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EVANGELISM**

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ON JEWISH EVANGELISM
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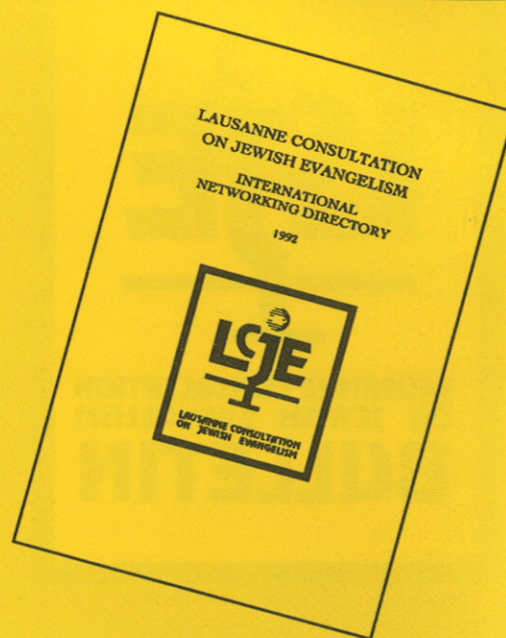
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New Directory



LCJE's new Directory prepared by Susan Perlman is sent to all members together with The LCJE Bulletin no 29.

Additional copies may be ordered from LCJE's International Office, Denmark. Price: US \$ 10 + postage.

Please notify the International Office if there are corrections or changes of address.

In the Synagogue in Kishinev

By Kai Kjaer-Hansen



Outside the synagogue in Kishinev, the summer 1992.

We are heading towards the synagogue in Kishinev. We are just in time to see a man get into a car, and shortly after we discover that it was Moldava's chief rabbi. There is a banner outside the synagogue. The text makes it clear that also in Moldava there are Jews who are waiting for the Messiah. The banner says, "Get ready for the coming of the Messiah." Our suspicions that it is the Habad movement which is at work in Kishinev are soon confirmed. It is a well-known fact that the leader of the Habad movement, Menachem Mendel Schneerson in New York, by some of the adherents of Habad is thought to be the Messiah.

I Wonder If Rabinowitz Was Here

We enter the relatively spacious synagogue. Every synagogue is worth visiting. But this has special meaning to me. I wonder if this was the synagogue which Rabinowitz frequented a little more than a hundred years ago before he came to faith in Jesus as the Messiah. It is, after all, my writings about this Jesus-believing Jew which have brought me to Kishinev. A hundred years ago he was known by most of those who took an interest in Jewish evangelism. He was a well-known figure in the Jewish community in Kishinev. In 1884 it had come as a shock to them that this highly esteemed Enlightenment Jew

had become a Jesus-believer. But he presented a challenge to his fellow Jews in Kishinev, exactly because he did not think that his faith in Jesus had turned him into an ex-Jew. There was then one big synagogue in the town.

An English-speaking young man is our guide. He is from Moldava and in his holiday he is working at the National Library in Kishinev. At the library they have no written material about or by Rabinowitz. But why not try at the synagogue library to find out if they should have kept something from that time? Our guide informs a few people at the entrance about the situation. A moment later they fetch a young man whose appearance



One of the many crucifixes still to be seen along the roads of Moldava.

KISHINEV

People in the last decades of the nineteenth century who were interested in Jewish evangelism became familiar with the town of Kishinev in Bessarabia. This was due to Joseph Rabinowitz and the congregation which he had established there, the Israelites of the New Covenant.

In 1903 49 Jews lost their lives and over 500 were wounded and many more lost their homes in the first serious pogrom in Kishinev. In 1905 a fresh pogrom broke out in which 19 were killed and 56 were wounded. In memory of the victims in 1903, E.M. Lilien made a picture in which he depicted a Jewish martyr dying on a "cross": the martyr is bound to a stake with his Tallit (prayer shawl) and an angel is shaping his wings into the crossbar. On these occasions Christians who had been involved with Rabinowitz's work also acknowledged how

clearly tells us that he is a Habad Jew. We ask him if he speaks English. He shakes his head. Then we try Hebrew. That is much better. That is his language. He is from Safad, the beautiful mountain town in Northern Galilee, the town with the many Jewish traditions.

The Habad Movement as a Mission Movement

We want to know if there is a Hebrew library. We tell him that we are trying to find material about a Jew called Rabinowitz who, about one hundred years ago, became a Jesus-believer and who lived in this very town. Again he shakes his head. It is quite probable that he does not know the story of Rabinowitz, which does not come as a surprise to us. Nor is he interested to know more about this Jew and his faith in the Jew Jesus. We ask about the synagogue and try to find out the whereabouts of the Jewish graveyard in Kishinev.

We change subjects and ask him why he, an Israeli Jew, is in the Moldavian town of Kishinev. He explains that he has been sent by the Habad movement. So has the chief rabbi of Moldava, the man who had just left the synagogue. In Kishinev there are still approx. 25,000 Jews

may be seen as a sort of "inner mission" among fellow Jews. The Communist regime has had a strong influence on a great many Soviet Jews, he says. We nod and say that the Western world with its capitalism has also had a negative influence on Jews as well as Christians.



left, he says, but he also emphasizes that just as many Jews - or perhaps even more - have left Moldava in recent years. We are beginning to understand that the Habad movement also sees itself as a missionizing movement. Their activities

Then he asks why we are interested in these things. This gives me another opportunity to mention Rabinowitz's name. "I know that you consider such a Jew who believes in Jesus a 'meshumad', a renegade and treacherous Jew," I say. "But

hard it was to proclaim the gospel of the cross of Jesus against the background of the Christians' "crucifixion" of the Jews in these pogroms.

The Swedish missionary to the Jews P. Wolff visited Kishinev in 1903, shortly after the Easter pogrom. Wolff writes that the disaster began on the very first Easter day, when joy that Christ truly had risen was at its height. The so-called "Orthodox" who took part in the massacre he calls wild beasts: "To imagine that these wild beasts, as they killed men and women and flung little children down from the second and third storeys, were shouting: "Christ is risen indeed." What a mockery of the Lord and his cause among Israel!"

The Jews seldom met true Christians, says Wolff. And continues: "How difficult it feels for a missionary under such circumstances! One would rather hide and keep silent."

Under the Peace of Versailles after the First World War, Kishinev passed into Rumanian hands in 1918. In June 1940 Russia annexed the town. In the middle of July 1941 Kishinev was occupied by German and Rumanian forces. Many Jews were deported or killed. It is estimated that of the approximately 65,000 Jews living in the town in 1941, 53,000 were killed, and large parts of the town was laid into ruins. After World War II Moldava became part of the Soviet Union. The summer of 1992 has seen some riots, because a part of Moldava wants a complete break with Moscow.



the first people who believed in Jesus were Jews, and by the way, I cannot understand my Christian faith without

studying your Jewish faith," I continue. He chewed that over for some time but made no further comments.

Do You Believe that Schneerson is the Messiah? We point to the banner outside the synagogue and say

that we can see that the Habad movement is at work here in the old synagogue of Kishinev. He affirms that and says that it is all over the world. "You say that you come from Denmark. Now, what is the name of our representative in Copenhagen?" We cannot oblige him with the name. As a matter of fact, we did not know that the Habad movement had a representative in Denmark.

