

LCJE Bulletin

Issue 104, May 2011

Networking Jewish Evangelism



Lausanne Consultation
on Jewish Evangelism



From the Coordinator

Countdown to the Ninth International LCJE Conference

While this is being written there are fewer than 90 days to the opening of the Ninth International LCJE Conference at High Leigh Conference Centre, Sunday August 7. The last few weeks have been filled with hectic mail activity to get the last registrations and papers in the bag.

LCJE Bulletin
Issue no. 104
May 2011

© Lausanne Consultation on
Jewish Evangelism

Editor : Kai Kjær-Hansen
Linguistic editor : Cindy Osborne
Design : Chris Skjøtt

Printed by : Yorke Printe Shoppe
Lombard, IL 60148
Published : February, May,
August, and November

Individual membership US \$25
annually; subscription US \$15;
payable to LCJE

Our bankers are :
Den Danske Bank
SWIFT-address : DABADKKK
Reg.no. 3652
Account no. 4803086338
IBAN : DK6430004803086338
Or cheque drawn on a Danish
bank and sent to LCJE/Kai
Kjær-Hansen (address on back
cover)

CONTENTS

- 2 From the Coordinator
- 3 The many Nehemiah's
- 4 LCJE AustralAsian
Conference
- 7 LCJE North American
Conference
- 9 Jewish Evangelism at Edin-
burgh and Cape Town 2010
- 14 Deleting the Offending
Paragraph
- 15 The Purpose, Structure and
Theme of Hebrews
- 16 Book Review: Israël
- 17 Disciple Daily Ministry
- 20 Anglicans and Jews
- 22 Rumbula - never again
- 23 LCJE Meetings

High Leigh on LCJE's Homepage

It is our plan to have all conference papers posted on www.lcje.net already from the beginning of the conference, August 7, so that LCJE members who cannot themselves participate can keep up to date.

Arrival, dinner and opening session

Check-in at High Leigh Conference Centre begins on Sunday, August 7, at 3 pm. Dinner at 6 pm and opening session at 8 pm.

How to get to High Leigh Conference Centre

The High Leigh Conference Centre is situated in the town of Hoddesdon. The local railway station is Broxbourne. Further information is available at www.lcje.net

The Broxbourne Station is two miles from the Centre, but there are plenty of taxis at reasonable rates.

The High Leigh Games

On Wednesday, August 10, there is no afternoon program. The time off can be spent on sightseeing in Hoddesdon – or net-working. Or you can participate in "The High Leigh Games". A number of sports activities are arranged. All can take part – irrespective of physical fitness and weight! Remember this when you pack your suitcase (sports footwear and clothes).

Late registration

When this is read, it may still be possible to register for the conference. Enquiries should be made to me at lcje.int@gmail.com

Whether or not you participate: let us all pray for a blessed conference for the sake of the salvation of the Jews.

Kai Kjær-Hansen
lcje.int@gmail.com



The Many Nehemiahs of Japan

By Charles Klingensmith, LCJE Japan Chapter President

Japan's Christian population, always small, without prior notice or special preparation faces several giant-scale rebuilding tasks in eastern and northeastern Japan.

Among these tasks are rebuilding and repairing church buildings damaged in the catastrophic earthquake and tsunami of March 11; rebuilding and restoring church-supported daycare centers, kindergartens, nursing homes, and schools; and somehow financing much of that reconstruction with the monetary gifts of Christians who themselves in many cases must continue to pay mortgages and bank loans for no-longer-existing buildings, even as they try somehow to build new places in which to live and work.

A no less difficult task in many congregations, and one of increasing urgency, is to maintain contacts and connections among the people of Messiah who have been scattered throughout the region in temporary accommodations far from home, due to loss of homes, transportation, and workplaces. And if the eventual reconfigurations of city and town planning permit, and people have the will to return to uncertain livelihoods, churches seek to start again living as salt and light in their rebuilt communities.

The most urgent task is probably the most difficult, and a task which cannot be carried out without your prayers – namely the repair



Charles Klingensmith

of broken lives and the restoration of hope in hundreds of thousands of lives forever changed by this calamity. There is so much that must be done, and so few Christians to do it. What an encouragement the Book of Nehemiah can be for people faced with overwhelming tasks of rebuilding and restoring shattered towns and lives.

When the visionary builder Nehemiah first hears of Jerusalem's many distresses, he sits down and weeps and mourns for days (1:4). There has been much of that here in Japan, too, in this heartbreaking season. Nehemiah prays, and many others pray (1:11), and he acts on that prayer and speaks to the king, and in this way God opens the road for Nehemiah to go up to Jerusalem. There is a need for praying people the world over to speak to kings now.

Waiting for Nehemiah in Jerusalem is much opposition. Here, too, a sad fact is that there is much in this

society that does not want to hear about the Messiah of Israel; people like their own old gods, and things as they are, and do not want the drastic, from-the-ground-up change that new life in Jesus entails. (Yet now that things are no longer as they were, and cannot be again, will the Japanese listen?)

Most encouraging to us is the example of the builders of the wall, laboring "from the break of dawn until the stars came out" (4:21) with trowel in one hand and sword in the other. In rebuilding the New Japan, our weapons "are not of the flesh but have divine power to destroy strongholds . . . and take every thought captive to obey Christ" (2 Cor. 10:4-5). And Nehemiah himself knew well the vast importance of what he and his fellow builders were doing. He never gives up or gives out: "I am doing a great work and cannot come down" (6:3). After much labor the work was finished (6:15).

Perhaps never before has Japan been so urgently prayed for as this year. And although the Christian population is small, in this population are many with the stature and bearing of Nehemiah. Your prayers for all Japan's Nehemiahs are much needed, for these people to do the great work that lies ahead. And who can thank you enough for remembering the Christians of this country!

*Charles Klingensmith
rehoboth@gol.com*

Report from the 2nd AustralAsian LCJE Conference

LCJE – A Platform for Dreaming Together

By Natasha Michailidis, Yeshua Tsidkenu, Sydney, Australia

The time has flown quickly since the first conference, and we gathered again for the second AustralAsian LCJE conference, held this time in Victoria, Toolangi, at Alpine Ash Conference Centre. The setting was a beautifully green forest of tall ash pines and ferns, fresh clean air, no car noises, no other houses or buildings to look at, no other noise but the ones we made ourselves, green grass, blue sky, no hustle and bustle of city life. It was peaceful. We were in a world of our own, away from all the concerns and responsibilities that were left back in the city.

Participation and program

About 45 full-time participants came from NSW, New Zealand, Queensland, Western Australia, and Victoria. There were joyful reunions among those who met eighteen months ago at the very first conference. A warm and friendly atmosphere was quickly established, with a constant buzz of catching-up, getting acquainted, exchanging information, grouping and regrouping, the air full of expectation and sheer good feeling.

The program was very rich and divided into several categories during the day. It ranged from many "Reports from the Field" of 7 minutes duration; a new category of "Answers to Objections" of 10 minutes duration; a "Practio-



Almost 100% attendance for both prayer and breakfast.

ners' Forum"; a book review; a "Hall of Fame" video collage of those who passed away since we met last' and 3–4 major talks a day, on various topics, of 45 minutes duration. All this was interspersed with wonderful worship, led by Ann Hilsden, worship director from the King of Kings congregation in Jerusalem.

The day began at 7 a.m. with prayer for 30 minutes before breakfast, with almost 100% attendance (for both prayer and breakfast!).

The first day

The session started with greetings via recorded Skype message from LCWE vice chairman Robyn Claydon. A message was read from LCJE president Tuvia Zaretsky outlining the five purposes of LCJE: to share information and resources; to study current trends in the field of Jewish evangelism; to stimulate one another's thinking on theological and missiological issues; to strategize on a global level; to

arrange useful consultations for those involved in Jewish evangelism. Then a welcoming message was read from Kai Kjær-Hansen, coordinator of LCJE International. This concluded the official welcome and introduction to the conference, and connected us in with the bigger picture.

The evening session on the first day started with a field report from Celebrate Messiah director Lawrence Hirsch. He shared about their trip and work with the Russian Jews in the far east of Russia, and also about the Tel Aviv Messianic center which was recently established by Chosen People.

This was followed by a very moving testimony by a Holocaust survivor, "Netti" Agnes Tepe. Agnes was born in Amsterdam in a Jewish family; she had to hide during the war years and was brought up in an orphanage.

She came to the Lord and attended a mainstream Protestant church for many years. It was only when she started

attending a Messianic congregation that she found her Jewish identity.

