interviewer asked me earlier this year what has

characterized my ministry, really he wanted to know why I have survived when so many others have failed in ministry. My answer was quick, but clear, "Hand to the plough," I replied. Y'shua said, "No one, after putting his hand to the plough and looking back, is fit for the kingdom of God" (Luke 9.62). And it was said by Luke earlier in that chapter, "And it came about, when the days were approaching for His ascension, that He resolutely set His face to go to Jerusalem" (verse 51).

The problem for many is the lack of thrill. The lack of Jewish response ... no one is getting saved. No one wants to meet with me. All I have around me are the dregs, the castaways, and the lesser in society. Where are the doctors and the lawyers and the rich people? Why don't they come around and, like Tevye, "ask me to advise them, like Solomon the wise"?

Brothers and sisters, the way we will be successful in Global Travelling is to keep our hands to the plough. Care about people in every circumstance, and make their concerns our concerns. Don't live for the sunrise, but rather let the sunrise inspire you to keep working in the heat of the day. It's the ordinary believer, filled with the extra-ordinary God, who makes a difference in the world in which we walk.

One more problem to

address, and that is competition. We think that our work is the best, and so we should! If you don't like the ministry in which you participate, why are you still working there? If it's money or security or comfort or ease, I recommend you leave immediately. Get out while you still can. Working for God in the wrong place or with wrong motives will not help you one bit, and the organization or ministry will be better off if you leave.

That said, we should consider our own ministry A1. Tops. The best. And when we speak outside to the media or the churches we should be helping them to notice us, to embrace us, to support us, to care about what we care about. Fair enough.

But here's the rub: we have to also rejoice when God uses the other guys. We have to honestly smile. We have to say, "thanks be to God" for his using another ministry, even one that seems so similar to ours that it could have been us, hey, it should have been us. No wait, that's the Exact Wrong thing. Charles Simpson was a pastor in Mobile, Alabama in the US, I knew some 30 years ago. He was a terrific speaker and I used to listen to his teaching cassettes. Charles told a story about being deep in prayer one day. He was asking God for revival in right there in his city. He wanted God to bring it on and to cause

people to know and love the Lord. God answered Charles, "Would you like me to bring revival?" "Yes," Charles responded, "of course," "I will do so," God answered, "and use that other church down the street." Yipes, what if God really did that? What if God really used our prayers to facilitate the accomplishment of his purposes through others, and not necessarily for us? Would we still rejoice in the Lord always? Would we say, "Thanks be to God!" with as much enthusiasm?

I want to rejoice with those who rejoice. When I tell you that 32-year-old Natalie got saved last Tuesday and came to my house last Shabbat with her unsaved Jewish mother, what will you say? What will you think? When you hear that Natalie's mother is now open to the Gospel and reading Stan Telchin's *Betrayed* book, are you happy for her or wishing it was you who had been in that place? What about the work of the Far East Russian ministry of Celebrate Messiah, or the book tables of CWI in Bondi or the one-on-one activities of Manna International, and you hear about this one or that one who got saved.... Are you still rejoicing?

In Sydney, in 2001, I started JOOS, the Jewish Outreaches Of Sydney. It's

a quarterly or so prayer meeting involving the various ministries around the area, who are concerned with Jewish people. It's sort of an LCJE local chapter. And for the last 8 years every three or four months we gather in different homes to share a meal, to share prayer requests, to share names of believer floaters who visit each ministry, to care about each other. It's the right thing to do. It's a costly thing to do. Unity is costly, but right.

Conclusion

So many young people today want to travel. After their time in the army, huge numbers of Israelis wind their way through India, Thailand, Nepal and even here in Australia and New Zealand. It might be wanderlust for them, but for us it's more than that. It's evangelism on a global scale, right here at home.

Some of you have been involved in telling Israelis, in hosting Israelis, in meeting them one place or another. Keep that up. Let's increase our Israeli concerns; let's motivate others from the Land to join us in the work here in Australia and New Zealand. It's one thing for a foreigner to welcome an Israeli; it's quite another for an Israeli believer to be here to welcome them as well.

I've joined the Apostle Paul, as have so many of us in this room. I've been able to share Messiah's love in Argentina and the US, in Singapore and New Zealand, and in country after country around this shrinking globe of ours. And many of you have as well. Darrell Bock has been on the road since June 12 visiting and teaching in country after country. Paul and Judy Morris moved to Australia from England to re-tool CWI in 2001. Mark and Rahel Landrum moved to Australia from the UK to assist me here after 7 years in the US and 6 in the UK. Barry Buirski and Lawrence and Louise Hirsch, among so many other South Africans, are on our shores working to bring the original message to the original messengers. Rita Ivinskis and Natasha Michailidis are Soviet born, but working here. Jews continue to be mobile, and for similar purposes.

We are global travellers; we are taking God seriously. Let's encourage others to join us. Let's find opportunities to bring the Whole Church along with us as we take the Whole Gospel to the Whole World.

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More contributions from the LCJE AustralAsia conference on www.lcje.net.

Paper Presented at the LCJE AustralAsia Conference

“The Jews” in John’s Gospel: Anti Semitism or Culture?

By Dr. Ashley Crane, Principal of Harvest West Bible College, Australia

It can be seen as ironic, that from the writings of the one referred to as the Apostle of Love, should come interpretations of hatred towards the very people to whom Y’shua first came. The mishandling of the phrase ‘the Jews’ in John’s Gospel has created many doctrines of hate to emerge against Jews, to where it is often believed in the church that the Jews are a cursed race, rejected by God. Fortunately this viewpoint is changing due to many conferences like this one, and by careful research into Gospel’s historical context.