He asks us if we know the name of the leader of the Habad movement. Now it is our turn to nod. Yes, we know that his name is Schneerson, that he lives in New York, that he has a large following, and that there are people who think that he might be the Messiah. He straightens himself up - a little surprised at what we know about his leader. Then we try again: "Do you believe that Schneerson is the Messiah?" Without any hesitation whatsoever he answers yes. "When do you then think that the Messiah will make himself known?" we



ask. He turns his eyes to the rooftop of the synagogue, points towards heaven and says, "When the Almighty wants it! Besides, it is clear to all who have eyes to see that the world already *now* has become a better place. Peace is on its way," he says.

The Peace of Messianic Times in Sight?

Outside the synagogue I take off my glasses. And polish them. But even if the banner is now a little clearer to me, I cannot see that peace should really be on its way.

On the approach roads to Kishinev there are big concrete road blocks. Not far from Kishinev there are fighting between the Moldavians who want to see a total separation from Moscow and "the Russians" who are convinced that the present miserable conditions in Kishinev are due to this freedom desire.

Back in the town's first class hotel we ponder over the situation. Pay two roubles for a cup of tea. Two cents. One year ago two roubles

were worth three American dollars.

Even if we did not find any material about Rabinowitz in the synagogue in Kishinev, we nevertheless found a Jew with a strong faith and missionary zeal. As Christians we have no difficulty in showing respect for this zeal. For an outsider it is difficult to imagine that Judaism as religious faith and life should be able to survive without such "missionizing" Jews. On the other hand, we do not agree with him when he denies that Jesus is the Messiah. And to be quite honest, we feel a little sorry for him that he has this firm belief that the world is already now changing for the better. Our experiences in ex-Soviet are far from pointing into that direction. The almost empty shelves in the shops and the queues outside the bread shops are telling. They also say that right now this part of the world could very well do with a political "bread Messiah".

Whether or not Schneerson is the Messiah is not something we need to argue over. This will become clear within the next few years. An nonagenarian has lived more years than he has left.

The risen and glorified Jesus lives for ever.

That is *also* a statement of faith!

A queue outside a bread shop in Kishinev.

Jewish evangelism in Japan

A Report on Jewish Evangelism among Japanese Christians

By Kenichi Nakagawa, Harvest Time Ministries

Greetings to all members of LCJE from Japan in the name of our Lord and Savior Jesus Christ.

We had the privilege of inviting Dr Kai Kjaer-Hansen and Mrs Bodil Skjøtt to speak on the subject of Jewish evangelism for Japanese Christians from the 19th of July through the 26th. As I was writing a brief summary of what had taken place as a result of their ministry, I received a very encouraging letter from a pastor who had attended the Harvest rally in Tokyo. I felt it a good idea to introduce his letter here, since it reveals the general climate of those evangelical pastors who have a deep concern for the Jewish people.

"It was a great joy for me to attend the rally in Ochanomizu, Tokyo, on the 23th of July. I was deeply impressed with your sincere desire to be involved in this difficult task of Jewish evangelism. Although there have been various attempts in the history of Japanese Protestant Christianity to promote Jewish evangelism, I personally believe that you are the first to present the importance of this issue from thoroughly biblical perspectives. I heard that all those who had attended the



Rev. Kenichi Nakagawa, founder and president of Harvest Time Japan, was born in 1947, in Japan.

He graduated from Hitotsubashi University in Tokyo in 1970, and spent six years as a businessman until the Lord called him to a full-time ministry in 1976. He earned M.Div. from Trinity Evangelical Divinity School in Deerfield, Ill., in 1979, and came back to Japan to pioneer a church in Tokyo. He started Harvest Time Ministries in 1986, and it has grown to be the largest TV ministry in Japan.

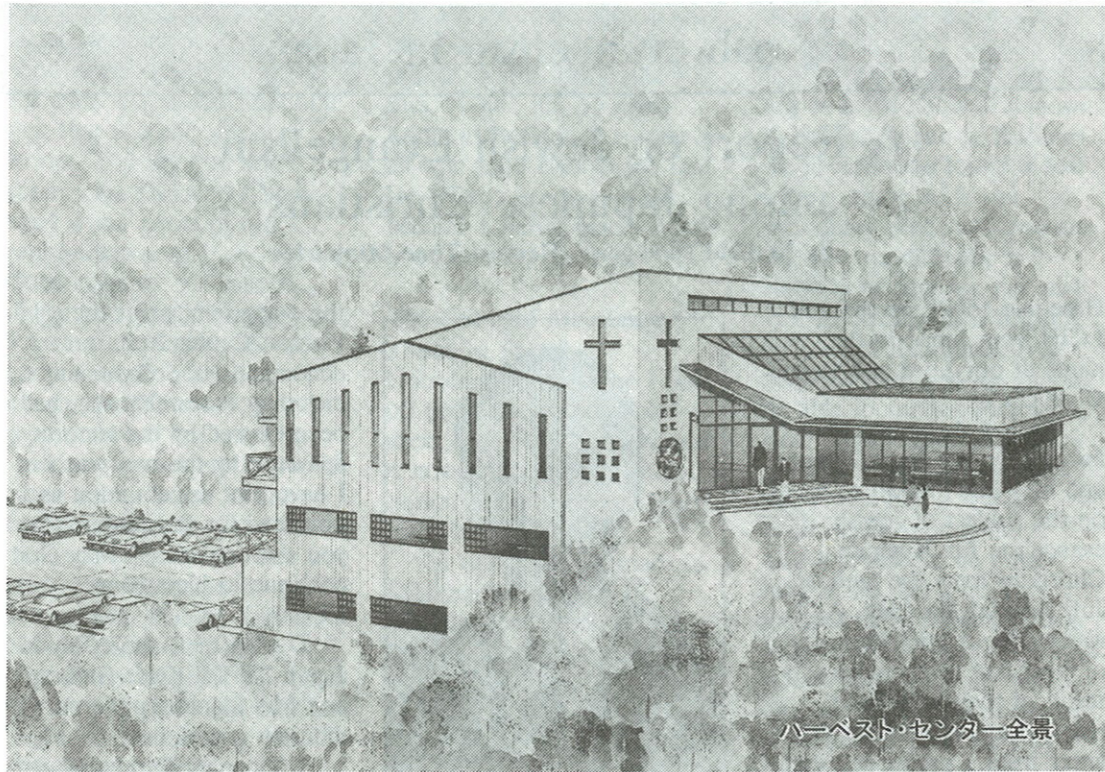
He and his wife have four children.

three-day seminar at the Harvest Center from our denomination, Seikyoudan, including Pastor Yanaka, had been blessed by the lectures delivered by the two teachers. I have sent my donation as I promised for the project that you shared with us. May God continue to bless your ministry."