The first session was concluded with a serious challenge to us by Bob Mendelsohn, who dared us to dream. As tired as we were, it was not a call to retire to bed, but to aspire to see one-tenth of the Jewish population of Australia, New Zealand, and throughout AustralAsia believing in Y'shua by the year 2020. He then talked about hindrances to such dreaming:

The recommendation was to get it right with God as the most important part of dreaming. We need to first of all hear from him, and only then get to work. The number one effort however is prayer.

The second day

Wayne Hilsden started the second day with an excellent paper on "One Covenant for All (Dual Covenant Theology)," saying, "There are two major errors in the church today in relation to Israel. One is 'replacement theology. Yet, among some Christian Zionists there is another heresy even more serious and detrimental to God's purposes. It is often referred to as 'dual covenant' theology.

"In essence, those who teach a dual covenant theology believe there are two distinct ways to salvation: For the Jews, salvation is obtained by obedience to the Law of Moses. For Gentiles, salvation is obtained through a 'new covenant,' by putting one's trust in the shedding of Jesus' blood on the cross and receiving God's free gift of atonement and eternal life."

Paul Morris from CWI (Christian Witness to Israel) spoke

on "Creeds and Theology: Expressing the Jewish Context – Benefits and Dangers." Paul looked at different historical creeds from a biblical and Jewish cultural perspective. He invited us to examine them in order to see where some of them have failed in bringing the whole picture as far as Jewish cultural perspective was concerned. He stressed the importance of expressing the Jewish context of God's revelation in creeds and particularly correcting the absence of such in the Gentile church.

He also warned that one of the chief dangers in the contextualizing process is syncretism, and that we have learnt to live with the term "Messianic Judaism" without seeing that it is fundamentally syncretistic.

Paul used Kraemer's definition of syncretism as being "A systematic attempt to combine, blend and reconcile inharmonious, even often conflicting, elements in a so-called synthesis."

Next was "Jewish Identity: Our Call" by Lawrence Hirsch. He responded to Paul Morris's talk by addressing the issue of Jewish identity. He agreed on the importance of holding on to the foundational truths of our biblical faith, and not compromising these for the sake of presenting the gospel in a culturally relevant way. But he differed in his view of contextualisation and syncretism, stating that this is not a simple matter, and that all cultures assimilate and incorporate various forms from other cultures. Lawrence preferred to use Scott Moreau's definition of syncretism: "The blending of one idea, prac-

tice, or attitude with another: Traditionally among Christians it has been used of the replacement or dilution of the essential truths of the gospel through the incorporation of non-Christian elements."

"The real theological issue," he said, "is whether any of these syncretistic practices/beliefs are in some way in conflict with the Bible truth and are clearly denounced in the Bible."

On a "lighter" note, Ps. Kon Michailidis gave a moving and thought provoking answer to Objection #1: "The Bible is bursting with celebrations of cruelty, therefore this disqualifies it as a book of morality."

The evening was a rich fare of challenging and informative "Reports from the Field": Deane Woods from Friends of Israel; a report on Yeshua Tsidkenu, the Russian Jewish Messianic congregation in Sydney, by Natasha Michailidis; Fraser Harding from Prayer for Israel; Rita Ivenskis from "Dom Mes'I," a Russian Jewish Messianic work in Melbourne; and Paul Cohen from Ariel Ministries.

Paul Morris addressed Objection #2: "Abandoning Jewishness and Jewish Culture seems the historical norm for Jewish followers of Jesus in the Church."

The third day

The third day commenced with an excellent talk by Wayne Hilsden on the topic of "Replacing Replacement Theology." Wayne said that it is time to replace Replacement Theology with the very opposite, which he called "Inclusive Theology." Instead of the church being the replacement for unbelieving ethnic Israel,

the church is included in and among the Jewish people as the people of God, as is seen from Ephesians 2:11–13 and Romans 11.

In “Reports from the Field” it was encouraging and fascinating to hear Shuk Yin Chan reporting the work of CPM in Hong Kong, and Kai Chan Park from CWI reporting on the work done in Sydney among Israeli backpackers.

Lawrence Hirsch answered Objection #3: “The Bible shows more than one method of how to atone for sins.”

Bob Mendelsohn presented a paper on “Biblical Theology of Mission” in which he looked at some biblical instruction specifically to the Jewish people, expanding it to the larger community of faith. Starting with Genesis 12, he pointed to a negative lesson from Jonah, then Peter and Cornelius. We were then reminded that mission is still God’s plan for his people even in Australia – we are to be a witness for him wherever we are and with whomever we meet.

After lunch and a vigorous game of volleyball, we were all ready to be mentally challenged and stretched by an original interpretation by Ashley Crane of Jacob’s character, in a paper called “Jacob, Righteous Patriarch or Conniver.” He argued against the negative view we have of Jacob as “supplanter/ deceiver.”

There was so much more in the offering: “Reports from the Field” by Des Rubie from New Zealand, about Backpackers’ Ministry; by Rahel Landrum (Jews for Jesus); and book reviews by Paul Cohen.

Ann Hilsden inspired us by



Playing together

presenting an overview of Messianic worship, or “Music and Arts in a Messianic Context” over the past thirty-five years. As we looked back over the different song writers, the pioneers who shaped and led the way in Messianic worship, and the development of an authentic and original Messianic style which is still growing and evolving today, we were inspired and rejoiced in how God has matured the Messianic movement. This music and the arts, Ann believes, will have a central role in Jewish evangelism.

Fraser Harding investigated the topic “What’s missing in Jewish evangelism today?” He proposed that one of our greatest challenges today is the lack of young people in Jewish missions.

We then heard the personal testimony of Martin Pakula: how he was found by the Messiah. Martin is from an Orthodox Jewish background in Sydney, and at that time was a medical student. He shared how God caught him, and how he gave up his medical studies and instead went on to become a minister of the gospel!

Objection #4: “The Book of Psalms is not about Messiah” was answered by Paul

Cohen in a detailed, scholarly manner. While the title is too broad to answer in the ten minutes that was given, Paul gave examples of different psalms that do speak of Messiah, but his major emphasis was on Psalm 2 and the controversial verse 12, which Paul covered in detail.

Eileen McDonald from Celebrate Messiah presented a paper on “Ethical Considerations for Jewish Evangelism.” She touched on biblical ethics, worldly ethics, Jewish evangelism considerations, ethics in witnessing, and ethical reporting.

The last day

On the last day, the morning session was started by Wayne again with a challenging talk titled “A Perpetual Hatred – a Godly Response.” The name for this “perpetual hatred” is anti-Semitism, and the modern expression of it is cloaked in anti-Zionism. It is coming from several directions at once – from the far right, the far left, and radical Islam. The foundation for Wayne’s sharing was Psalm 83. In it he pointed to remarkable similarities to the predicament the Jewish people find themselves in today. Asaph’s godly response to perpetual hate

was perpetual love expressed not just in words but in action, by watching, praying, and proclaiming.

Kameel Majdali talked on "Jewish Evangelism and the End Times," touching on obstacles to evangelism and why

evangelise Jews. Ann Hilsden concluded the talks with "Closing Thoughts on Israel."

The conference was rich, satisfying, and full of varied and nourishing food for thought and for practical application. New friendships were formed and we left

with anticipation of the next regional conference in 18 months in Sydney, already thinking about all the young "Timothys" that we are going to bring.

*Natasha Michailidis
kostya@tfg.com.au*

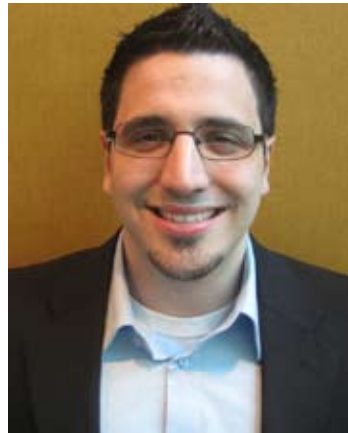
Report from the 28th North American LCJE Conference

LCJE – A Platform for Networking Together

By Michael Gabizon, Ariel Ministries

As a young person from Montreal entering the ministry field, there are many different learning curves and hard decisions which I have not yet wrestled through. After recently graduating from Moody Bible Institute and signing on as a full-time staff member with Ariel Ministries on July 1st, my understanding of practical ministry was turned upside down. I have learned firsthand that academic institutions, albeit practical, can only go so far in preparing one for hands-on work in the field.

I remember sitting down with a dear friend of mine, one who has been in the ministry for over 30 years, as he began communicating something which both myself and my peers have heard many times before: "You are the future leaders of the ministry." Initially, these words may be comforting and even promising, yet the truth is that most of us are far too uninformed and inexperienced to take any type of leadership position. In terms of theology, missiology, and ecumenism, we have a lot to learn. With this realiza-



Michael Gabizon

tion, I believe it is essential for younger people in the ministry to listen to and learn from the giants who have gone before us. Deciding to take advantage of every opportunity, I had to learn from those who have been in the mission field for a long time. I decided to sign up and hitch a ride down to St. Louis from Chicago in order to attend LCJE 2011.