Unfortunately, many of the church leaders, in both ancient and modern times, have stood strongly against the Jewish people. Many examples can be given, but sufficient is one early church father called the ‘golden mouthed’, John Chrysostom (cited in Brown, 1992, p.10):

“The synagogue is worse than a brothel ... it is the den of scoundrels and the repair of wild beasts ... the temple of demons devoted to idolatrous cults ... the refuge of brigands and debauches, and the cavern of devils. [It is] a criminal assembly of Jews ... a place of meeting for the assassins of Christ ... a house worse than a drinking shop ... a den of



thieves; a house of ill fame, a dwelling of iniquity, the refuge of devils, a gulf and abyss of perdition.”

Anti-Semitic rants such as this justified Christian leaders to idly stand by during the many persecutions throughout the church age. One may have expected for statements like these to have ceased with the Reformation that brought back the truth of ‘justified by faith’. Unfortunately this did not happen; leaders like Martin Luther spoke and wrote similar venom against the Jews. Towards the end of his life he called for the destruction of synagogues, homes, prayer books, Talmuds, even declaring, “We ought to drive the rascally lazy bones out of our system Therefore away with them” (cited in Brown, 1992, p.15). This unfortunately was used by later leaders in Germany to support the Holocaust, when the Nazis spread their teachings of

hate through various tracts like “the Jews and their father the devil” (Leibig, 1983, p.209). The silence from many Church leaders and denominations throughout the Church age gave a form of credibility to these erroneous and dangerous interpretations.

Many of these anti-Semitic rants came out of a false doctrine that the Jews killed the Christ, so the Jews should be killed in retaliation. The writings of the New Testament, and in particular John’s gospel, was often used to support this doctrine of demons, claiming that John clearly shows a divide between Y’shua and ‘the Jews’, with the Jews being opposed to Y’shua in his Gospel.

In view of the history of ill treatment of the Jewish people based on teachings from John, a close look at the usage of ‘the Jews’ in the Gospel of John is required.

2 TWO ASPECTS OF JOHN:

2a) All are Jews

The reader must always remember that both the author of the Gospel of John, and the participants within, including Y’shua, are all Jews. The Samaritans may be one exception; yet the differences are religious not race, and they were con-

sidered still part of the Jewish family tree. This concept of one Jew calling another group of Jews 'the Jews' still can be found in modern day Jewish circles, even in Israel. This is particularly the case when one group perceives another group more observant than they. The phrase to 'out Jew' another Jew is also used today. Bratcher (1975, p.403) points this out, saying, "As a matter of fact Y'shua was a Jew, and to translate a passage for example, 'Y'shua, in Jerusalem, said to the Jews', is as unnatural as to say, 'The President, in Washington, said to the Americans', or, 'The Queen, in London, said to the British'".

2b) John's Purpose

The second thing that the reader should remember is that John wrote his Gospel for the purpose of reaching those who do not yet accept Y'shua as Messiah (cf. 20:31). Many scholars believe John is seeking to reach Jews who still remain within traditional Judaism (then in the foundation stages of what would become Rabbinic Judaism). This can be clearly seen if we accept Carson's (1992, p.170) interpretation of 20:31, "that you may believe that the Christ, the Son of God, is Jesus". This thrust to reach the Synagogue Jew can also be seen by John's use of many Jewish phrases (1:38, 42; 4:25; 19:13, 17), and the very descriptive

aspects of Israel and Jewish life that Gentile readers would have initial difficulty understanding.

2c) Preliminary Findings

Therefore, these two factors of 1) all in John were Jews, and 2) that the book is written to win and not isolate Jewish people, should immediately give caution against any anti-Semitic interpretation with John's use of 'the Jews' in his Gospel. John was just talking in the style of his own Jewish culture that they would have understood, in an attempt to encourage his brethren to accept Jesus as Messiah.

3) WHY THE USE OF 'THE JEWS' IN JOHN'S GOSPEL?

Two main reasons can be seen as behind John's use of 'the Jews' in his Gospel:

3a) Contrasting Parties.

Firstly, John's Gospel is a book of contrasting parties: "The author sees everything in terms of opposite forces: light and darkness, truth and error, life and death, God and the Devil" (Bratcher, 1975, p.401). This contrasting style was part of the writing culture of John's day and found in other literature (e.g., the Gnostic writings). John wanted to show a **contrasting** rejection of Y'shua by 'the world' and 'the devil'. Yet there were no 'evil gentile/pagans' in John's story about Y'shua to use as a contrast, just the different Jewish groups to whom

Y'shua originally came to redeem. So John uses these different Jewish groups to facilitate the contrasting theme of his gospel, identifying 'the Jews' with the world, the darkness, and the devil.

This contrasting theme is also seen by the way 'the crowds', who initially support Y'shua, are then called 'the Jews' as they begin to oppose Y'shua. This also occurs with 'the Pharisees' interchanging with 'the Jews' as they begin to oppose (see ch. 1, 7, 9).

To do his contrasting theme effectively John has to distance Y'shua, and his followers, from Jewish groups who oppose Jesus. This is done to the extent that they are seen as two distinct groups as if one party is Jewish and the other is not Jewish (e.g. 8:17; 10:34). Therefore, John's use of 'the Jews' has an allegorical context, representing anyone who rejects Y'shua.

3b) Separation Within is still 'Within'.

Secondly, presuming John wrote later than all other gospel writers, after the temple was destroyed, then John is not just giving a historical account for the sake of record, but writing to deal with cultural and doctrinal issues of his day. Some scholars say the Synagogue began to oppose and exclude the Messianic Jews after the destruction of the Temple. Schiffman (1992, p.12) states that "It was not until

after the destruction of Jerusalem in 70 C.E. that Messianic Jews were seen as being outsiders by the Jewish community. This was because of the rise of Pharisaic Judaism as the [supposed] only acceptable sect of Judaism after the destruction of the Temple". It is important to note that even in John's day his community would have seen themselves as Messianic Jews and not 'gentile Christians', yet with growing differences with Pharisaic Judaism as it evolved into Rabbinic Judaism.