During their short stay in Japan Dr Kai Kjaer-Hansen and Mrs Skjoett spoke on six different occasions:

1. Opening Ceremony at the Harvest Center (200 people)
2. Jewish Evangelism Seminar (3 days, 30 people)
3. Tokyo Rally (150 people)
4. Businessmen's Meeting in Okayama (250 people)
5. Sunday Morning Service at a Local Church (150 people)
6. Okayama Rally (150 people)

Without exception the audience opened their hearts to the information and the challenge that the speakers shared concerning Jewish evangelism. I personally feel that finally something wonderful seems to be taking place concerning Jewish evangelism among Japanese evangelicals. I consider it a privilege for me to be able to



On 19 July 1992 Harvest Time Ministries dedicated their new center

promote Jewish evangelism in Japan with the help of the LCJE network. Now, let me take time to explain some of the attitudes that Japanese Christians are taking towards this theme.

Indifferent People

There are those who are indifferent to the Jewish people and to the need of Jewish evangelism. It is hard to guess the percentage of those who belong to this category, but they constitute the major part of the Japanese Christians. I still feel I need to take a very cautious approach to introduce this theme in Japan lest I should be taken as introducing something quite irrelevant, if

not unbiblical, to the Japanese.

Anti-Semites

Anti-Semitic books are being proliferated in the Japanese market. One of the most outspoken anti-Semites in Japan is Mr Masami Uno, who professes to be a Christian minister, although that expression does not appear in his more recent publications. He published two books in 1986, *If You Understand the Jew, You Begin to See the World* and *If You Understand the Jew, You Begin to See Japan*. They are said to have sold more than one million copies in total. He has been quite influential in bringing the anti-Semitic

climate both to the secular and to the Christian world. It is not surprising that many Japanese people out of ignorance believe Mr Uno's presentation. A careful analysis of his Jewish conspiracy theory that he is depending on three major anti-Semitic sources:

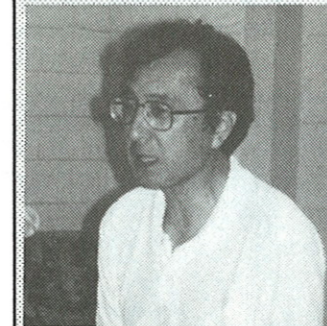
1. The Protocols,
2. The conspiracy theories of Gary Allen, an American ultra-right wing ideologue,
3. Arthur Koestler's book *The Thirteenth Tribe*.

Mr Uno emphasizes that Ashkenazim Jews are not real Jews but descendants of the Khazars, a Central Asian tribe that supposedly converted to Judaism in the Middle Ages.

REACTIONS

Pastor Sugiuti

For many years I have had a love for Israel, but this seminar has helped me to realize that our faith has Jewish roots - something that the Western theology taught at the seminary did not reveal to me. My interest in Jewish evangelism has enriched my preaching.



Pastor Ishida

Many of my colleagues are anti-Israel and pro-Arab. Until recently I had no interest in Israel and when I decided to visit the country I was warned against it. I have been blessed and now I share the vision of Pastor Nakagawa that Jewish evangelism is a door to open Japan for revival.

According to Mr Uno they have stolen from the Jewish people their history, their land, and the promises given to them by God.

Last February, during the Gulf Crisis, he was invited to give a lecture in Susono City, where I now live, on the Middle Eastern political situation. Out of curiosity I attended the meeting and was shocked by his anti-Semitic approach to the whole issue. This painful experience prompted me to write a book which refutes his position as well as provides a more balanced view of the Jewish people. This book was published this May under the title *An Introduction to Jewish Issues*.

Sentimentalists

I call those people sentimentalists who contend that the Japanese are the descendants of one of the lost ten northern tribes.

This theory has a long history. The first to propose this theory was N. McLeod, a Scottish merchant, who published *The Epitome of the Ancient History of Japan* (1867). His view, surprisingly enough, is now reflected in the writings of the Jewish Encyclopedia published in 1901.

Since N. McLeod many proponents of this theory have appeared in the history of Christianity in Japan. Space does not allow me to list all the names here, but let me

Bodil F. Skjoett with Kenichi Nakagawa who served as interpreter at the Seminar on Jewish evangelism at Harvest Center.



just mention the fact that many of the evangelicals who, historically, have taken an interest in the Jewish people are more or less attracted to this theory.

One of the most recent proponents of this theory is Mr Yutaka Koishi, an Assembly of God pastor, who authored a book, *Why Is the World Afraid of the Coalition Between Japan and the Jews?* I have refuted his position in my book, pointing out the dangers of a subjective interpretation of the biblical prophecies and of utilizing the basic scheme of the anti-Semites. But the sad fact remains that there are many among the evangelicals who are fascinated by this theory.

Evangelicals Who Show a Sound Interest in Jewish Evangelism

The number of those who show a sound interest in Jewish evangelism is not yet big, but I can see positive signs among those who come to seminars and rallies sponsored by *Harvest Time*. I also started to publish a monthly publication, *Tinobue* (Shopher in Hebrew), to provide the Japanese with more balanced information concerning the Jews. A translation of a paper from the LCJE Bulletin is also included in this publication. About 800 Japanese are now subscribing to it!

People ask me why I take time to promote Jewish evangelism when I am already busy with my TV ministry and mass evangelism for the Japanese.



Let me mention four reasons very briefly so that when you pray for Japan, you may understand where are the areas in which we need your prayer support.

1. Jewish evangelism helps us understand the importance and the reliability of the covenant character of God. The Japanese need to understand that salvation is a gift of God, not something we earn by work.

2. Jewish evangelism helps us see God as the God of history. We need to discover the roots of our faith.

3. Jewish evangelism helps us be more creative in the area of contextualizing the gospel message. For many Japanese Christianity is a Western religion. They almost have a fear of losing their Japanese identity by accepting the gospel message.

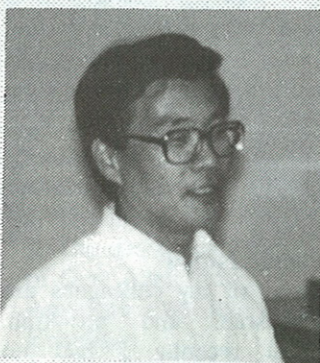
4. Jewish evangelism may play an important role in bringing a revival to Japan. God promised that he would bless those who would bless Israel.

I covet your prayer as I continue to preach the gospel and to promote Jewish evangelism among the Japanese. Something great is certainly happening in the land of the rising sun.

REACTIONS

Pastor Yanaka

Pastor Yanaka shared how her father, who was a pastor already in 1930, was given a vision to pray for the restoration of Israel. "Our prayers and love for Israel already at that time led to persecution of us during the war. For us who prayed for Israel the declaration of the State of Israel in 1948 came as an answer to our prayer."



Pastor Kawakami

Until recently I had no vision for Jewish evangelism. I knew that I lacked information and therefore I came to this seminar. I have been greatly challenged by the lectures.

Pastor Nakagawa

I am sure that this seminar together with other events this week will cause the interest for Israel to be more visible in Japan. It is my vision to direct this interest towards Jewish evangelism and not just to love for Israel.

Seminar on Jewish evangelism at Harvest Center.