A platform for networking

One of my goals, when attending the LCJE, was to gain a stronger understanding of what was happening in the

different ministries concerning Jewish evangelism. As my wife and I actively minister to Israelis, I wanted to hear new ideas, new approaches, and understand what kinds of things to avoid. My experience at the LCJE surpassed all of my expectations.

First, one of the greatest blessings for me was the aspect of networking with others in the mission field. Through my attendance, I was able to meet many pioneers in Jewish evangelism, such as Susan Perlman. I was also able to speak with leaders in the movement, such as David Brickner, Gary Hedricks, and Mitch Glaser. The knowledge and experience I was able to glean from these people simply by listening to them was priceless. One of the most wonderful aspects of LCJE is their platform for networking. With a group of around 65–70 people, younger missionaries, such as myself, were able to connect with older and more experienced workers. We were able to hear their thoughts and opinions, learn from their mistakes, and grow in wis-

dom.

The entire format of the LCJE gave us enough “down-time” where we were able to connect with others over our two-hour lunch break, as well as dinner time. This conference was a place where likeminded individuals came together in order to connect, brainstorm, and discuss. It is truly invaluable for young people in the ministry to be able to sit under those who have gone before us and listen to their experiences.

The significance of the Land of Israel

Another very significant aspect of the LCJE is the theological paperwork developed by leaders and theologians alike. Many times I question whether my generation has forgotten the significance of the Land of Israel in regards to the Jewish people as a whole. As a post-holocaust generation, it is easy to put the significance of the Land of Israel and the Jewish homeland on the back burner. This, however, is not simply a result of ignorance. Instead, with many different theological systems to choose from, some of the most popular within North American Christendom are primarily those which encourage and promote a type of anti-Zionist supersessionism.

For this reason, I thoroughly enjoyed Gary Hedrick’s paper titled “Blowing the Doors off the Kingdom of God,” where he responded to this growing trend. In his short article, he responded to a book by Sandra L. Richter which attempts to nullify any theological significance for the modern State of Israel. As a younger person in ministry, I was very



Participants at the meeting in St. Louis

encouraged by this paper as it demonstrated a grander remnant who refuse to hold to this type of thinking. Hedrick’s paper sparked conversation during lunch and dinner time, and it allowed many of us to mull over the significance of theological beliefs within the realm of Jewish evangelism.

Jewish evangelism – a common denominator

While I was encouraged that some still hold to a theological place for the modern State of Israel, I was also blessed with being able to converse with those who do not. One positive aspect about the LCJE is that there is no doctrinal statement to sign – but simply a dedication to Jewish evangelism. This implies diversity of theological beliefs and views, and this also allows younger man, such as myself, to be able to interact with these views.

Over lunch one afternoon, I was able to connect with a Danish theologian named Bodil, who shared her love and passion for the Jewish people. However, she held a much different theological system than myself, as well as most premillennialists. This gave me the wonderful opportunity to ask her questions concerning her views, how she reconciled things in Scripture,

and why she still held Jewish evangelism as important. We had a very respectful and beneficial conversation.

As a young person, it was great to be able to dialogue with people both in and outside of my own theological framework. Everybody who attends these conferences has the common denominator of Jewish evangelism/ministry. It is in settings like these where we learn the most from each other. As my generation continues to grow, we need to be able to dialogue and learn from one another. For this, I have not yet experienced a better platform than the LCJE.

Devotion

Another very significant part of the conference were the devotions provided in the mornings. I believe that most people were blessed as they were given by David Allen, a professor from Southwestern Baptist Theological Seminary, on the book of Hebrews. This year, he focused on one very controversial passage found in the sixth chapter of Hebrews and communicated its meaning with the grander biblical context in mind. He clarified the authorial intent and brought in the Old Testament significance to what the author of Hebrews was communicating. This was definitely one of the greatest highlights for me during the conference, and I know it was very beneficial for many others as well.

What was lacking?

What do I believe the LCJE was lacking? Young people. During the last session of the LCJE conference, there was a meeting for all members discussing issues and plans

for future conferences. Finally, the topic of younger members came up. I am encouraged that this is an issue for the LCJE because it demonstrates an acknowledged need. In my humble opinion, young adults need to come and participate. However, young people, such as myself, are usually in college or in seminary. We don't have the money to travel, pay registration fees, or pay for a

hotel room. We need some of the older generation to come alongside us, put their arms around us, and demonstrate firsthand what it means to pour into the younger generation. The trick to pouring into the younger generation is letting them know that you are investing in them, whether financially or through some other means. I believe it should be essential to have

younger people attend the LCJE, as it is a platform for networking. It allows us to discuss Jewish evangelism, and it challenges us spiritually through the papers presented. I look forward to future LCJE conference which I could attend.

Michael Gabizon
michaelgabizon@gmail.com

Twenty-Eighth North American LCJE Meeting

Jewish Evangelism at Edinburgh 1910, Edinburgh 2010, and Cape Town 2010

By Kai Kjær-Hansen, International Coordinator of LCJE

Two world conferences on mission were held in 2010 in connection with the celebration of the centenary of the World Missionary Conference in Edinburgh 1910. I am going to give a brief account of how mission to the Jewish people was treated at these two conferences.

But first, a question which I raised in my paper "The Scandal of Jewish Evangelism" at last year's meeting in Atlanta¹: How did they view the issue in Edinburgh 1910?

Edinburgh 1910

In Edinburgh 1910 there was a clear affirmation of Jewish evangelism:

Followers of the Lord Jesus Christ – Himself after the flesh a Jew – should give to the presentation of Christ to the Jew its rightful place in the Great Commission. It is not a task to be left to a few enthusiastic believers, but the

*obligation and responsibility of the whole Christian Church. The Gospel must be preached to the Jew wherever he may be found.*²

These words have been taken from a rather long section on "The Jews" in the Report of Commission I: Carrying the Gospel to all the Non-Christian World. Contemporary representatives of the Jewish missions were pleased, but the report nevertheless met with criticism at an international conference on Jewish mission in Stockholm, Sweden, in June 1911. The criticism does not apply to what is said in the Report of Commission I but to what is not said in the Report of Commission IV, which deals with mission to non-Christian religions.

In the critique from the leaders of Jewish missions in Stockholm it is said:

But we protest especially against the leaving out of Judaism, i.e. Modern Judaism, from the report of Commission IV, which deals with the Non-Christian Religions of the earth. Such omission of the religion of the modern Jew from the list of the religions of the mission-field, which is the world, must cause the readers of the report to think that modern Judaism is closely related to Christianity, and there is thus the danger of the impression being made that active missionary effort among the Jews is unnecessary.

. . . Modern Judaism should be classed among non-Christian religions because it denies the deity of the Lord Jesus Christ, even though it may agree with the first article of the Apostles' Creed. We therefore protest earnestly especially against the action of Commission IV of the great World Missionary Conference of Edinburgh in

*leaving out Modern Judaism in its discussion of Non-Christian Religions.*³

If this omission of "Modern Judaism" in Commission IV is purely accidental, or if it reflects a basic theological position on the Jewish people among some of the drafters, I dare not say.

Edinburgh 2010

At our meeting in Atlanta in March last year I mentioned that "Edinburgh 2010" – a multi-denominational and international project – was going to hold a minor conference in Edinburgh in June 2010, and I informed you about the position papers that were available prior to the conference. Among them were two on Jewish evangelism, both positive. I myself submitted a paper entitled "The Scandal of Jewish Evangelism. From Edinburgh 1910 to Edinburgh 2010." One of my points was: "If Christian mission to the Jewish people is rejected, the door is wide open to a rejection of Christian mission to other peoples."

What happened then in Edinburgh 2010 concerning Jewish mission?

In the short mission statement titled "Common Call," which was issued from Edinburgh 2010, it is said, among other things:

Remembering Christ's sacrifice on the Cross and his resurrection for the world's salvation, and empowered by the Holy Spirit, we are called to authentic dialogue, respectful engagement and humble witness among people of other faiths – and no faith – to the uniqueness of Christ.

*Our approach is marked with bold confidence in the gospel message; it builds friendship, seeks reconciliation and practices hospitality.*⁴

One cannot be other than pleased with the clear call to witness and mission and the mention of "a renewed sense of urgency" (under point 1). Especially the mention of "the uniqueness of Christ" in point 2 is important. This uniqueness is related to "witness among people of other faiths – and no faith." These words are only meaningful for me if witness to the Jewish people is included.

It is for time to show if this conclusion is too optimistic.