This separation within the Jewish community caused much debate in the following decades between the two parties regarding the Messiah-ship of Y'shua. As Beasley-Murray (1987, p.xlvii) says, "In John there is reflection of debates between church and synagogue". He also claims that "the acts and teachings of Jesus in the Gospel is to no small degree determined by objections voiced by the Jewish leaders in his time and by Jewish opponents to the Church in [John's] time" (Beasley-Murray, 1987, p.lxxxix). Carson (1991, p.171) believes that "John may have had an interest in driving a wedge between the ordinary [non-believing] Jews and (at least) some of their leaders", hoping they would accept Y'shua as Messiah. From this we can see that John wrote to answer the growing disputes within Judaism; but

importantly, he wrote as one within the community dealing with issues from within, not seeking destruction from the outside. His criticisms of Jewish life can be found in other 'in-house' criticism recorded in the Dead Sea literature, and even later Talmudic writings.



Sharp "in-house" criticism is also recorded in the Dead Sea literature.

3c) Preliminary findings.

These two points, firstly the contrasting parties and secondly the separation within the Jewish community over the Messiah-ship of Jesus, enable John to use 'the Jews'. John is seeking to answer opposition within Judaism to Y'shua as Messiah by the Pharisaic Jews who continued control in the Synagogue after the Temple was destroyed. These Pharisaic Jews departed from Biblical Judaism, which was God-centric, to Rabbinic Judaism, which is Rabbi-centric. Thus, John's argument is with the religious authorities of his day, and it is with them that Y'shua is also shown to have conflict,

and this argument is one from within the community.

Neither Y'shua nor John is against the common Jew. John records many people coming to believe in Y'shua (8:30). The ethnic identity of these 'many' could only be fellow Jews. This again indicates that John's use of 'the Jews' was just for contrasting effect to challenge the religious leaders, and not a rejection by God (or Y'shua) of all Jews of all ages, but instead just a symbol or metaphor for any people who are offered but reject Y'shua.

4. TEXTUAL ISSUES

4a) 'Of the Jews'

Many English translations use the phrase 'of the Jews' in John's Gospel to describe general Jewish lifestyle and customs. It is used for various Jewish Festivals (2:13; 5:1; 6:4; 7:2; 11:55); for Jewish ceremonial washings (2:6); a Jewish leader (3:1); the Jewish Temple guards (18:12); and for the Jewish chief priests (19:21).

Yet an example of a more natural reading is how 'the Passover of the Jews' (2:13-18; KJV) is rendered 'the Jewish Passover' (NIV). However, either translation (KJV or NIV) suggests the existence of a non-Jewish Passover. The Jewish New Testament (JNT), corrects this by more accurately translating, 'the festival of *Pesach* in Y'hudah' (Judea).

The use of a locality or a region to explain a Festival

was common in those days. Ashton (1985, p.44) states, “in the Greco-Roman world in which John is writing religious customs and beliefs were associated with the regions and nations from which they originated”.

Therefore JNT’s use of ‘Y’hudah’ fits the practice of the day in which it was written and intended. This is also seen in 3:1, where “Nicodemus, a leader of the Jews” (KJV); or “a member of the Jewish ruling council” (NIV); or “a leader of the Jews” (NRSV); is translated by the JNT as “a ruler of the Judeans”. Bratcher (1975, p.404) claims “a leading Pharisee” could be used here. This principle can be applied to other occurrences of ‘of the Jews’ in 5:1; 6:4; 7:2; and 11:55, and cannot be seen as anti-Semitic, but rather a cultural idiom.

4b) ‘The Jews’

Here we finally come to our main issue of concern in John’s Gospel. The use of ‘the Jews’ occurs more frequently in John than in any of the other Gospels (75 times in John; 5 times in Matthew and Luke; 6 in Mark). In attempting to alleviate the anti-Semitic tone of John, some have used a large brush and painted all occurrences of the Jews as being ‘Judeans’ (eg. JNT, Shiffmann).

However, we question this in the light of the contrast design of John, as not all Judeans were hostile to Y’shua, just as not all

Galileans accepted Y’shua. Regardless of whether the translation is ‘the Jews’ or ‘Judeans’, it is still referring to the same ethnic group: Jewish people.

Others scholars, like Wahldt (1982, pp.39, 54), claim all references to ‘the Jews’ refer to just the religious authorities who are shown to be the ones who oppose Y’shua, and incite the crowds to also oppose Y’shua. Whilst this is a very appealing approach, this, as the previous approach, may have also oversimplified a complex issue, as it fails to distinguish between the fine nuances taking place within their culture at that time. This is why we need to focus on the historical and cultural context when seeking to construct accurate translations.

The approach that has the most credibility in answering the problematic use of ‘the Jews’ in John’s Gospel is Bratcher’s (1975, p.409) conclusion for the **four** different ways he sees ‘the Jews’ used in John. We accept his summary with the few clarifications in brackets, which are mine, and some relocating and modifying of his verse divisions:

1) Its natural sense, meaning simply ‘Jewish people’: 2:6, 13; 3:1, 25; 4:9, 22; 5:1; 6:4; 7:2; 8:31; 11:55; 18:12, 35; 19:21, 40, 42.

These verses include the Jewish Festivals previously discussed in the ‘of the Jews’ heading, and are

non-hostile to Y’shua; the exception being 18:12 & 19:21 which should be under #4 as they are connected with the religious authorities.

2) ‘Judeans’: people who live in and near Jerusalem: 11:8, 19, 31, 33, 36, 45, 54; 12:9, 11; 19:20.

We agree with Bratcher that ‘the Jews’ here are in a positive sense as **non-hostile** to Y’shua and frequently supportive of Y’shua. As much of John’s Gospel is focused within Judea then they receive more mention than in the other Gospels, which are equally focused in Galilee.