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Japanese Christians and their Contribution to Jewish Evangelism

An excerpt from a paper by Kai Kjaer-Hansen

1. My Wondering Danish Friends

Sometimes good friends ask me how I pass my time. When I say, "I am preparing a paper on Jewish evangelism which I am going to deliver in Los Angeles," they say, "That sounds interesting." If I say, "I am preparing some meetings in Israel," they say, "Aren't you a lucky guy? Off to Israel again." But when during these spring months I have answered, "I am preparing some papers for a seminar on Jewish evangelism in Japan," some were completely dumbfounded, not knowing what to say. Others said, "To Japan!? To speak on Jewish evangelism!? I don't suppose there are many Jews in Japan, or many Christians, for that matter." Such have been the responses.

I can understand my Christian friends. You Christians are a small minority. I do not know how many Jews there are in Japan. I do not even know if anybody knows. But I am convinced that there are not many.

The reason why some of my friends are puzzled is that they know that Western missionaries are still being sent to Japan. And my friends find it hard to believe that it

is possible for people living in a country where the majority of the population are neither Jewish nor Christian to take an interest in Jewish evangelism. But this is where my friends go wrong. They are not seeing things in an overall perspective. I have tried to explain that to them.

I am a Dane. I live in Denmark, a country with a population of about 5 million people. Five or six thousand of them are Jews. They feel just as Danish as I do. Some of them are relatively secularized. In this, they are also like other Danes. Most Danes are members of the Lutheran Church, so they are Christian. But on the evidence of what many people say themselves, the Christian faith is not all that important to them. Nominally Danes are Christian, but really secularization is very much a fact.

There is no shortage of work. The challenge is to proclaim Christ to Danes so that a nominal relationship is replaced by a real and true relationship. The re-evangelization of a so-called Christian people is no minor task.

And there is no shortage of work for you, endeavouring to reach the Japanese people

with the gospel.

And yet I am asking you to become involved in Jewish evangelism. Not instead of meeting the Japanese people with the gospel. You cannot refrain from that. But when one becomes involved in Jewish evangelism *too*, it influences one's view of many other essential matters. And one gets a lot in return.

2. The Reason I Am Involved in Jewish Evangelism

a. I am involved in Jewish evangelism for my own sake. And I am asking you to become involved in Jewish evangelism *for your own sakes*. I am a child of the West. My understanding of the Christian faith has, of course, been influenced by many different factors which I have not chosen myself. It is a Danish version of the Christian faith. I do things which are conditioned by the surroundings I am living in. It is the same with you. Christian faith may be expressed in many ways. If I was to be a missionary here in Japan, my primary task would not be to turn you into some sort of Danish Christians. I cannot here deal with the difficult question of indigenization. But when I am

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カイ・ハンセン博士
1945年生まれ。現在、デンマーク・イスラエル・ミッションのコンサルタント、また編集長として活躍中。LCJE (ローザンヌ・ユダヤ人伝道委員会) のインター



ボディル・スクット女史
1950年生まれ。牧師であるご主人とともに、1989年より

ナショナル・コーディネーターでもある。1976-1978年にイスラエルに在住した。コペンハーゲン大学で神学修士号取得。その後12年間、神学教育に携わる。スウェーデンのルンド大学で哲学博士号取得。博士論文は、『イエスの御名の研究』であった。多数の著書があるが、その中でも、最近のイスラエルのメシアニック・ジュー (イエスを信じるユダヤ人) に関する著作は、数か国語に翻訳され、世界的な広がりを持って読まれている。ユダヤ人問題に関する世界的権威である。

イスラエルに住んでいる。ユダヤ人のための神学教育機関であるカスパリセンターのスタッフとして活躍中。ユダヤ人伝道に関する神学雑誌『ミシュカン』の編集長も務めている。イスラエルに移り住む前は、宣教師としてアフリカで8年間過ごす。豊富な情報に基づく洞察力に富んだ講演は、イスラエル内外で高い評価を得ている。

聖書的に見たユダヤ人の理解とは何か。ユダヤ人は神に見捨てられた民なのか、あるいは、神の計画の中で重要な鍵を握っているのか。多くの人々が、ユダヤ人に関して抱いている疑問にお答えする。日本では今まで持たれたことのないタイプのセミナー。初心者の方も、神学的に追求したい方も歓迎。ユダヤ人のために祈ろうとする人には、聞き逃さない内容。

1. 新約聖書におけるイエスを信じるユダヤ人
2. 今日のイスラエルにおけるイエスを信じるユダヤ人
3. イエスの名による反ユダヤ主義
4. イエスの御名
5. 二契約神学：ユダヤ人伝道への「否」
6. ユダヤ人伝道
7. イスラエルの将来とユダヤ人伝道
8. 現在のイスラエル
9. ヨセフ・ラビノビッチ：
19世紀に生きたイエスを信じたユダヤ人
10. イエスを信じるユダヤ人が、現代イスラエルで直面するアイデンティティ危機
11. 日本人クリスチャンのユダヤ人伝道への貢献
12. ユダヤ人伝道に対するユダヤ人社会からの三つの反応
13. 聖書からの三つの答：ユダヤ人伝道とは何か

An advert for the seminar on Jewish evangelism with Kai Kjaer-Hansen and Bodil F. Skjoett.

asking you to become involved in Jewish evangelism *for your own sakes*, it is because we must all the time be willing to let our faith be adjusted by the biblical reality. My forefathers had their gods. My forefathers believed in them before the Christian faith came to Denmark in the 9th and 10th centuries. Today there are other "gods", some of them having been imported from the East. When I am involved in Jewish evangelism, I am constantly reminded that the God I believe in is Israel's God. He is the only true God. He revealed himself in Israel's history. He sent his

beloved Son into the world so that the world might believe in him and have eternal life. In Jewish evangelism we need believers from the four corners of the earth, the North and the South, the West and the East, who boldly yet humbly are willing to say: In faith in Jesus we are allowed to call the God of Israel our heavenly Father.

b. When I am involved in Jewish evangelism, it is for the sake of the Christian Church. And I am asking you to become involved in Jewish evangelism *for the sake of the Christian Church*. The

Christian Church consists of Jews as well as Greeks, i.e. of believers of a Jewish origin and of believers of a non-Jewish origin. So, without the Jewish people something is missing in the Christian Church. When we are involved in Jewish evangelism, we are in the business of influencing the Christian Church, also that part of it which is about to cut off the Jewish roots of the Christian Church. If that happens, the identity of the Church suffers. Jewish evangelism establishes a close encounter between the Christian Church and the Jewish people. This encounter

is important for the Church itself. And this encounter helps the Church to maintain that there is only one God, the God of Israel. And so it helps the Christian Church to reject all forms of syncretism.

c. When I am involved in Jewish evangelism, it is for the sake of world evangelization. And I am asking you to become part of Jewish evangelism *for the sake of world evangelization*. By saying this I am implying that Jewish evangelism is of fundamental importance to all mission. For if it is maintained that the people which is closest to God needs the gospel, then it is also maintained that all other nations need it. A weak view of Jewish evangelism leads to a defective missiology. The logical conclusion of a rejection of Jewish evangelism is religious universalism and pluralism. Or as it was worded in the conclusion of the statement from the

Lausanne Movement's mini consultation in Pattaya, Thailand, 1980:

As we conclude the work of this consultation, we are in agreement as we appeal for Jewish evangelism as a central and unavoidable task for the body of Christ. We regret with sorrow that there are local churches, church leaders, and missionary agencies which deny the need to return the gospel to the Jewish people from whence it first came; and that evangelicals who say they love the Jewish people sometimes lack the will to bring them the gospel.