Together with other position papers, the two on Jewish mission/evangelism are to be included in the Edinburgh 2010 publication "Christian Mission Among Other Faiths." This is a reason to rejoice. So as to that, there are no grounds for complaint for those who are involved in Jewish mission.

And yet, the authors and editors of the comprehensive report which introduces the document "Christian Mission Among Other Faiths" have placed themselves in an awkward situation. They publish two positive documents on Jewish evangelism, but the question of Jewish evangelism is not dealt with in their report. Not with one word. Not with one reference. The silence is remarkable, and although one cannot know the reason for this silence, it is open to guesswork. Evasion or concealment of this matter is almost worse than downright contradiction.

As to the question of Jewish

mission, Edinburgh 2010 is a far cry from Edinburgh 1910. One hundred years ago there was a clear affirmation of Jewish mission, an affirmation that is not eliminated by the "omission" in Commission IV. In the report from Edinburgh 2010 there is a total silence on this matter, a silence that cries out.

Lausanne III – Cape Town 2010

Out of Lausanne II in Manila 1989 came the "Manila Manifesto," which includes the following unambiguous paragraph on the necessity to share the gospel with Jewish people:

*It is sometimes held that in virtue of God's covenant with Abraham, Jewish people do not need to acknowledge Jesus as their Messiah. We affirm that they need him as much as anyone else, that it would be a form of anti-Semitism, as well as being disloyal to Christ, to depart from the New Testament pattern of taking the gospel to "the Jew first . . ." We therefore reject the thesis that Jews have their own covenant which renders faith in Jesus unnecessary.*⁵

We repeatedly reminded key persons in Lausanne III about this paragraph prior to Lausanne III. We also sent to them excerpts from the critique formulated by Jewish missions in Stockholm 1911 concerning the statement from Edinburgh 1910. Our approach has been that we cannot even begin to imagine that there should not go out a clear call to Jewish evangelism from Cape Town. I am pleased to say that we were not disappointed.

In Manila 1989, there was considerable disagreement between the Jewish group and some of the drafters of the Manila Manifesto. The paragraph was only included after some struggle. I have a vivid memory of this and did not want to experience it again in Cape Town.

On October 1, 2010, immediately before the beginning of Lausanne III, I sent a message to Chris Wright, chairman of the drafting committee, and concluded with these words:

I remember that the paragraph in the Manila Manifesto from 1989 on Jewish people's need of the gospel was added only after a lot of discussion and "stubbornness" from the LCJE group. It caused a lot of frustration and bruises. I hope – with this insisting note – to be able to avoid that in Cape Town.

To make a long story short: In Cape Town there was no hint of disagreement or struggle between the drafters of the Cape Town Commitment and the LCJE group. I may even add that the proposal for a "Jewish paragraph" which we handed to the drafters in Cape Town was expanded and improved. Of course there should come a clear call to Jewish evangelism from Lausanne III!

It is included in part II of the Commitment, chapter IIB, and reads:

Building the peace of Christ in our divided and broken world
The peace that Christ made



"God is on the move" - from Lausanne III in Cape Town, October 2010

Reconciliation to God is inseparable from reconciliation to one another. Christ, who is our peace, made peace through the cross, and preached peace to the divided world of Jew and Gentile. The unity of the people of God is both a fact ('he made the two one'), and a mandate ('make every effort to preserve the unity of the Spirit in the bond of peace'). God's plan for the integration of the whole creation in Christ is modelled in the ethnic reconciliation of God's new humanity. Such is the power of the gospel as promised to Abraham. [60: Ephesians 1:10; 2:1–16; Galatians 3:6–8. (See also Section VI on the issue of unity and partnership within the Church.)]

We affirm that whereas the Jewish people were not strangers to the covenants and promises of God, in the way that Paul describes the Gentiles, they still stand in need of reconciliation to God through the Messiah Jesus. There is no difference, said Paul, between Jew and Gentile in sin; neither is there any difference in salvation. Only in and through the cross can both have access to God the

Father through the one Spirit. [61: Ephesians 2:11–22; Romans 3, 23; Romans 10, 12–13; Ephesians 2:18.]

We continue, therefore, strongly to affirm the need for the whole Church to share the good news of Jesus as Messiah, Lord and Saviour with Jewish people. And in the spirit of Romans 14–15, we urge Gentile believers to accept, encourage and pray for Messianic Jewish believers, in their witness among their own people.⁶

It may not seem like much; nothing decisively new is being said. And yet I am very pleased with these few lines about Jewish evangelism in the Cape Town Commitment – not least in the light of the omission of this matter at Edinburgh 2010.

Statement from LCWE's Theological Working Group

While, as mentioned, there was no controversy whatsoever between the drafters of the Commitment and the LCJE group in Cape Town, there was some internal disagreement in the LCJE group about

how to relate to a paragraph in a document issued by the Lausanne Movement's Theological Working Group, based on three consultations in 2008, 2009, and 2010.

David Brickner of Jews for Jesus informed me and others about the document in a message from October 2 – two weeks before the opening of Lausanne III.

The paragraph in the document from LCWE's Theological Working Group reads:

The one Church that God has called into being in Christ is drawn from every nation, tribe, people and language, with the result that no single ethnic identity can claim to be "God's chosen people." God's election of Old Testament Israel was for the sake of the eventual creation of this multi-national community of God's people, and the Old Testament itself envisages and anticipates it. We strongly affirm, therefore, that while there are multiple ethnicities within the one church by God's clear intention, no single ethnic group holds privileged place in God's economy of salvation or God's eschatological purpose. Thus, we strongly believe that the separate and privileged place given to the modern Israeli state, in certain forms of dispensationalism or Christian Zionism, should be challenged, inasmuch as they deny the essential oneness of the people of God in Christ.⁷

The days following October 2 saw a lot of emails sent back and forth among the individuals involved. There was no disagreement that from an LCJE point of view the statement was not ideal, to put it

mildly. Even if, for example, the statement that "no single ethnic identity can claim to be 'God's chosen people'" might first of all refer to groups around the world who claim that they, and they alone, are "God's chosen people," we found the choice of words misleading since it may be read as if it is no longer legitimate to speak about the people of Israel as "God's chosen people." We also agreed that the concluding words about eschatology, the State of Israel, certain forms of dispensationalism, and Christian Zionism are out of place in a mission document and serve to obscure rather than clarify the matter. It is possible to say this regardless of one's personal attitudes to these issues.

But we did not agree how to react. Most of us believed that the paragraph from the Theological Working Group was a draft, which the drafters of the Cape Town Commitment were going to use. We were wrong.

On October 8, I sent the following email to those involved in the correspondence. I wrote, among other things:

I called Tormod Engelsviken in Norway. He is a member of the small CT10 Commitment / Statement group. He was also involved in creating the Willowbank Declaration and played an important role in getting the paragraph on Jewish evangelism into the Manila Manifesto. He stepped down from the LCWE Theological Working Group a few years ago.

Even though he is right now working with the CT10 statement, he was not familiar

with the paper which we are now reacting against. And he understood fully our concern and the arguments I made and would support them.

Therefore, in my opinion we should not spend time and effort on the paper/statement which has been posted online by the Theological Working Group.

In Cape Town there were some in the LCJE group who were of the opposite opinion, namely that we should not care so much about the wording in the Cape Town Commitment but rather concentrate on the paragraph from the Theological Working Group and demand a public rejection of it in the plenary session. As International LCJE Coordinator I had been commissioned by the ICC to work for the inclusion in the Cape Town Commitment of a clear call to Jewish evangelism, and as I did not believe that this would be achieved through confrontation, LCJE secretary Bodil F. Skjøtt and I went on to cultivate relations with Chris Wright and Tormod Engelsviken during the conference. We were never met with rejection, always with understanding. A number of drafts had already been sent to them before the conference. During the conference I asked a small group from the LCJE group to prepare another draft. Due to commitments elsewhere, only three of the invitees participated in this group, namely David Brickner, Mitch Glaser, and Lawrence Hirsch. Their draft was received with appreciation and was expanded by the drafters so that it, as already mentioned, became even better! In fact it be-

came so good that it can bear repeating. Here again is the second part:

We continue, therefore, strongly to affirm the need for the whole Church to share the good news of Jesus as Messiah, Lord and Saviour with Jewish people. And in the spirit of Romans 14–15, we urge Gentile believers to accept, encourage and pray for Messianic Jewish believers, in their witness among their own people.

I am happy and grateful for the support hereby expressed for continued Jewish evangelism and support for Messianic Jewish believers. But I am not so naïve as to believe that the whole Lausanne Movement and all evangelical Christians from now on will support Jewish mission. But we have now, again, got an official and unambiguous affirmation of Jewish evangelism. There are not many similar movements with the same unambiguous attitude to this today.