3) People hostile to Y’shua: 6:41, 52; 8:48, 52, 57; 10:19,24, 31, 33; 18:20, 38; 19:7, 12,14.

These occurrences of ‘the Jews’ include the occasions where ‘the crowds’ begin to subtly turn to ‘the Jews’. The crowds are frequently shown as being divided in their acceptance of Y’shua [10:19]. Often their shift from support to opposition can be linked to incitement by the religious authorities. The following should be under #4 – 6:52; 8:52, 57 [due to religious authorities present], 10:19 [continuation of discourse with Pharisees in 9:40]; 19:7 [see 19:6], 19:12 [only priests are present at the time].

4) The Religious Authorities in Jerusalem: 1:19; 2:18, 20; 5:10, 15,

16, 18; 7:1, 11, 13, 15, 35;
8:22; 9:18, 22; 13:33;
18:14, 31, 36; 19:31, 38;
20:19.

These verses and the passages around them appear to be the thrust of John's application of contrasting themes between Y'shua and those who reject him. The authorities are shown as being the key people who oppose Y'shua as the Messiah and who are ultimately responsible for his death. As these religious leaders stand against Y'shua, John refers to them as 'the Jews'. They understood then that they all were Jews, and the distinctive use of 'the Jews' here was to mark out the religious leaders, and not all Jews.

4c) Preliminary Findings.

Of these four ways proposed by Bratcher, only two of these have negative connotations, especially the religious leaders. Yet the statements were made against the religious leaders who opposed Y'shua, and those currently opposing the Messianic Jews of John's day. These were not polemic statements against all Jews of all times, but stand as metaphors against any who oppose Y'shua as Lord, be they general people or leaders.

5. CONCLUSION

Overall we have seen that:

A) All participants in John's Gospel are Jews, including Y'shua, with John and his community.



The evangelist John is not an anti-Semite, but the church has often used his gospel for anti-Semitic purposes. Here, a sculpture from Yad Vashem in Jerusalem.

B) John wrote to reach those Jews who remained in the Synagogue that was increasingly becoming hostile to Y'shua as Messiah, moving towards Rabbinic Judaism.

C) John wrote in the contrasting style of his day, contrasting the same ethnic group against itself.

D) John wrote as one 'within' Judaism, seeking to give answers from within, and not as an opponent on the outside seeking destruction.

E) John wrote to challenge the teachings of Pharisaic Jewish leaders who were opposed to Y'shua as Messiah, not to oppose all Jews of all times and certainly not to seek their destruction.

We outlined four different ways John used 'the Jews', none of which are to be interpreted as opposing all Jew in all times, but rather

just cultural distinctions they would have understood back then. Only the last two have 'hostile' connotations, yet not directly against all Jews of all times, but as a metaphor against any who stand against Y'shua as Messiah:

- 1) Ordinary Jews
- 2) Judeans (vs. Galileans)
- 3) [All] People hostile to Y'shua as Messiah.
- 4) [All] Religious Leaders hostile to Y'shua as Messiah

Whilst there may be difficulties in accounting for every occurrence of 'the Jews', one does not have to arrive at the conclusion that ultimately there is an anti-Semitic tone to the Gospel of John. This can especially be seen when 4:22 declares that salvation is from 'the Jews', and 20:31 can be interpreted as referring to *Jewish* out-

reach. By following Bratcher's approach that examines the context of each usage we can have a much clearer understanding of the author's intent. John's intended to use the phrase 'the Jews' in a way that the original recipients would have understood; our task is to bring back that original understanding into our present day.

However, we should note that some people believe the Gospel of John is anti-Semitic no matter how one may interpret the various usages of the Jews. Leibig (1983, p.223) says, "[John] reacted to that historical situation with a theological assault against 'the Jews'. By Projecting the mutual hostility and the christological disputes of his own day back into the life of Jesus, he created the impression that a radical anti-Jewish animosity was characteristic of Jesus' own attitude ... by projecting upon 'the Jews' all the negative aspects of his dualistic scheme, he stereotyped the Jewish people as rejected and unredeemed. ... (he) established a theological vendetta against 'the Jews' – a vendetta that has erupted again and again throughout history, legitimating and even generating racial hatred of the Jewish people."

Yet, we can propose those like Leibig misunderstand, or reject, the cultural application within John's Gospel. We may also state that whilst John wrote against those Jews oppos-

ing Y'shua and himself in his later community, this does not mean that John now wants to condemn these leaders to die in some persecution, but rather show his readers that these leaders do not have the answers to life as they handed over the Messiah to be crucified. There is no exclusion of Jewish people in John, nor hatred, nor blame, but just the use of a literary tool to show that all who oppose Y'shua as Messiah are opposing the ways of God. This same principle can be applied to Acts, a book not about Jewish exclusion but Gentile inclusion. We need to now reach out in love, just as John did, and encourage our brethren in traditional Judaism to accept Y'shua as Messiah.

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Advancing in a Time of Recession

By David Brickner, Jews for Jesus, San Francisco

Jews for Jesus has taken a hit financially over the last 9 months. From August through November of '08, giving was down roughly 10% over the previous year. We ended 2008 well with better than expected income in December. But giving is still down this year over last, both in individual and church support, so this subject is clearly on my mind. When the title of this topic was given to me it was explained that it is about fundraising and donor development. I will talk about that but I think that an equally important part of the equation is the need to consolidate.

1. CONSOLIDATE

Each year we work hard in Jews for Jesus to develop a strategic spending plan projecting income and expenses for the coming year. There are three things I work with our team on in this process in a time of recession in order to consolidate. We seek to economize, amortize and prioritize.