Including Jewish people is a test of our willingness to be involved in world evangelization. It is a test of our faith in the one exclusive way of salvation and of our proclamation of Christ as an adequate Saviour for those who are apparently adequate so far

as worldly righteousness is concerned.

d. When I am involved in Jewish evangelism, it is for the sake of the Jewish people. And I am asking you to become involved in Jewish evangelism *for the sake of the Jewish people*. When we consider the New Testament testimony as a whole, we must say that Jewish evangelism must be carried out for the sake of the Jews. God's eternal covenant with the Jewish people does not imply that they do not need Jesus, nor that they are saved in a different way from non-Jews. Faith comes from what is heard, Paul says in Romans 10. Therefore the gospel has to be preached to the Jewish people.

e. When I am involved in Jewish evangelism, it is for the sake of the Jewish Christians. And I am asking you to become involved in Jewish evangelism *for the sake*

of the Jewish Christians. An interest in Israel which does not include the Jewish Christians is a defective interest. They make up the faithful "remnant". They are despised by many Jews and despised by many Christians. Sir Leon Levinson, who was the first president of the International Hebrew Christian Alliance, said the following at a meeting in 1925:

Our relationship to each other must be maintained in unity, because, as I said yesterday, we are a twice-despised and twice-exiled people - exiled along with the Jewish race, and exiled *from* the Jewish race because of our belief; despised like the Jewish race, but despised *by* the Jewish race because of our belief.

It is no wonder that Jesus-believing Jews feel let down by us Christians if we are only interested in the state of Israel and not interested in them. And when some Christians say that Jews do not need to believe in Jesus in order to be faithful to God, the Jesus-believing Jews are made losers. They deserve our attention and support. We are not going to make Jewish believers in Jesus losers, are we? Even if churches and Christian theologians in the West are making these Jesus-believing Jews losers, I sincerely hope that you Christians in the East will speak against the West and that you will plead

the Jesus-believing Jews' cause. This is an important contribution that you can make. In this way you can signal to some of the theologians in the West that you are not prepared to follow them. For if it is argued that Jews can be saved without faith in Jesus, surely it must also be possible for other people of good will. But this is an unbiblical view.

It is a deplorable fact that radical theologians in the West deny the necessity of Jewish evangelism. But it is an even sadder fact that so-called evangelical theologians do the same thing.

3. Japanese Christians and Their Contribution to Jewish Evangelism

I am still keeping in mind the fact that I, a Dane, and you, Japanese, have one thing in common: we are non-Jews. So in principle, there is no difference between you and me as regards Jewish evangelism. I am aware, of course, that in Europe there is a long tradition of Jewish evangelism, a tradition that you do not have. But in principle, our relationship to Israel is the same.

Theologians and preachers can support Jewish evangelism by mentioning the theme in their sermons. Theologians and preachers can also speak up against any form of anti-Semitism, and try to promote love of the Jewish people.

I do not imagine that you Japanese Christians should send missionaries to Israel and try to build Messianic congregations. But you can

support Messianic Jewish congregations and ongoing activities. As Christians you Japanese want to be independent. I assume that different groups of Japanese Christians have different views of the need of foreign missionaries. It is the same thing with Jesus-believing Jews e.g. in Israel. They want to be independent. And yet, most of them recognize that foreign missionaries may have a positive function if they are willing to work on the terms set by the Messianic Jews. Messianic Jews want and appreciate theological and moral support from Christians all over the world. And they also need financial support.

Allow me to be rather concrete and to give some examples. As International Coordinator of the Lausanne Consultation on Jewish Evangelism I cannot tell you whom to support. That is entirely up to you. But I can give a few examples of where financial support might be meaningful for you.

Messianic Congregations. You may find Messianic congregations in Israel that you choose to support financially.

Education of Messianic Jews. It is important that those who are going to be leaders of the Messianic Jews get a sound biblical education. Sometimes they have to be sent abroad.

Student Work. There is a student work in Israel among Jews as well as Arabs. It can be compared to Inter-Varsity Fellowship of Evangelical Students. They are trying to



Outside Buddhist temple in Okayama where people have made their wishes known to their ancestors.

expand their work among Jewish university students.

Bible Work. It is important to distribute Bibles. There are actually people in Israel who are planning a version of the so-called Old Testament in Ivrit, i.e. modern Hebrew. Many Israelis find the biblical Hebrew very difficult. Of course such a project costs a lot of money. In passing I might also mention that a new Ivrit translation of the New Testament appeared in 1976, and that a study edition appeared in 1991. Bible shops are a part of the Bible work. There are several of them in Israel. That might also be a project to support.

Publication of Books costs a lot of money if they are to be sold at a reasonable price.

These projects are a few examples where you might contribute.

We also need you in the LCJE context. LCJE is not a new missionary organisation but a network whose purpose is to inspire to Jewish evangelism.

It is my hope that, after this seminar, some of you will want to support the work that is done through LCJE.

In LCJE we hope, in a not too distant future, to be able to publish books on Jewish evangelism. Compared to those who are against Jewish evangelism, who are for a dialogue attitude and who are advocates of two-covenant theology, we are lagging far behind when it comes to having books which present our views on the bookshelves of the bookstores and the libraries.

Also this costs money. But just imagine if we could write in a book published by LCJE: Published with financial support from Japanese Christians!

Beginning this year, Betty Baruch, LCJE's area coordinator in Australia, sends out *Jewish Prayer Needs*. It is a prayer letter which is sent primarily to Christians in Asia. It has come as a surprise to us that so many Christians in Asia want to receive this prayer letter. And it is very encouraging that there are Christians who want to support Jewish evangelism in this way. But of course it also costs money to send this out.

But when all is said and done, money is not the most important thing. The most important thing is to take part in the prayer that the people of Israel may accept Jesus in faith.

4. We Need You!

We need you people here in the East, we who work with Jewish evangelism in the West - and in the Middle East. And I have mentioned that we non-Jews in the West as well as you in the East need to be held on to our biblical heritage from the Middle East.

I plead with you to seriously consider how you can best support Jewish evangelism.

Such support should not be seen as competition to your endeavours to take the gospel which was first proclaimed to the Jewish people - to the Japanese

people.

I said at the beginning that friends back in Denmark were wondering why two Danes should go to Japan to hold a seminar on Jewish evangelism to Japanese Christians. I would like to go back to Denmark and tell my friends that these Japanese Christians could see no reason to wonder at that.

For they - you - know very well that we Jesus-believing non-Jews have Jewish roots. And that we owe Israel a debt of gratitude.

This is the case whether we are Danish or Japanese Christians.

Jewish evangelism and evangelization in Japan are not mutually exclusive. Here from a Saturday School.



Jewish evangelism in Japan

Love Israel Ministries

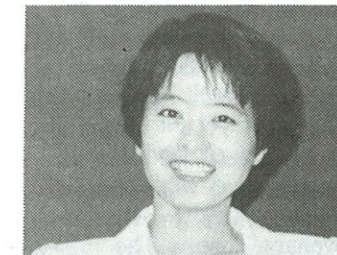
By Mari Bodaiji

Miss Mari Bodaiji is president of *Love Israel Ministries*, which works in Japan. In March this year she participated in the LCJE North American meeting in Los Angeles, where she told about *Love Israel Ministrie*, which then became an agency member of LCJE. The following is an excerpt from Miss Bodaiji's presentation.