Therefore I am also happy that LCJE is still a member of

the Lausanne family!

But what about the words from LCWE's Theological Working Group? It is up to each of us to challenge them in speech and writing. I am not so sure if we need an official LCJE statement about it. If it will benefit our cause within the Lausanne Movement, then we should respond. If it does not, then we should not. Which, as I said, does not imply that we cannot criticize it as individuals.

The Lausanne Movement's Executive Chair, Doug Birdsall, has a great love for our work. As in 2007, he will again this year participate in our international LCJE conference. A session has been set aside for discussion of the relationship between the Lausanne Movement and LCJE. I am hardly mistaken if I think that the paragraph from the Theological Working Group will be brought up as an issue.

That there are different theological views of Israel and Israel's future within the Lausanne Movement cannot be denied. By way of self-criticism, we also have to admit

that this is the case within LCJE. Personally, I cannot endorse the wishes which have been voiced that LCWE should remove the words from their website. This is not the way a world with social media works today. But as long as both parties, LCWE and LCJE, clearly affirm that Jews need Jesus for salvation, we belong to the same family.

As in all well-functioning families, we do not avoid discussing themes that are important for some members of the family even if others do not find them so important. We take the discussion and do it in a respectful way and on the clear assumption that we are part of the same family.

May we in LCJE continue the discussion and conversation and state our critique in such a way that it may benefit our cause in the Lausanne Movement as such.

My personal opinion is that the Lausanne Movement needs LCJE, and that LCJE needs the Lausanne Movement – also in the future.

Notes

1 [http://www.lcje.net/The Scandal of Jewish EvangelismATLANTA2010Kai.pdf](http://www.lcje.net/The%20Scandal%20of%20Jewish%20EvangelismATLANTA2010Kai.pdf) - Cf. Kai Kjær-Hansen, "Jewish Missions/Evangelism and Edinburgh 1910 and the Centenary Celebration 2010," *Mishkan* 64 (2010): 6–17.

2 Cf. World Missionary Conference, 1910, *Report of Commission I. Carrying the Gospel to all the Non-Christian World*, vol. I (Edinburgh and London: Oliphant, Anderson & Ferrier), 1910, 268–278. The reports are available at <http://quod.lib.umich.edu/cgi/t/text/text-idx?c=genpub;idno=1936337>

3 Cf. Hermann L. Strack, ed., *Jahrbuch der evangelischen Judenmission/Yearbook of the Evangelical Missions among the Jews*, vol. 2 (Leipzig: J.C. Hinrichs'sche Buchhandlung, 1913), 19–21.

4 "Common Call," <http://www.edinburgh2010.org/en/resources/papersdocuments.html>.

5 "The Manila Manifesto," (§3 – "The Uniqueness of Jesus Christ"), <http://www.lausanne.org/all-documents/manila-manifesto.html>.

6 "The Cape Town Commitment," part II, <http://www.lausanne.org/ctcommitment#p2-2>.

7 LCWE's Theological Working Group, "The Whole Church," Part II, A. One; 2; <http://www.lausanne.org/participant-information/twg-paper.html>.

Deleting the Offending Paragraph

Correspondence between Kai Kjær-Hansen and Chris Wright

At the International Coordinating Committee meeting in St. Louis March 29, 2011, I was instructed to write to Doug Birdsall and Chris Wright about the statement issued by LCWE's Theological Working Group (TWG) prior to the congress in Cape Town and to enclose my paper from the LCJE meeting in St. Louis. This was done on May 5 and already on May 6 Chris Wright's answer came. From this it emerges that the paragraph in question will be deleted on the Lausanne Movement's homepage.

If we can speak about a "victory" in this connection it is not, the way I see it, LCJE's victory over LCWE. The "victory" is that "the big one" understands "the little one" and is willing to accommodate the latter in order to maintain the good fellowship. On several occasions in Cape Town Doug Birdsall appealed to the participants to develop a culture of grace. I see Chris Wright's mail to me, printed below, as a concrete expression of this. Which I as International Coordinator of LCJE am deeply grateful for.

Kai Kjær-Hansen

Chris Wright's mail

I am sorry this has caused distress. There is a serious and careful theological discussion to be engaged in this whole matter, but it seems "beyond the bounds". It would make the whole statement long and



Chris Wright, Chair, Lausanne Theological Working Group

unwieldy to try to include all points of view.

It was actually very carefully worded (by the international and multi-denominational TWG consultation at the time), and in my view did not imply any of the things that I found being alleged against it. However, rather than trying to re-word it (in ways that would probably never satisfy some of our friends, and just prolong the argument), I have asked that the paragraph be deleted from the version of the TWG statements on the Lausanne website, and in any future print publication of those materials.

At Cape Town, in conversation with some of those who

spoke about their disquiet at that paragraph in the Theology Working Group's statement, I accepted that probably the simplest response was just to delete it from that statement. I'm afraid that in all the pressures of work after leaving Cape Town (including completing the work on the Cape Town Commitment), I simply had not been able to arrange for that. I have now asked that it be done.

I am glad that our friends in the LCJE are happy with the paragraphs included in the Cape Town Commitment, and you know that they express my own heartfelt personal and theological conviction, and that I remain committed to the necessity of evangelism among Jewish people - as much as ever.

Thank you for the gracious way you have tried to handle this matter. I hope that my action in deleting the offending paragraph will calm the waters from here on.

Blessings,
Chris

*Chris Wright
chris.wright@
langhampartnership.org*



Excerpts from paper delivered in St. Louis

Following are the first portion and concluding remarks of a paper adapted from introductory material in the author's commentary *The Book of Hebrews: Christ is Greater* (AMG, 2009).

The Purpose, Structure and Theme of the Epistle to the Hebrews

By Steven C. Ger, Director of Sojourner Ministries

Introduction

Many believers have the perception that the book of Hebrews is confusing; indeed, its reputation for impenetrability extends beyond the layman and even to the clergy. To the modern reader, the density of the author's argument and the complexity of his rhetorical style have caused many to avoid this singular epistle. Even the title is off-putting to those who are not Jewish themselves, although interestingly enough, the corresponding argument is never made that non-Greeks might struggle with Paul's letter to the Philippians or non-Italians with Romans.

This perception of comprehensive difficulty causes many believers to choose to skip rapidly through the book in their time of personal Bible study. They are frustrated at the author's statements to the effect that his arguments are "evident" (7:14) and clear (7:15). Perhaps two thousand years ago on the other side of the world, to people with a deep familiarity with the Old Testament text and who were comfortable with and knowledgeable about animal sacrifice, the arguments within Hebrews were evident and clear, but it is not usually the case for the current generation approaching the text. An

examination of the book's purpose, structure and theme will provide ample momentum in facilitating the contemporary reader's understanding of the text.

Purpose

The book of Hebrews is designed to definitively demonstrate the supremacy of Jesus Christ (see Table 1) in both His identity (person) and ministry (priesthood). In the epistle's central core, the commencement of the eighth chapter, the author straightforwardly reveals the central point of his argument, "Now the main point in what has been said is this: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens, a minister in the sanctuary and in the true tabernacle, which the Lord pitched, not man"

(8:1–2).

The entirety of the text's concern is to establish a doctrinal foundation of Jesus' supremacy in every area pertaining to God and His divine program: revelation, priesthood, law, hope, human/divine relationship, covenant, promise, sacrifice and sanctuary; and having established this foundation, to then erect upon it a practical and ethical structure upon which the community of faith may suitably apply these doctrinally foundational truths in every situation. Hebrews explains that what God has supplied for His people in this present age is, in all ways, new and superior. God's provision therefore demands a commensurate response from the faith community.

The complete argument of Hebrews can be broken down as follows:
God's new and superior revelation (1:1–2)

Table 1. The Supremacy of the Messiah

Superior Regarding	Reference
Prior Prophetic Revelation	1:1–3
Angels	1:4–2:18
Moses	3:1–6
Levitical Priesthood	4:14–5:10; 7:11–28; 9:1–10
Abraham	7:1–10
The Torah	7:12, 19, 28; 10:1
Mosaic Covenant	8:1–13
Levitical Sacrifices	9:11–10:18

- discloses that with a new and superior permanent priesthood (7:11–19, 28)
- necessarily comes a new and superior permanent law (7:11–19, 28),
- which yields a new and superior permanent hope (7:18–19)
- by which to relate to God (7:25),
- who provides a new and superior permanent guarantee (7:22–24)
- of a new and superior permanent covenant (7:22; 8:6–7)
- based upon new and superior promises (8:6–7),
- established through a new and superior sacrifice (9:23–28)
- offered by a new and superior permanent Priest (7:11–8:6)
- within a new and superior sanctuary (8:2–5; 9:11–12, 24).