Economize

There is fat in any budget and even the smaller cost items can add up. Some examples of ways we seek to economize are cutting things like magazine and journal subscriptions, all non-essential expenditures



on business meals and travel, conferences and advertising. We have cut the frequency of some of our mailings and suspended some of our donor acquisition program expense. With an organization of our size it takes a while to change staff behaviour, so early, frequent, clear and effective communication at all levels is important in order to make a timely difference.

Amortize

By this I mean that it is possible to manage cash flow by extending payment schedules on major purchases as well as in some instances by leasing instead of purchasing equipment. For instance, we invested in a significant I.T. upgrade in 2008, a major chunk of the cost for which was due at the end of the year and in January

of '09. We negotiated with the vendor to extend our payment schedule through the first 8 months of '09 at no interest. It was also necessary to acquire new laptops for many of our staff as part of this upgrade, and we chose to go with an economical lease option as a way of stretching out the payments and minimizing the initial cash outlays during the down time. We have also gone to leases on some automobiles. Of course we always pay our bills on time and never seek to string along vendors by delaying payments when there has been no such agreement or understanding.

Under this category I would also include extending non-essential maintenance and repair items. This is always a judgment call and a bit of a risk. That roof that is 5 years old might get extended out to 7 years before being replaced. But sadly it seems the biggest ticket items are usually the essential items that we can't avoid. Although I hate to do this, you can also amortize your program plans. For example, we have a commitment to our Behold Your God Israel program to have saturation evangelistic outreaches in all 12 regions of Israel over 6 years. If we have to take

a few years longer to accomplish that goal we will.

Prioritize

Having clearly defined priorities helps clarify the decision-making process in consolidation. We have principles that help determine our priorities. Our first core value is "direct Jewish evangelism is our number one priority." That means I will do everything I can to maintain our evangelistic programs and will cut there only as a last resort. A second principle is that our people are our greatest asset and therefore layoffs for economic reasons are resisted. I had to do it once before in 2001 and I am loathe to do it unless I have no other choice. I noticed that several other organizations such as Focus on the Family and the Billy Graham Evangelistic Organization chose to lay off between 10 and 20% of their staff. While this is the quickest way to affect the bottom line, we chose to go a different way in Jews for Jesus. All of our staff salaried from the US received a 10% across the board cut in salary since December of last year. It is working a hardship but I have heard from so many of our people that they would prefer for all of us to take the pain together rather than to have people losing their jobs. In turn this decision has made it so much easier for me to

make cost determinations about new projects. As long as our staff members have their salaries cut I can easily say no to any new proposals to spend money except what is absolutely essential. By keeping these two principles in view and maintaining these priorities we can hold the line on spending.

2. DEVELOP Systematize

Having systems in place that can adequately handle donor relations is extremely important. Having just gone through a major I.T. upgrade, I have experienced no small amount of anxiety that we are doing a good job of responding to our donors. Timeliness in generating receipts, thank you notes, updates and responding to specific donor requests are key. Nothing will have you losing donors quicker than making them feel as though they are just a name on a mailing list and that the mission does not care about them. Our systems are stress-tested each Passover/Easter and Christmas/New Years season. I am still struggling to find ways to increase our efficiency and meet our standard turn around time for receipting which is 3 days. We aren't there yet but I meet regularly with my administrative people to push and prod them to increase our effectiveness in this area.

Personalize

When it comes to fundraising and donor development I don't know that there is some magic wand or bullet that will automatically solve our shortfall. I will say that building and maintaining donor relationships is more important than ever. Initial reports are that while discretionary giving is down, most Christians are continuing to give to what they already have a commitment to. This means that donor cultivation and retention is more important than ever, while new donor acquisition programs may not be the best investment right now. Donor response to special appeals has been affected most by this downturn. Advice I have seen from experts who are supposed to know things is that we should do more targeted appeals, but I don't know if this is good advice. I don't like to do any more than 4 appeals a year. The first one we did back in February of this year had only one third the response of the appeal we did around the same time the previous year. I don't really think that the more you ask the more people respond. In fact the opposite is often true. People will begin to tune out or ignore too frequent appeals. Also, if you have a donor acquisition program through direct mail you may find that the response is going to be down because of the way donors

are dealing with these tough economic times. They are less willing to take on new commitments.

Tuvya Zaretsky works with our missionaries to help them cultivate donor relations more effectively and improve the quality of their personal communication. He may want to comment on what I am saying here. Personal communication is key. People want to hear from individuals and they want to hear about activity that connects their support to genuine accomplishment. Aside from regular newsletters and receipt letters, our missionaries write quarterly updates with stories of what God is doing in their ministry, and yes, all of us in Jews for Jesus still write personal postcards to thank our donors for their gifts. All of this is key both to donor cultivation as well as donor retention. Another program we have specifically for donor retention is that all of our staff write personally to their L.Y.B.N.T.S. This stands for "last year but not this." Our IT system generates a report for each fund of donors who haven't given in 12 months so that the missionary can communicate personally with that individual in hopes of retaining their support. After 18 months of not hearing from a donor we send out a reactivation letter from me that is a bit

more pointed. I would be happy to give you a sample if you ask. We usually find that both through L.Y.B.N.T.S and our reactivation letter that we can increase donor retention, though I can't tell you exactly by how much.

Organize

We do have a development staff as well as a development committee of our board of directors. The development staff works to cultivate foundations and potential large donors. We haven't been at it long enough for me to report much although I am hopeful. Many foundations have lost a lot in the market and aren't looking to be as generous at this time. But there is no doubt that planned giving, gift annuities, wills and development of closer relationships with larger donors is an important area to be working hard on. You need staff members that have the expertise and the temperament to help you in this area. We have been able to identify donors who have a capacity for giving significantly to our ministry, many of whom are not regular givers. Organizing a strategy to build a relationship and to move these people to an active role in the organization is valuable work.