I rejoice that God has given me the privilege of being with you at this LCJE conference. Some of our prayer partners and friends in Japan wanted to attend this conference, but they could not make it. Therefore, on their behalf I extend their Japanese shalom to all of you attending this gathering.

I thank God for giving me this opportunity to introduce our mission to you. God created me to be His servant to serve His Chosen People through helping them turn back to Him through faith in Yeshua, their God and Messiah. God made me the founder and president of the first mission in Japan devoted exclusively to the Jewish people. Our mission was formed in 1988. It is evangelical and interdenominational. We call ourselves *Love Israel Ministries*, for we believe that God would have us express His love to the Jewish people in Israel and to the Jewish people worldwide. Our dominant concern is that they come to faith in Yeshua, and we have planned our activities to this end.

I am currently a student



in the School of World Mission at Fuller Theological Seminary and am enrolled in its Jewish program. In June 1991 I came to America for the first time.

Just before coming to America, I was a graduate student of Tsukuba University in Japan. I went to Israel in the summer of 1988 to study at the Hebrew University and to research Jewish evangelism in Israel. In 1989 I returned to Jerusalem to continue this work. I became acquainted with some of the leaders of Jewish believers in Israel and also with missionaries from other countries. They provided me with much helpful information. I wrote a master's thesis in the Japanese language entitled "An Analysis of the Debate over the Necessity of Jewish Evangelism in Contemporary Israel: Focused on the Theological Problems". It was published by *Love Israel*

Ministrie in order to assist Japanese Christians who are interested in Jewish evangelism. I hope while at Fuller to revise and translate this thesis into English.

Unfortunately, there are still few Japanese Christians who realize the role of Israel in the redemptive purpose of God and the Church's present missionary responsibility to the Jewish people. Because of this, in January 1990, I translated into Japanese both the Willowbank Declaration (1989) and the section of the Manila Manifesto related to Jewish evangelism. My concern was twofold, that Japanese Christians might know the perspective of evangelicals worldwide on Jewish evangelism and that their understanding of the Jewish people might be biblically informed. These translations will be published soon.

In 1986 God led me to move from Kobe to Tokyo and then to Tsukuba for graduate study. I began to attend the local Kirisuto Kyodai Dan congregation. I was asked to

teach a class on Israel. This teaching opportunity marked the beginning of a pattern of holding seminars on Israel. One of my students, Fumiko Ito, attended the lectures with her five children. I was amazed! She had to drive three and a half hours each way from distant Kanuma city. She videotaped these lectures and circulated them among her friends. Her outreach developed into the *Love Israel Ministries Information Service*. I made and distributed a catalog of my videos, cassette tapes, and written materials so that people could write in their orders. As a result Christians in various parts of Japan began to contact me with their questions about Israel and Jewish evangelism.

I began to think about forming a mission society. Because I was unable to meet the increasing demands on my time and strength, God gave me volunteer co-workers for this ministry. Fumiko Ito became my faithful secretary and supporter, and her family also proved to be most helpful. *Love Israel Ministrie* was organized and her home provided us with an office.

Nishinomiya Church also became a supporting center of *Love Israel Ministries*. Through its assistance we have been able to send newsletters to more than 1000 people all over Japan. Some of them have become faithful supporters. Among them are several preparing for a career ministry on behalf of the Jewish people.

In order to inform Japanese Christians about

Jewish evangelism, God has given me three specific ministries: conducting seminars, writing articles for Christian newspapers, and speaking over Christian TV.

Upon invitation, I conduct seminars in various churches, schools and other Christian organizations. I discuss Israel and Jewish evangelism, as well as give evangelistic messages and share my testimony. The major themes of the seminars are: God's Love for the People of Israel; The Essentiality of Prayer for Israel; The History of Jewish Evangelism; A Biblical Evaluation of the Two-Covenant Theory; The Messianic Jewish Movement in Israel; etc. Since I provide Japanese Christians with what may be their first time to think about Jewish evangelism, I also include a general introduction of Israel and the Jewish people.

Admittedly, Israel is still not well known to many Japanese. My task in the beginning stage is to stir their interest in the beautiful country, unique culture and wonderful people of Israel. Therefore I do not begin with these heavy lectures. I have introduced audio-visual media in my ministry, along with song and dance using Israeli music. I have also translated Israeli songs into Japanese as well as songs written by Messianic Jews. I show slides and exhibit Jewish religious items such as tallit, kippah and shopher so that people cannot only see them but also touch them. Sometimes I serve Jaffa orange juice or

canned grapefruit, and even the grape juice used in communion services which is specially produced by Israeli Messianic Jews. By these means the Japanese people can even "taste" Israel.

On occasion I have been asked to write articles concerning Jewish evangelism for publication in a major evangelical Christian newspaper and other Japanese periodicals. Considerable positive response has resulted from this and we have become very busy, responding to the people who have contacted us.

Last June a TV evangelist invited me to join him in his telecast. I spoke about my ministry and emphasized the importance of Jewish evangelism. This was recorded on Harvest Time, and was broadcast in America as well as in Japan. As a result, the host of the telecast, Pastor Kenichi Nakagawa, are planning to hold seminars on Israel and Jewish evangelism for Japanese Christians in the near future.

In order to encourage the Japanese people to support Jewish evangelism materially, God has led us to encourage them to send three kinds of things to Israel: monetary offerings, aid packages, and used stamps. We have sought to channel their funds to Messianic Jewish congregations and to mission agencies working among the Jewish people.

* * *

During my ministry in Japan,

I have increasingly found that many people within the churches of various denominations have begun to pray for the salvation of the Jewish people. Does this growing interest have eschatological significance?

Since I arrived in America, God has already given me opportunities to speak on Jewish evangelism in Japanese churches in Southern California. Reactions have been uniformly good.

At present, staff members of *Love Israel Ministries* serve in Tokyo, Kanuma and Nishinomiya, as well as in Pasadena. We still do not have any full time or hired staff, and everything is still being done by faithful volunteers who are willing to devote their time, money and energy to the salvation of Jewish people. I am very happy with them, and thank God for them all. But we still pray for more volunteers and supporters, especially in Pasadena because we need much help to develop our ministry in America as well as in Japan. Our offices and working centers are widely scattered, particularly those in Japan. This means the management of the organization needs much prayer. Although our workers only infrequently meet face to face, we keep praying for each other, cooperating together and working unitedly for the same purpose. And God has linked us together by His love. We believe that only when we love each other with the love of God, will we become an effective

instrument through which He can lavish His love upon the Jewish people.

God has been using me as one of the pioneers in this field of Jewish evangelism in Japan. When I decided in 1988 to write a thesis on Jewish evangelism, I had almost no teachers, no research materials, no relevant books, and of course no contacts with Jewish believers. But God has helped me gather together the beginnings of a research library for the mission.