In consideration of the above breakdown, it becomes obvious that the motivating force that undergirds the author's passionate defense of the Messiah's superiority is his equally passionate conviction regarding the inferiority of the Mosaic Covenant and the entire Levitical system. One simply cannot demonstrate superiority in a vacuum; in order to demonstrate the essential superiority of one thing, it is compulsory to reveal the essential inferiority of another.

For the author of Hebrews, the Mosaic Covenant is inferior to the New Covenant (7:22; 8:6–7); God's guarantee of the Mosaic Covenant is inferior to that of the New Covenant (7:22–24); the Mosaic Covenant's promises are inferior to those of the



Jesus ... suffered outside the city gate to make the people holy through his own blood. Let us, then, go to him outside the camp, bearing the disgrace he bore. For here we do not have an enduring city, but we are looking for the city that is to come (Hebrews 13:12-13).

New Covenant (8:6–7); the Torah is inferior to the law of Messiah (7:11–19, 28); the Aaronic High Priesthood is inferior to the Melchizedekian High Priesthood (7:11–19, 28); the Levitical High Priests are inferior to the Messiah (7:11–8:6); the Levitical system's sacrifices are inferior to the Messiah's sacrifice (9:23–28); the Tabernacle/Temple is inferior to the Messiah's heavenly sanctuary (8:2–5; 9:11–12, 24); the hope incited through the Levitical system is inferior to the hope incited through the Messiah (7:18–19); the way to relate to God through the Levitical system is inferior to the Messiah's new means (7:25); the supernatural mediators of the Torah, angels, are inferior to the Messiah in both identity and ministry (1:4–2:18); the human mediator of the Torah, Moses, is inferior to the Messiah in both

identity and ministry (3:1–6); Abraham, the Jewish national father, is inferior to the Messiah (7:1–10); and all prior prophetic revelation is inferior to God's new revelation in His Son (1:1–2) (see Table 1). Two thousand years later, the argument of Hebrews' stunning indictment of first century Judaism's inadequacy in light of Jesus' superiority still possesses the power to astonish. However, the author of Hebrews never demeans Judaism. The student of Scripture must always bear in mind that the author's indictment of Judaism, the Mosaic Covenant and the Levitical system is only germane when in comparison with the Messiah's eminence. No one belittles the moon for the limited quantity of light it provides from the night sky; in the absence of a superior heavenly body, the moon does a tremendous job, and when the moon remains hidden, its light is sorely missed.

However, when both moon and sun share the same sky and can be directly compared, no one would prefer the moon's output in lumens over the sun's. In the light of day, one heavenly body is so obviously superior to the other that it then becomes obvious that although they both emit light, their quality is so different that they really cannot be compared. The author of Hebrews is simply pointing out that the intrinsic glory of God's Messiah is superior to the reflected glory of the Mosaic Levitical system.

Having established the author's stated purpose, that of definitively demonstrating the supremacy of Jesus Christ in both His identity (His person) and ministry (His priesthood),

the next issue to be resolved is the author's underlying motivation in writing to the recipient community; the likely event, issue or concern that prompted the author to place ink to parchment.

The Jewish Christian recipients of Hebrews had previously undergone a brutal season of persecution (10:32–34) and were now menaced by its imminent resumption and perhaps, intensification (12:4). The community was most likely situated in the holy city of Jerusalem or, alternatively, the nearby environs of Judea, and it is not hard to imagine the pressure of living among a general populace that had grown progressively hostile toward the church over the past two decades. It had been quite some time since the church had found notable favor with the residents of Jerusalem (Acts 6:7; 9:31). The Jerusalem of the first century's seventh decade was a volatile place to call home.

One can surmise from the author's topical emphases that a portion of the community was in the process of considering a renunciation of their messianic faith for the purpose of alleviating the tension and escalating pressure of living under threatened or actual persecution. The duration of their intended hiatus from their faith commitment to Christianity is unclear, perhaps it was only temporarily, until the storm cloud of threatened persecution had passed from sight.

Their thinking about the status of their salvation may have been similar to those who have, at one time or another, not paid our premiums and allowed our insurance poli-

cies to lapse. Most insurance policies have what is called a "grace period" (appropriately enough), when, although the policy is currently in arrears, the insurance company will still honor their prior commitment. If we allow the grace period to pass without paying our outstanding balance, then the policy lapses. Yet most of the time, all we need do is pay our premium once again and the policy is promptly renewed. These Jewish Christians may have contemplated a temporary lapse in their salvation insurance which they could promptly renew when it was more convenient to stand for Jesus.

Alternatively, the clues within the text leave open the possibility that what was being contemplated was no timid renunciation of Christ born of fear, but the defiant act of rebellion by a spiritually immature (5:11; 6:12), insecure, and frustrated group who had had enough of taking heat for their hope in the Messiah (2:3, 18; 3:6, 12–15; 4:1, 11, 14; 6:4–6, 9–12; 10:19–29, 35–39; 12:1–3, 14–17, 25; 13:9, 13). Whether the community was timid or bold in their contemplation of spiritual mutiny, the author of Hebrews makes every attempt to persuade them not to press forward with this ill-conceived strategy

Concluding remarks

I once asked my aunt, the Jewish missionary Hilda Koser, to list what she considered to be the indispensable books of the New Testament, without which inclusion our theology and understanding of our faith would be deficient. Within the NT, my assumption was that

one synoptic gospel along with the gospel of John and a fistful of Pauline epistles would be more than sufficient for establishing orthodox faith and practice. In my estimation, of course, Hebrews would be included in the shortlist of least essential books. Having struggled with the author of Hebrews' complexity of expression, I could confidently affirm the books less than scintillating nature. Imagine my surprise when my aunt expressed her opinion that perhaps the one indispensable NT book was the epistle to the Hebrews! It is only within this book, she reasoned, that the New Testament reveals with great depth and vivid imagery the present work of our Messiah as perfect high priest, his fulfillment of Yom Kippur, the Levitical Day of Atonement, the Melchizedekian priesthood and the necessity of the New Covenant. Nothing non-essential there for believers, Jewish or Gentile. It was not the book of Hebrews that was dull; it was, rather, my own understanding. My own density, not the text's density, was the problem.

The salvific colors and messianic hues painted by Hebrews' anonymous master wordsmith alternately shade, brighten and intensify in relation to the spiritual maturity of the reader. Not for the faint of heart is this epistle. Hebrews demands attentive, conscientious study but yields rich theological rewards for those who diligently apply themselves. Together with Romans, it is no overstatement to claim that it ranks as the greatest of the epistles.

*Steven C. Ger
sojosteven@aol.com*

Book Review: Israël

Reviewed by Professor Henri Blocher, France

Despite its modest subtitle and relative brevity, Jean-Paul Rempp's *Israël* offers more than a mere sketch; it is an informative and sagacious synthesis. Aimed at an evangelical public, it could be of help to anyone (French-speaking) who wishes to know more about the Jewish people today and theological interpretations accepted among Christian believers.

Mr. Rempp, a theologian-pastor who now leads the church he planted in Lyons and also does some teaching, has invested much energy in the Jewish-Christian dialogue and has studied Judaism with scholars of renown, e.g. at the Elie Wiesel Institute of Jewish Studies (Paris). He has selected for his presentation three main issues (one could hardly make a better choice): the People, the Faith, the Land. He deals with the first two through three chapters, which focus on Jewish identity. Who may be called a Jew? There is no agreement among religious and cultural leaders; Rempp uncovers the inner diversity of contemporary Judaism, of which most Christians have remained ignorant. Concerning the relationship between Israel and the church, he firmly rejects both replacement theology and the theology of two "parallel" covenants. The second half of the book tackles the contentious issue of the Land and of Zionism (two chapters). Appendices add information on the special relationship French Protestants and Jews have enjoyed through the centuries;



Jean-Paul Rempp, Israël: Peuple, Foi et Terre. Esquisse d'une synthèse (Charols, France: Excelsis, 2010), 153 pp.

on Jewish proselytism; and on recent Sephardic history. The fourth appendix is the Willowbank Declaration (1989), in whose line Rempp obviously stands (he does not use the 2009 Berlin Declaration which tried to echo and update the 1989 one).

Three features worth highlighting

The book is packed with well-chosen quotations, mostly from authoritative Jewish writers. Examples of this precious documentation, never vague or trite, could be the following: the Talmudic treatise Megilla (13a) defines as a Jew "anyone who does not worship idols" (27f); a Sephardic rabbi, Yehouda Hai Alkalai, already defended the main tenets of Zionism fifty years before Theodor Herzl (78 n.28); the Supreme Court of the State of Israel, on April 16, 2008, acknowledged the right of "Messianic Jews" to aliya (70).