One other project that has had mixed results is helping individual

missionaries to hold donor meetings, small gatherings of active donors in areas they travel to, preferably held in someone's home. This is especially possible when our missionaries are on speaking tours. You want to be able to inform the donor that it will be an intimate gathering of Jews for Jesus donors for an insider's report from that missionary on what is happening in Jews for Jesus. We have taken these occasions to present special projects such as our Behold Your God Israel or Massah. For us these haven't been terribly effective so far in raising big sums of money they are helpful in developing closer ties to the individual donor and to building greater donor loyalty. I am always reminded of Moishe Rosen's aphorism that is easier to raise money than to be worthy of it, and so I will conclude by saying that the bottom line for me is to continue to strive for excellence, to seek to be wise stewards and see times like these as an occasion to renew our faith in God. After all, we do call ourselves faith ministries. Now we are being given the opportunity to polish up that faith a bit.

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Alfred Burchartz – A Giant for Jewish Evangelism in Spite of the Holocaust

By Hartmut Renz, Evangeliumsdienst für Israel, Germany

Alfred Burchartz was born on September 21st, 1923, the child of a family who, in his own words, '*had to live through and endure the whole drama of Jewish suffering.*' The first autobiographical details about which we possess some records written by himself describe how he experienced the *Kristallnacht* (Crystal Night), and how he came to faith in Christ. I quote in excerpts:

I experienced the Kristallnacht

"If ever you travel into the Far East of Germany you might come to the city of Weißwasser. This is where, aged 15, I experienced the Kristallnacht in the night from November 10th to November 11th, 1938. We were just having supper when we heard a marching step on the cobblestones of Bismarck street. After that, a deafening crash: the door of the house was broken open. They didn't ask to be let in by ringing the bell – they were showing who they were and what they wanted. The same thing was repeated at the flat door; and when they had finished destroying the apartment and my uncle's medical practice, they once more gathered in the street, lined up, lifted their



arm, yelling, 'Adolf Hitler, Sieg, Heil! Juda verreckel!' (Adolf Hitler, Victory, Hail! Judah, kick the bucket!)

That night, for the first time, I saw a man crying desperately. This picture has remained unforgettable for me – the tears running over his wrinkled countenance, into his white beard, while he, like a broken record, kept on repeating the words, 'If He exists, God, the Righteous One, why?' A special pain to him was the fact that among those in brown uniforms were young people whom he had treated free of charge when they had been children and their parents had been unemployed. Now they were doing such things to him.

'If He does exist, God, the Righteous One, why?' Not finding any answer to this question, he staggered into fatal despair on which his

faith and courage for life broke. He swallowed poison, and we buried him.

From this point onwards, my uncle's question never let go of me. It pursued me many years of my life, springing on me like a beast which cannot let its prey go. God, why? Why do You allow all that to happen – all that suffering men are doing to men whom You have created? Why this madness in the world, all that hatred and torment of those suffering? Why do You keep silent – being called a God of Love, and Keeper of Israel? Where do You care, where do You love, and where is Your love being lived? Where are You, anywhere, if you do exist? ...

Years passed before I had to realise that this searching for a righteous God was my own search and that it is true when the Old Testament says, 'When you look for me with all your heart, you will find me' (Jer 29:13)."

A new identity

In order to survive, the Jewish teenager changed his name to Alfred Burchartz. Thanks to his new identity he succeeded in escaping from the persecutors. As he told me himself, he was even drafted into the *Deutsche*

Wehrmacht (German Armed Forces, Hitler's Army) and got to be taken into French war captivity.

However, his sufferings were by no means over then. He was regarded as an ordinary German soldier. Having belonged to a company which had to deposit glass mines, the French army now tried, by means of brute force, to make him tell where they had done that and to force him and his mates to remove these mines, risking their lives.

Thus one of the darkest hours in the life of Alfred Burchartz arrived. He came to the verge of death, yet at the same time he also found the answer to his urgent questions. He himself says about this experience:

"My finding occurred in that hellish time in which Germany and Europe sank into darkness. Through torture and maltreatment my skull was beat in; and due to the severe bleedings in the brain I was blind for quite some time, as well as paralysed for six years. And therefore I feel like a brother towards a man who lived very long ago, and who also had to be blinded before he learnt to see – the Apostle Paul.

In that night of my life – I didn't even know who I was any more, I didn't know my name, where I come from, where I go to – nothing, nothing at all existed any more. In that darkness a picture would ever appear before my soul: the head of



Alfred Burchartz

the Crucified. Maybe I had once seen this picture by Albrecht Dürer when I was a boy – that head with the crown of thorns and those big dark eyes which would always look at me; and I would always hear a voice, saying, 'Commit your ways unto the Lord ...'

I found it with this man on the Cross of Calvary, tormented and tortured, lost and deserted and rejected – with Him against whom the severe 'No' of the pious of His people is directed to today. With Him, among all, I found the answer to all my questions, to all my searching ... And thus I became a follower of Jesus, of my Messiah, Who is also the Messiah of my people ... Through the question where God was I found the answer to the question how God is."

From then on, Alfred Burchartz took the words in Psalm 22:22-25 as a personal commission:

"I will declare your name to my brothers; in the congregation I will praise you. You who fear the LORD, praise him! All you

descendants of Jacob, honour him! Revere him, all you descendants of Israel! For he has not despised or disdained the suffering of the afflicted one; he has not hidden his face from him but has listened to his cry for help. From you comes the theme of my praise in the great assembly; before those who fear you will I fulfil my vows."

From teacher to preacher

After his release from the P.O.W. camp and some relative recovery, personal friends – aided by the *Evangelische Landeskirche in Württemberg* (Evangelical-Lutheran Church in Württemberg) – gave him the opportunity to study and become a Protestant religious instruction teacher. As such, he worked for seven years in the north of Stuttgart, and further seven years in Nürtingen (approx. 20 miles south of Stuttgart) at grammar school.