Because Japanese Christians have long lacked up-to-date information on Jewish evangelism, we are determined to acquaint their churches with the activities of western Jewish missions. And we have translated their prayer requests into Japanese so the Japanese people can pray more specifically than before. We are currently in the process of establishing a resource center for Jewish evangelism so that Japanese Christians can readily get information or literature on this ministry.

When I began conducting seminars on Jewish evangelism in 1987, I found that seminars on this theme were infrequent in Japan, although in 1971 Dr Charles E. Fineberg and Dr Daniel Fuchs visited Japan to speak at the Kirisuto Kyodai Dan "Holiness Conference". Also Pastor Joseph Shulam, the leader of Netivyah Congregation in Jerusalem, visited Japan. To my knowledge few Messianic Jews came to Japan besides them. But this year several guest

speakers on Jewish evangelism will visit Japan. Indeed, this very month Dr Jay Rawlings of Israel Vistas in Israel spoke in Japan. In July Dr Kai Kjaer-Hansen, the International Coordinator of LCJE, and Bodil F. Skjoett, Jerusalem, will speak in Japan. In November Kenji Uchiyama, a Japanese serving in Ohev Israel, a Messianic Jewish congregation in Washington D.C., will come to speak. Can we believe that God is beginning to make Jewish evangelism a dynamic movement in Japan?

God has truly given me a large vision and has led us step by step. Nothing has been accomplished without the Lord. We marvel at what He has done. And we know that He will accomplish much more for us and through us. His love is the source of strength and the motivation for *Love Israel Ministries* and His faithfulness has wondrously led us. Please pray for *Love Israel Ministrie* so that God may continue to enable us to serve the Jewish people according to His will.

We Japanese Christians are eager to learn a great deal from those of you who have engaged in Jewish evangelism for a long time. Only 0.8% of the total Japanese population is Christian. So then, please pray that more Japanese people will be saved by the gospel, and that more Japanese Christians will participate with LCJE in Jewish evangelism throughout the world. Thank you. Glory to God!

Of Traditional Dance in Christian Worship

By Mrs Jennifer Morris, Australia

The idea of using the dance form as a device to express emotions and worship to a particular deity is as old as the concept of God itself. For us here tonight we are primarily concerned with how we as the people of Christ can effectively use the dance medium to convey the totality of the life that we live in Him.

In Australian twentieth century culture, which we are all a product of, Christian and non-Christian alike, our concept of dance is probably defined by the kinds of classical ballet that we have had contact with, modern jazz type movements and the indefinable elements of "disco" dancing. There may also be some who have experienced the joys of social dancing, waltzing, tango, etc. I would like tonight to change our direction of thinking and put us on a different path.

Folk Dances Are Related to Everything of Importance in the Life of a Given People
For the past few years folk dancing has been my interest and I have recently completed a certificate course in the teaching of recreational folk dance. Folk dance can be defined as the traditional dances of a given country which have evolved naturally and spontaneously in conjunction with the everyday activities and experiences of the people who developed them. Beginning with



A sweet aroma

As dancers we have taken 2 Cor 2:14-15 as our motto. Our prayer is that we will as we dance be "a fragrance of Christ to God - a sweet aroma, among those who are being saved and among those who are perishing."

Currently we are going into churches with a dance presentation and a sharing time on Jewish awareness and evangelism. We are also giving presentations to womens groups and at Jewish/Christian realtions meetings. We hope to stir the churches to respond to their calling, Rom 1:16 and Rom 11,11.

We are presently working with the Melbourne Jewish Believers Fellowship and with New Jerusalem Ministries (Full Gospel) in Queensland and are trusting the Lord to expand our ministry this year.
Jenny Morris

primitive man, they became the overt expression of emotions and ideas which were peculiarly significant of the re-enactment of customs and events constituting an important part of their history and pattern of daily living. Thus folk dances are related in origin to everything of importance in the daily lives of a specific people at given times in their history, stemming from customs, beliefs, emotions, and events related to religion, war, occupations, ceremonies of birth, courtship, marriage, death, daily activities of domestic life, superstitions, rituals, festivals, and innumerable themes common to all peoples everywhere. They afford, therefore, a vivid and graphic link with the past in which contemporary man has had his own beginnings.

We are told by some authorities that a member of one primitive tribe upon meeting a member of an alien tribe asked a single question: "What do you dance?" He might as well have asked, "How do you worship?" "How do you rear and educate your children?" "What do you grow and eat?" "What battles have you won?" "What plagues have you suffered?" But the responses to these many questions which might have been posed in an effort to further acquaintance between those of different tribes were unnecessary in that the answer to the single and

initial question, "What do you dance?" sufficed for all because it revealed them all.

Dance in Old Testament Times
As members of the church of Jesus Christ we can look towards our older brothers the Jews for some guidelines as to how we can express this same life experience through dance. Because many ancient

portrayal of human beings. We know that their dance contained the expressions and celebration of their humanness in God's world. They danced to celebrate military victory, the ingathering of harvests, the choosing of brides, weddings, and the proclamation of the early prophets was preceded by dancing. Dance was deeply

of the Lord was entering the City of David, Michal, daughter of Saul, watched from a window. And when she saw King David leaping and dancing before the Lord, she despised him in her heart." David danced in what we consider the ordinary sense, he rotated with all his might, he jumped and skipped with vital energy, active force



Messianic dancers - Chassidic dance

folk dance cultures were often based on pagan and satanic forms of worship I have taken the dance of Israel as the one form which I believe has the potential to be used by the church itself. I still dance the dances of other countries but I always try to avoid getting involved in any that I know are based on anything that would be offensive to God in any way.

The biblical Jewish people have expressed their faith through three processes: thought, the senses and movement. Today we have no traces of the choreography of original Jewish dance because all records were destroyed and biblical Judaism forbade the

rooted in the culture of the Jewish people. We read in Psalm 149:3: "Let them praise his name with dancing and make music to him with tambourine and harp." And in Psalm 150:4: "Praise him with tambourine and dancing ..." two verses exhorting the praising of God's name in the dance.

In the reporting of the ceremony in which King David danced before God i 1050 B.C. 2 Sam 6:14-16 reads: "David, wearing a linen ephod, danced before the Lord with all his might, while he and the entire house of Israel brought up the ark of the Lord with shouts and the sound of trumpets. As the ark

and strength, and he literally entered into a state of ecstasy before the Lord.

We know that this is true as we see the dances of the Jews from Yemen, the most authentic original form of Jewish dance today, handed down from the Second Temple period. Yemenite dance is ecstatic in its basic form. To the biblical Israelites all of life was God's: victory, death, worship, harvest, an expression of their relation to God at their point of existence.

Is there a place for dance within the context of the body of Christ?

Is the bride ready for the



Messianic dancers - Yemenite dance

bridegroom? Can we build upon this rich heritage of Jewish traditional dance handed down to us, and use its elements to express the total experience of the true church "as a bride making herself ready, clothed in fine linen ready for the marriage supper of the lamb"? (Rev 19:7). I believe that we can. The talmudic story of the bride who dances on her wedding day with a sword in her right hand, symbolising defence against all suitors but her chosen one, is a clear picture of the partnership between the dance movement and its use as a weapon in spiritual warfare, reflecting the commitment of the bride to her bridegroom.