Secondly, when it deals with controversial topics, the book shows a cautious and irenic spirit that could be a model. It shuns all partisan passion, and does not hide that many in Israel have questions about the nature and policies of the state. It remains ethically sensitive, and his deep love for Israel does not blind Rempp to the plight of Palestinians, and he clarifies helpfully the "demography" of the three groups of believers in Jesus who live in Israel today (115f: Messianic Jews, Christian Arab Israelis, Christian Palestinians, each group numbering c. 7,000); it reminds its readers of the way competent interpreters of biblical prophecy, while agreeing on eschatological essentials, may (peacefully) differ on particulars (101f n.34 on Isa. 66:21).

The book takes, third, a keen interest in specifics of the French situation, with the amicable attitude of Protestants towards Jews since Calvin and Beza and a kind of kinship felt among Jews and Protestants, the targets of similar persecutions (22, 119–122), and also the predominance of Sephardim (a point of comparison with Israel; France is the country with the highest number of Jews after the U.S. and Israel, and there are as many French-speaking Jews in Israel as there are in France, 127); these are facts other writers do not take into sufficient account.

As is the case more often than not in published material, the transliteration of Hebrew words is not strictly consistent

(shin becomes sh or ch). I have only one complaint: in a "clever" attempt to imitate the Hebrew script on the cover,

in the first word of the title the I of ISRAEL is made to resemble a waw, S a lamed, R an inverted dalet, A half an alef, E an inverted p̄. It will

please some, alas! Trust the book rather than the tag!

Henri Blocher
henri.blocher@free.fr

New LCJE Agency Member

Disciple Daily Ministry

By Arlie Francis, Director

The first disciples of Jesus were exclusively Jewish. They knew him as Yeshua. The Gospels paint Jesus as employing a disciple-making process that is distinctly Jewish. The first colorful splashes of this vibrant portrait were applied to canvas during the time of Ezra.

"For Ezra set his heart to study the law of the Lord and to practice it, and to teach its statutes and ordinances in Israel" (Ezra 7:10).

Ezra started by learning what the Hebrew Scriptures taught. Before teaching something he had little experience with, Ezra put walking feet on what he was learning by practicing it himself. Only then did he identify the young men to whom he would pass on what he was discovering. During the years between Ezra and Yeshua, new teachers began traveling the dusty roads of the Promised Land. These teachers were called rabbis. Their students were identified as talmidim (disciples). A rabbi's talmidim memorized his words, repeated them to one another, imitated his actions, and finally duplicated their rabbi's teaching in disciples of their own. By the time of Jesus, this was a well-established model for making disciples in Israel.



Arlie Francis

Study, practice, teach

Most of today's believers intellectually acknowledge that Jesus was a Jew. But we are missing an important piece of the puzzle, the piece that ties the entire panorama of the Bible together. Throughout church history, the influence of Jesus' first Jewish disciples has been under assault. Since the time of the Byzantine Empire, an understanding that the Bible is a Jewish book has been replaced by a Gentile point of view. "Gentilization" of the Bible has even extended to the person of Yeshua. In the 21st century the explosive dynamism seen in the Book of Acts has been reduced to the anemic pop of a firecracker. There is a lot of noise, but little impact. The church has splintered into religious factions that reinterpret God's plan for the ages according to

what is right in their own eyes. A devilish side effect of this never-ending relativity trend is that the gospel's proclamation among Jewish people has been virtually non-existent for most of the last 2,000 years. This is anti-Semitism at its worst for Jewish people who step into eternity without personally embracing Yeshua as their Messiah.

Disciple Daily's approach to stimulating and reviving Jewish evangelism is to promote an understanding of the foundational Jewish context of the entire Bible. We will do this through teaching and dialogue in personal disciple-making relationships that promote disciple-making action. A direct result of restoring the correct Jewish understanding of the Bible is the education of the body of Messiah to the necessity of sharing the gospel with Jewish people everywhere, according to the mandate of Romans 1:16.

Disciple Daily exists to identify and engage with individuals and institutions committed to Bible-based, personal relationship-oriented disciple making through a network that supports their activity. Disciple Daily will accomplish this by supplying three things:

1. Doctrinally sound, systematically organized Bible study resources that promote a balanced Jewish and Gentile frame of reference

2. A global network of committed Jewish and Gentile disciple makers, collaborating together in biblical disciple making throughout the body of Messiah (the church)

3. A prioritized gospel proclamation "to Jew the Jew first, and also to the Greek."

By promoting the Bible's original model for disciple making, an awareness of Christianity's Jewish foundation can be rebuilt. Disciple Daily's mission is to equip biblically authentic disciples for disciple-making

ministries. By this endeavor, Disciple Daily will prayerfully draw attention to the great need for Jewish evangelism

Arlie Francis
afrancis@discipledaily.org



Networking together

Anglicans and Jews: A New Initiative

By Theresa Newell, CMJ USA Board Chairman

There is a story told that Christianity was brought to Britain by Joseph of Arimathaea in the first century when he fled the persecution in Jerusalem. As a result, there has been a remnant of Anglican Christians who have felt a special responsibility to take the gospel back to the Jewish people, a debt of service that needed to be repaid. As Paul commanded the church at Rome, the work of the Gentile believer is to show mercy to the Jews by returning the gospel to those who had brought the good news of salvation to them. This urge took concrete form in 1809 in London with the founding of CMJ (The Church's Ministry among Jewish People), whose aim was to take the gospel to Jewish people worldwide.

Jewish relations task force

Fast-forward 2,000 years to September 2, 2010, in Pittsburgh, Pennsylvania. The An-



Theresa and Bruce Newell with Daryl Fenton in the middle at the LCJE NA-conference in St. Louis.

glican Church in North America (ACNA) called together under its Ecumenical Relations Task Force (ERTF) a meeting with Messianic Jewish leaders. The purpose of the meeting? To build relationships and to strategize on how the two groups – Anglicans and Messianics – might cooperate to further the gospel among the 5.1 million Jews living in cities in America. This Jewish Relations sub-committee met

again on March 31, 2011, in St. Louis, Missouri, following the LCJE-NA conference there. Chicago, Illinois, is set for the September 8, 2011, third meeting of this group.

As chairman of the Jewish Relations sub-committee of ERTF, I knew we were sailing into uncharted waters. It was a great encouragement that the top leaders of ACNA had given enthusiastic approval to the establishment of the Jewish Relations Task Force at their June 2010 Synod. There, ERTF chairman Bishop Ray Sutton's announcement of the upcoming September meeting of the Jewish relations group was met with spontaneous and enthusiastic applause!

The first meeting

At the invitation of ACNA's Archbishop Robert Duncan, we held our first meeting in his Pittsburgh conference room. Archbishop Duncan welcomed

the group warmly and sat through part of our day-long session to hear reports from the Jewish leaders.

Present were the following Messianic leaders representing their organizations: Dr. Gregg Hagg, dean of Charles Feinburg Center, Chosen People Ministries, Brooklyn, NY; Rabbi Roy Schwarcz, Chosen People Ministries' Midwest director and congregational leader in Chicago, IL; Rabbi Howard Silverman, president of the Union of Messianic Jewish Congregations (UMJC) and leader of Beth Messiah Congregation, Columbus, OH; Rabbi Ted Simon, congregational leader in Baltimore, MD, and board member of Tikkun International Ministries; Dr. Tuvia Zaretsky, director of education and training for Jews for Jesus, San Francisco, CA, and president of the International Committee of the LCJE.

Joining the group at the second meeting in St. Louis, Missouri, were Bishop Wes Nolden, chairman of ERTF's Lutheran sub-committee, St. Louis; Steve Cohen, director of Apple of His Eye Ministry, St. Louis; and Kirk Gliebe, director of Devar Emet Ministry, Skokie, IL, and UMJC vice-president. Regrets were sent by Joel Chernoff, director of MJAA, Philadelphia, PA.

Bishop Sutton introduced our ERTF sub-committee: Dr. Theresa Newell, chairman and CMJ USA board chairman and former LCJE-NA coordinator; Dr. Barry Leventhal, provost and academic dean of Southern Evangelical Seminary, Charlotte, NC; and the Rev. Canon Daryl Fenton, assistant to Archbishop Duncan and CMJ USA board member. (By the March meeting, Daryl was



*Participants at the second meeting in St. Louis
March 31, 2011.*

National Director-designate of CMJ USA.)

Content of the meeting

Bishop Sutton opened the meeting by reading Ephesians 2. He then shared his testimony. It was after a Bible study with Arnold Fruchtenbaum, when he was an undergraduate at Southern Methodist University in Dallas, that he realized that he had a responsibility to share the gospel with unsaved Jewish people. He then invited each participant to share his testimony.