After a stand-in service he held in Neuffen (close to Nürtingen, at the foot of the Swabian Hills), Rev. Henry Poms, who worked with the former *Schweizerische Evangelische Judenmission* (Swiss Evangelical Jewish Mission), addressed him, saying, "*I, too, am of the people of Israel. I listened attentively to your sermon, and I am convinced that you belong into our ministry. You've been in education long enough.*"

To begin with, Alfred

Burchartz contradicted him passionately. He regarded himself as a true school teacher, having a pleasantly good contact with his pupils, and thought himself at the right place with his gifts, his calling, and his Christianity. But Henry Poms would keep on appearing at his door, the one question in his eyes which Alfred Burchartz was unwilling to answer.

One day, finally, the time had come. He felt he couldn't go on teaching his pupils what it means to follow Jesus while, at the same time, he was trying to avoid the calling to serve his own people. From now on, giving lessons became difficult for him. He lost part of his freedom and gladness. Finally, he had no choice. He said "Yes," and in 1964 he began his full-time ministry at the *Schweizerische Evangelische Judenmission*.

In 1971, the death of the former chairman – Rev. Robert Brunner – triggered a personnel and conceptional crisis in the ministry. His successors, a three-person committee consisting of one Protestant and one Catholic professor of theology and one close colleague of the late director, gave an entirely new direction to the ministry. They changed the working basis away from evangelism and towards dialogue with Judaism and working in the churches towards the understanding

of the Jewish faith. In 1973, this led to the *Schweizerische Evangelische Judenmission* (SEJ) being changed into the *Stiftung für Kirche und Judentum* (SKJ – Foundation for Church and Judaism), which decisively rejects any Jewish evangelism.

Since Alfred Burchartz could not and would not condone this new course, he was fired. In order to allow him to continue his ministry among the Jewish people and the Christian churches, some friends from Württemberg – supported by the *Evangelische Landeskirche in Württemberg* – founded the *Evangeliumsdienst für Israel* (EDI – Israel Gospel Ministry) in December 1971.

Director of EDI

As director of the *EDI*, Alfred Burchartz developed

a rich activity proclaiming the Gospel among the Jewish people, speaking or preaching at conferences and in Christian churches, teaching at Bible schools, and writing numerous essays and articles as well as several books and leaflets on the Jewish faith and Jewish evangelism until his retirement late in 1988, and much further. If his ministry and conviction would ever and anon encounter resistance (partly strong resistance), also and especially from Christian theologians, this pained him; it did not, however, make him doubt his calling.

The last years of his life were characterised by physical weakness. On January 12th, 2009, God relieved him from all need, calling him home into His eternal glory.



Alfred Burchartz was drafted into the German Armed Forces, Hitler's Army.

Where was God in Auschwitz?

I will close with an excerpt from an article Alfred Burchartz wrote in 1985 for a Christian magazine:

“I cannot describe the hour in which I was allowed to realise. In those places where man is unwilling to look, when death appears senseless to him, this is where I found the answer which led me into life. In Him who was despised on the Cross I recognised the God suffering from us – the God of Israel and all the world, Who is suffering from His human children, from their lost state, their unrighteousness and suffering which they commit towards one another and towards Him. It is He Who also suffers from my unrighteousness I do to those I should love according to God’s will.

And yet – this God,

suffering from us, has never given us up. He is still waiting for us in immeasurable patience and love, that we may find Him and come to Him. Yet those hands which want to receive and embrace us in love are pierced hands which suffered on our behalf.

‘Merciful, patient, and loving is He, much more than a Father could be,’ as a chorus says. When I realised this, I knew about the meaning of my life. I was able to confess to belonging to Him; and since then, I have not, even for an hour, regretted to live under the eyes of my Lord.

But I also know that this finding must not be true for me alone. Oh, what I would give if I had been able to show those findings to my uncle back then – the answer for his despair, for his need, not being able to

see God for all the suffering.

Where is God? Where was He in Auschwitz? Why does He keep hidden? Those questions will not cease; I continue to meet them among those who stumbled into faithlessness through suffering.

And I know that the answer can ultimately be found only with the Man on Calvary, where Jewish people – and most Christians as well – don’t want to go. Yet what could we do but continue to point to Him, whom we have been allowed to find, to speak of ‘what we have seen and heard’? Jesus of Nazareth, the King of the Jews!”

Translated into English by
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New LCJE Agency Member

Shoresh/CMJ Australia

By Martin Weatherston, Chair

Our Vision

To connect Jewish people to the root of Yishai, Yeshua HaMashiach, and Gentile believers with the Hebrew roots of their faith.

Our Mission

Evangelism

The contribution made by the Allied forces – especially the ANZAC soldiers – to the rebirth of the modern State of Israel is a key entry point for reaching people with the gospel of God’s Kingdom in the Great South Land of the Holy Spirit.

Education

The Church’s Ministry among the Jews (CMJ) has a number of resources in Jerusalem such as Christ Church (a hospitality and study centre in the heart of the old city), Shoresh Tours (show-casing the Jewish roots of the Christian faith), Alexander College (providing more in-depth courses on these roots) and the Heritage Ministry (3 historic sites preserving

the heritage which includes that of the Light Horse). Promoting these resources together with a number of publications produced by Kelvin Crombie amongst others to colleges, schools, churches and the general public – with a view to teaching Hebrew roots.

Encouragement

Blessing Jewish people with material goods wherever they are since they have been a source of spiritual life to the rest of God's people (Romans 15:27).