As humans made in the image of God we have been created to worship him with all our being. The New Testament is silent about dancing and many scholars have taken this to mean that it was not used by the church after Pentecost. The fact that believers were still predominantly Jewish at that

time would logically mean that they continued to express themselves in traditionally Jewish ways. Perhaps the absence of the mention of dance was because it simply was just a part of everyday life, and not considered necessary to include in the writings. The object of the New Testament being to convey the gospel truths in a documented form, unconcerned with descriptions of normal events in society, such as dancing etc. There is though mention in Luke 6:22-23: "... and leap for joy." The word for leap in the Greek is "skirtao", to bound or spring. This terminology is very Yemenite in its character but we cannot construe that it is a directive to dance in the New Testament.

Dance as a Means of Communication

I believe that the worship we perform today should be as biblically connected as is possible. Our reference point should always be: how was it done in biblical times? From

all the information that I have so far it seems clear that there was a defined difference in the Hebrew culture between the activity of religious observance which we call worship, in firstly the Tabernacle, then the Temple and later the Synagogue, and the expression of the general life experience of the people of the kinds of events I have listed previously. There is no doubt of the symbolic role of dance, evident in the poet's description of the destruction of Jerusalem in Lamentations 5:15: "The joy of our heart is ceased: our dancing is turned into mourning." It is pertinent though that we be faithful to the patterns laid down for us the church by Scripture and biblical history. There is no command not to dance, but as we know, that is not justification to indulge in any practice not specifically dealt with in the Bible. Dance in both Greek and Roman society was identified with pagan worship and inevitably with immorality and since these two cultures had much

influence in New Testament times it may be that early believers were cautious as to its usage, and we must consider if it is relevant and right for the church today. Psalm 150:4 indicates that dance in early times was one of the modes of expressing religious joy, and its spontaneous, non-spectral aspect is something we must take into account. Liturgical choreography as we know it today is very much an onlooker activity, although many Christians have endeavoured to promote the involvement of whole congregations.

There is a challenge to us who are involved in this formalised dance that we should be as transparent as possible, so that the attention of the onlooker is centralised in God and the dancer becomes merely a bridge to that encounter. Due to our humanness this is an extremely difficult process to fulfill and certainly needs the work of the Holy Spirit to achieve. Much care must be exercised to avoid distracting the worshipper from his supreme task. Whatever physical act we employ to express our worship will be an empty gesture if it is not accompanied by purity of heart.

The Symbolic Potential of Dance

The theme of the marriage ceremony and accompanying feast may give us some indication of the role of this symbolic union and the place of dance in it. For the biblical

Hebrews and orthodox people today marriage conveyed much higher thoughts than merely those of festivity and merriment. The pious fasted before it, confessing their sins. It was regarded as sacred. The bridal pair on their wedding day symbolised the union of God with Israel. Dancing in honour of the bride at her wedding was considered an act of religious devotion. In early rabbinic literature, which though not biblical is often representative of customs handed down from Bible times, the second part of the marriage ceremony - the evening of the actual marriage "Nissu in" - reflects through its name the lifting, bearing or carrying up of the other person as the bride in biblical times was led from her paternal home to that of her husband and carried by the people to the town. The concept is beautifully dramatised today at traditional Jewish weddings, when after the ceremony the bride and groom are lifted up on chairs by their guests to the accompaniment of exuberant singing and dancing.

Though dancing was never, and is still not, a major tenant of religious worship for the Jews, except for the Chassidim (the movement begun by Ba'al Shem Tov in 1736, who taught that the dances of the Jew before his Creator are prayers and believed to dance in prayer was a command of God. He used the verse from Psalm 35:10: "All my bones will say, Lord, who is like unto thee ...") its symbolism should not

be negated. However, we cannot rely on symbolism as a reliable method of gospel interpretation or revelation. The Hebrews, both men and women, were able to affirm their full humanity. They gave vent unashamedly to their feelings, for each emotion had "a time" appropriate for its expression, being angry, crying, laughing, singing, feasting, dancing, hand clapping, shouting, embracing and loving (Eccl 3:1-8). The subdued and orderly western tastes of some parts of the church are not reflective of our heritage of Hebrew life and expression of God.

Of course dance can be corrupted by particular human usages. A case in point is Ex 32:19: "And it came to pass when he came nigh into the camp, and he saw the calf and the dancing, that the anger of Moses waxed hot, and he cast from his hands the tables, and broke them at the foot of the mount." A description of dance before the golden calf. Dance is particularly open to sensual responses and as Christians it is imperative that we are separated from this possibility. Alongside this is the concept that nothing we do in the bodily form should become all encompassing of our life. This is a point that as one who dances frequently I always need to attend to.

"Fear the Lord and Serve Him Only"

St John of the Cross said, "In order for the soul to be free and to arrive at that which transcends all sense and all

THE LAUSANNE CONSULTATION ON JEWISH EVANGELISM
Financial Statements (Danish Crowns)
Year Ended 31 December 1991

Statements of income and expenses for 1991

Income		
Dues (paid in 1991)		114,842.55
Zeist Conference 1991, surplus		74,291.66
Interest		8,962.69
Sale of equipment		2,900.00
TOTAL INCOME		<u>200,996.90</u>
Expenses		
Travel, accommodation and ICC meeting		13,944.00
Reimbursement for administration, 1990 and 1991		69,960.00
Postage		26,595.00
Bulletin, printing		19,699.90
Stationary and equipment		9,275.88
LCJE Chapters		954.07
TOTAL EXPENSES		<u>140,428.85</u>
SURPLUS FOR THE YEAR 1991		<u>60,568.05</u>

Balance Sheet As at 31 December 1991

Assets		
Cash at bank	73,335.25	
ASSETS IN TOTAL		<u>73,335.25</u>
Capital and Liabilities		
<u>Capital</u>		
As at 1 January 1991	12,767.20	
Surplus for the year 1991	60,568.05	<u>73,335.25</u>
<u>Liabilities</u>		
Capital and Liabilities in total		<u>73,335.25</u>

Lystrup, Denmark, 8 August 1992

Kai Kjaer-Plansen
Kai Kjaer-Plansen
Treasurer

ZEIST CONFERENCE, 1991

Income	
Conference fee	355,721.76
Grants	20,192.20
Gifts and collection	23,989.00
Conference booklets, photocopies, tapes, etc.	10,977.37
TOTAL INCOME	<u>410,880.33</u>
Expenses	
Conference Center Woudschoten	253,992.00
Booklets, programs, songbooks, etc.	25,613.16
Postage, stationary and equipment	9,881.91
Reimbursement for administration	12,720.00
Travel, accommodation, meals ICC	18,842.60
Reimbursement to speakers and overpayment	15,539.00
TOTAL EXPENSES	<u>336,588.67</u>
Surplus	74,291.66

Auditor's Report

I have audited the financial statements of the Lausanne Consultation on Jewish Evangelism for 1991.

The auditing has been performed in accordance with generally accepted auditing principles as applied in Denmark and included such auditing principles as I considered necessary.

I have obtained all the information and explanations which to the best of my knowledge and belief were necessary for that purpose. So far as appears from my examination, proper books of accounts have been kept.

Aarhus, Denmark, 8 August 1992

Karsten Mumm
Karsten Mumm
State Authorized Public Accountant
(Denmark)