He explained that the Greek meaning of the word "ecumenical" is "household," and that we, Jew and Gentile, are of the household of faith in Jesus. It was acknowledged that the term ecumenical has been usurped by liberals, often resulting in the idea that all spiritualities lead to the same God. The understanding of our committee was biblically based on the uniqueness of Jesus and our shared commitment to take the gospel to the whole world, Jew and Gentile. He posited that we can do this more effectively together than apart.

Ideas began to flow about ways we could cooperate in gospel ministry and lower the barriers between Anglican and Jewish believers in Jesus: Anglican pastors meeting with Jewish congregational leaders

who minister in the same geographical areas; Anglicans integrating teachings about the feasts and the Jewishness of Jesus into their teaching; ways to articulate in each group that both are a "remnant saved by grace"; teaching the Jewish basis for Anglican liturgy; articulating the shared high value placed on Scripture; preaching the continuity of the Hebrew Scriptures and the New Testament; inviting speakers from one group into the other; speaking well of each other in our congregations; Messianic leaders becoming acquainted with ministries like CMJ and inviting speakers from these groups into Messianic congregations; and sharing meeting space.

I shared a brief video on the 200-year history of CMJ. Daryl pointed out three areas of cooperation that would forward the kingdom: church planting in Jewish areas; evangelism to adult non-believers; and the empowering by the Holy Spirit/sanctification in congregations in the face of highly secularized society. Theresa emphasized the desire to get Jewish evangelism into the DNA of the Anglican Church in North America.

Tuvia pointed out the importance of documents like the Willowbank Statement of 1989 and the booklet "Jewish Evan-

gelism: A Call to the Church" from 2004, both available at www.lcje.net.

March 31 meeting in St. Louis

Bishop Wes Nolden, chairman of the ERTF/Lutheran Relations sub-committee, opened our second meeting with a Bible reading from Matthew 23 and 25 and a meditation on a biblical notion of tikkun olam. He shared about his work among believing Lutheran groups who are striving to be true to Scripture and open to meeting with like believers in the Anglican Church in North America.

As at the first meeting, each participant shared an update on his ministry and new members shared their testimonies of salvation.

Has anything new happened since our first meeting? We asked. Yes, an MJAA congre-

gation and an Anglican congregation in Ohio had teamed up for a 800-person Tabernacles celebration in October 2010. Daryl reported that the CMJ USA board is actively meeting with several Anglican churches with large Jewish populations in their areas to train parishioners in Jewish evangelism. Discussions are beginning with seminaries about possible replacement theology bias.

While more concrete thinking was done at this meeting on future cooperation, a more important thing was happening – a growing level of trust, transparency, and brotherly love – the foundational necessity that ministry together must be built on.

A kind of "What you always wanted to know about Anglicanism/Jewish believers but were afraid to ask" flowered in the final session. Questions flew from one group to the

other: "What do Anglicans believe about eschatology/dispensationalism?" "Why is it offensive to Jewish believers to say that a Jewish person converted to Christianity?" "Did two million Sudanese Anglicans die in South Sudan – like a Holocaust?" "What do Jewish liturgy and the Anglican Book of Common Prayer have in common?" "What are the cross-cultural things we need to know about each other?"

Sitting together with small agendas can be fruitful for the kingdom. I expect good things to come out of this new initiative between American Jewish and Anglican believers in Jesus whose call is to take the gospel "to the Jew first." Pray for us.

*Theresa Newell
theresa@cmj-usa.org*

Networking together

Rumbula – Never Again

The Norwegian Church Ministry to Israel (NCMI) and Mashiah.info Russian Messianic radio invite you and your associates to take part in an international conference "Rumbula – never again," which will take place on September 30 – October 2, 2011, in Riga.

The conference will be devoted to the 70th anniversary of the Rumbula massacre – one of the forgotten names in the history of the Holocaust. Seventy years ago – on November 30, 1941 – this quiet pine forest ten kilometers south of Riga was filled



The Menorah at Rumbula.

with shots, screams, tears, and prayers. During two days – November 30 and Decem-

ber 8 – over 25,000 Jews were murdered here. Hurried and beaten by the guards, they came here on foot from the Riga ghetto. Naked and helpless people, in single file ten at time, were forced to lie down in the pits right on top of previously shot victims. Bullet by bullet in the back of their heads finished the lives of men and women, children and old ones, rich and poor . . .

To the victims of fascism
For a long time after the war the places of mass massacres hadn't been marked by any memorials. In 1962, a group

of Jewish activists placed a wooden sign in Rumbula in memory of the murdered Jews of Riga. Soviet officials, who forbade any mentions of Jews in memorial signs, disposed of the sign, but permitted a monument with a neutral text: "To the victims of fascism, 1941–1944." Eventually the Rumbula memorial became a place of Jewish annual memorial ceremonies. The road leading there should not ever vanish – for the sake of our past . . . and our future.

I swear to say Truth

No facts and numbers are able to speak louder than the voices of those who had seen and survived the horror of Rumbula. Frida Michelson, the Rumbula survivor, wrote about it in her memoirs:

"This is my will to my nation. I swear to you, perished ones! Sepulchral silence is here. Death. Night. Eternity. Rumbula – Riga, Bikernieki, Salaspils, Klooga, Paneriai, Babi Yar, Majdanek, Treblinka, Auschwitz . . . thousands and thousands of cities and shtetls drenched in blood . . . my speechless martyrs, old ones and babies, fathers and mothers, husbands and wives, brothers and sisters, brides and grooms, children, juveniles – perished millions . . . I hear your cry and yelling,

thousands of your stamping feet, running to the grave, your last "Remember!" . . . I swear by your memory, your blood, shed upon the cruel spaces, by your ashes scattered around the world, by your smoke from the chimneys of crematoria. I swear to you: I will tell everything to them, to the living ones, – everything I saw – who killed you and betrayed you . . . Your blood is in my veins and your ashes are beating in my heart. I swear to say Truth and nothing but the Truth."

Rumbula must never take place again

After the Shoah, repentance meetings took place in many countries, but, unfortunately, this movement left the former USSR practically untouched. Jewish communities still remember those horrible days, but Christian stay aside. It is time for us to pay tribute to this memory – to bring the proper fruit of repentance to the Lord. Repentance for what we and, probably, our fathers had never done. But many people at that time simply kept silence. Nowadays, when anti-Semitism is growing stronger in many countries, including Latvia, by our silence and lack of remembrance we participate once more in the tragedy that Jews in Rumbula

had to face. People need to learn the clear teaching of the Bible about the falseness of anti-Semitism! It doesn't matter in what countries we live – we should gather and say before God and the world: Rumbula must never take place again!

Join us

Join us at the international conference in Riga on September 30 – October 1 to discuss such issues as the history of the Riga ghetto, anti-Semitism and Christianity, God and the people of Israel, Soviet and Fascist regimes, and many others. We also invite you to take part in the memorial service of repentance in Rumbula forest on October 2, 2011, which will unite Jews and Christians, citizens of Latvia and foreign guests.

For detailed information:

E-mail: post@israelsmisjonen.no (Norwegian, English); applerus@yandex.ru (Russian, English)
 Telephone: Norway +47 22 98 85 00; Russia + 7 926 246 34 15

*Rolf Gunnar Heitmann, NCMI
 General Secretary.*

*Alexey Shepelev, AOHE
 Russia; Mashiah.info
 Messianic radio*

LCJE Meetings

LCJE North America

March 5–7, 2012, in San Diego
 March 4-6, 2013, in Florida
 March 3–5, 2014, in Chicago
 Contact Jim Sibley
jimsibley@pascheinstitute.org

LCJE Israel

June 16, 2011
 Contact David Zadok
david@ha-gefen.org.il

Networking Jewish Evangelism



Lausanne Consultation
on Jewish Evangelism

President Tuvya Zaretsky tuvya.zaretsky@jewsforjesus.org
International Coordinator Kai Kjær-Hansen lcje.int@gmail.com
International Committee Members
Ann Hilsden ahilsden@kkcj.org
Mitch Glaser mglaser@chosenpeople.com

Area Coordinators

AustralAsia Bob Mendelsohn australia@lcje.net
Europe Jean-Paul Rempp jpnremppbn@wanadoo.fr
Israel David Zadok David@ha-gefen.org.il
Japan Teiichiro Kuroda lcjefapan@hotmail.com
Latin America David Sedaca david@chosenpeople.com
North America Jim Sibley jimsibley@pascheinstitute.org
South Africa Cecilia Burger simcha@mweb.co.za

International Coordinator & International Mailing Address

Kai Kjær-Hansen, Box 11, DK 8520 Lystrup, Denmark
lcje.int@gmail.com

Website www.LCJE.net

ISSN 1016-2089