Our Context

Shoresh Australia was incorporated in 2000 as a support base for Kelvin (Kel) Crombie and his family working as guide/ historian in Jerusalem. Kel has spoken to thousands of Israelis and tourists studying the role of Britain and Evangelical Christianity in the development of Jerusalem and restoration of Israel. He conducted many ANZAC-Light Horse tours finally coordinating the re-enactment of the Charge at Beersheba in 2007. Kel has also published several books on the subject including *For the Love of Zion* and *Anzacs, Empires and Israel's Restoration*, and been involved in the production of several documentaries such as *The Battle for Zion* and *From Exile to Restoration*. During his 25 years in Israel (before and after the establishment of Shoresh Australia), Kel was employed by CMJ. Largely as a result of this fruitful association, Shoresh Australia has become a branch of this international mission.

Founded in 2009, CMJ is a global family mobilizing diverse resources for bearing authentic, compassionate witness in Israel and abroad. The centre of this work is in Israel under Australian Director Dr Don Stanley. CMJ also has branches in the UK, South Africa, Ireland and the USA.

Our Current Ministry

- Continuing to support the work of CMJ in Israel – especially through the strategic role being played by Dr Stanley and his wife Caroline
- Assisting the Crombie family (Kel, Lexie and Abigail) with their re-entry into Australia
- Networking with other Messianic organizations involved in the Australasian branch of the Lausanne Consultation on Jewish Evangelism to provide mutual support and encouragement
- Exploring the possibility of contributing to the Hebrew Roots conference being coordinated for Perth WA by a group known as 'One in Messiah'
- Meeting the demand for the publications and other resources outlined above



New LCJE Agency Member

Jewish Voice Ministries International

By Jonathan Bernis, Director



As Israel reclaimed the city of Jerusalem during the Six Day War of 1967, Jewish Voice hosted its first daily 15-minute radio program with its founder, Evangelist Louis Kaplan, on a Christian radio station in Phoenix, Arizona. Less than a year later, the Jewish Voice Broadcast aired on 22 stations across America. The program went international in 1971 with a broadcast from the Island of Cyprus into Israel. And that was just the beginning...

With the radio ministry established, a monthly magazine was added that arrived in homes around the world. Jewish Voice

then sent out the first witnessing team of Jewish and Gentile young people to travel Israel sharing the Good News of Messiah Jesus with Israelis. This evangelism to Israel was the first of its kind and continued until 1981.

The international radio ministry expanded to Argentina, Uruguay and France. With the domestic release of the daily broadcast growing to more than 50 stations from Arizona to Washington, DC, Jewish Voice television broadcasts launched a half-hour weekly program on The Christian Broadcasting Network (CBN) and Praise the Lord (PTL).

Jewish Voice expanded its scope with international medical missions (first to the former Soviet Union) in 1999, when Rabbi Jonathan Bernis assumed the presidency of Jewish Voice Ministries Int'l. JVMI has conducted free medical clinics in Ethiopia since 2000. Between 2006-2009, additional clinics were conducted in both Addis Ababa and Gondar. In 2009, JVMI announced the opening of a permanent medical clinic in the Kechene community of Addis Ababa. Jonathan, JVMI staff, volunteers, and donors have developed a deep love for the poorest Jews on the earth – the *Beta Israel* and *Beta Avraham*, the *Black Jews* of Ethiopia and Gondar. Also numbered among the Lost Tribes of Israel, they live in abject poverty while awaiting *aliyah*.

The mission of Jewish Voice is two-fold: to proclaim the Gospel to the Jew first, and also to the Nations (Romans 1:16), and to equip the Church to reach the Jewish People – providing education about the Hebraic Roots of Christianity, the Church's responsibility to Israel, and how to share the Messiah effectively with the Jewish People. Jonathan hosts a weekly television program called *Jewish Voice with Jonathan Bernis*.



For more than 25 years, Jonathan Bernis has worked on the forefront of world evangelism, taking the Good News of Israel's Messiah to the ends of the earth. He is a sought-after speaker at conferences and churches around the world. A passionate supporter of Israel, he has been instrumental in founding many pro-Israel and Israel/Church reconciliation organizations. Jonathan lives in Arizona with his wife, Elisangela, and daughter, Li'el.

Ortiz Bomber Apprehended

The Jerusalem Institute of Justice would like to congratulate the Israeli Police and the General Security Services for their successful apprehension of Yaacov "Jack" Teitel, the self-described "anti-missionary" activist, who confessed to the bombing of Ami Ortiz on April [March] 20, 2008. Besides his violent activities against Messianic Jews, Teitel a 37 year old former US Marine turned ultra-orthodox, admitted to carrying out several other crimes, including the murder of at least two Palestinian Arabs and the bombing of Israel Prize Laureate Prof. Ze'ev Sternhall.

This religious hate crime is the direct result of the daily incitement which is spread without interference by ultra-orthodox extremists against minority groups in Israel, solely because of their faith and religious affiliation. These same extremists, who do not view Israel as a legitimate state because it is not a rabbinical theocracy, purposefully incite violence and persecute innocent citizens simply because these minorities do not fit into their warped definition of who is a Jew. Indeed, the prosecution of Jack Teitel is an important milestone for Israeli democracy.

Jerusalem Institute of Justice, Enewsletter November 2, 2009; jjj.org.il

Mishkan

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Annual subscriptions available at www.mishkanstore.org.

LCJE Meetings

LCJE North America

1-3 March, 2010, in Atlanta
28-30 March, 2011, in St. Louis
5-7 March, 2012, in San Diego
Contact Jim Sibley
na-director@lcje.net

LCJE Europe

19-22/23 April, 2010 in Krakow, Poland
22 April after lunch: Optional tour to Auschwitz and Schindler's Fabrik, and extra night in Krakow (22 to 23 April)
Contact Jean-Paul Rempp
jpnremppbn@wanadoo.fr

LCJE South Africa

15 October 2010 in Cape Town, South Africa
Contact Cecilia Burger
simcha@mweb.co.za

LCJE International

7-12 August, 2011, at High Leigh Conference Centre, Hoddesdon, Hertfordshire (North of London, UK).
Contact lcje.int@gmail.com