



**LAUSANNE
CONSULTATION
ON JEWISH
EVANGELISM**

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**LAUSANNE CONSULTATION
ON JEWISH EVANGELISM
BULLETIN**



Issue No. 30 (Nov. 1992)



LCJE Bulletin
Issue no. 30
November 1992

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Jewish Evangelism

Editor: Kai Kjaer-Hansen
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Designed by Flemming Markussen
Printed by LB offset, 8471 Sabro,
Denmark

Published February, May, August and
November
Dead-line of no. 31: 1 January 1993
Individual membership 25 US \$
annually; subscription 15 US \$,
payable to LCJE

Our bankers are:
Den Danske Bank
SWIFT-address: DABADKKK
Reg. no.4803 Account no.4803086338
or cheque drawn on a Danish bank, and
sent to LCJE/Kjaer-Hansen (address on
back cover)

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From the editor

Friends of LCJE

The Lausanne Consultation on Jewish Evangelism (LCJE) is a network under the umbrella of the Lausanne Committee for World Evangelization (LCWE). In the guidelines for the LCJE laid down at LCJE's start in Pattaya, Thailand, 1980, it was stated who could be a member of LCJE.

The following categories of members were listed:

- 1) Any congregation which has applied itself to a ministry which includes Jewish evangelism.
- 2) Any agency or person directly involved in Jewish evangelism.
- 3) Any scholar who has done work in the field of Jewish evangelism.
- 4) Any writer who has written on subjects which reflect on Jewish evangelism.

The work of LCJE has developed over the recent years and people who do not fall within any of the above categories have taken an interest in LCJE and expressed a desire to be involved. Naturally, this is something in which we rejoice.

The International Coordinating Committee of LCJE, at its meeting in September 1992, therefore decided to open up a new category of members: Friends of LCJE.

Friends of LCJE will be informed about what happens within the network of LCJE and the wider circles of Jewish evangelism through the quarterly LCJE Bulletin. They will be invited to the regional meetings as well as to the international meetings and will have the status of observers. The requirements for friends of LCJE are that - like all other members of the network - they are in substantial agreement with the Lausanne Covenant and pay a minimum yearly donation of USD 25, the equivalent of an individual membership fee.

It is our wish and hope that the LCJE network through this new membership category can be of inspiration to a wider circle of the Christian body and the Messianic Jews and so better serve as an instrument for Jewish evangelism and that LCJE in return can enjoy the spiritual and financial support of more people.

Kai Kjaer-Hansen

"Oh for their salvation, brothers!"

By John Ross, Christian Witness to Israel, London

On 10th October John Ross (LCJE European Coordinator) was installed as the Chief Executive of Christian Witness to Israel. What follows is a section from a brief address he gave at that time.

Paul's deep personal commitment

What was the motivation that lay behind Paul's commitment to the evangelisation of the Jewish people? Did it arise out of a great sense of duty? To be sure, Paul was deeply conscious of his responsibilities and lived his life aware that the eye of God was constantly upon him and that in the end he would have to render an account as steward of God's gifts and grace. For this reason his strong sense of gratitude to God for his salvation and his humble appreciation of his apostolic calling and commissioning by the church in Antioch provided him with a constant reminder that he stood as a "bond slave" of Jesus Christ. But does his awareness of mere duty fully account for Paul's ministry?

Perhaps we should look to Paul's great intellectual appreciation of God's plan of salvation to explain his evangelistic drive. Undeniably Paul clearly understood the tragedy of the Jewish rejection of Messiah Jesus from the



John Ross, CWI

viewpoint of God himself. His writings are full to overflowing with his profound knowledge of the mind of God in this matter.

But in Romans 10:1 Paul is speaking of his heart's desire. Leon Morris comments: "The word 'heart' is used on occasions to stress the intellectual faculties, but here it is the emotions to which it points. Paul is emphasizing his warm affection for his own people." Moffat's New Testament carries the passion and warmth of Paul's deepest desire, rendering it loosely as, "Oh for their salvation, brothers!"

What a challenge this is to us! What good is our work if performed out of a mere sense of duty borne of a detached and cold intellectual commitment? How we all need our souls to be gripped by the reality of Israel's

lostness and at the same time to be stirred by God's promise to effect their salvation. Our ministry has to come out of our hearts not merely our heads. To use a good but now old-fashioned phrase, we need to be on fire for the Lord and for the salvation of Israel. Please God, we can say with Paul, "My heart's desire ... for Israel is that they might be saved."

Paul's utter dependence upon God

Today I have the privilege to stand in a great heritage: 150 years of unbroken ministry of witness to and compassion for the Jewish people. A work begun through the godly influence of men such as Andrew Bonar, Robert Murray McCheyne and "Rabbi" John Duncan and continued through the ministry of the IJS and the Barbican Mission to the Jews. This very church in which we meet today has shared with us in this work, most notably through helping with the rescue of Jewish children from Hitler's invasion of the Sudetenland in 1939.

I have also the honour of following my predecessor Murdo MacLeod, who under God and with the cooperation of the late Stephen Levinson succeeded in merging the IJS and the Barbican Mission to the Jews into what is now Christian Witness to Israel.

During the past twenty years there has been both an international expansion of our ministry, and the laying down of a firm theological foundation.

Added to all this is the encouragement of working alongside colleagues of the highest dedication who daily apply their considerable gifts in seeking to bring the knowledge of Yeshua the Messiah to Jewish communities in many different countries.

But our text (Romans 10:1) reminds us that Paul's dependence was not in his heritage, his prophetic predecessors nor his apostolic colleagues, ultimately it was in God alone. This is why he says "... and prayer to God". Whatever else prayer is it is the most profound expression of our dependence on God. It is an acknowledgement that "without him we can do nothing".

Twenty years ago, at the commencement of my ministry, Elizabeth, my wife, bought me a gift – a framed text of Zechariah 4:6 which has always hung in my study or office, not merely as an ornament but as a constant reminder of the One without whose aid all our witness and ministry is futile. Prayer is a recognition at the most profound level that our work is "not by might, nor by power but by the Spirit of God".

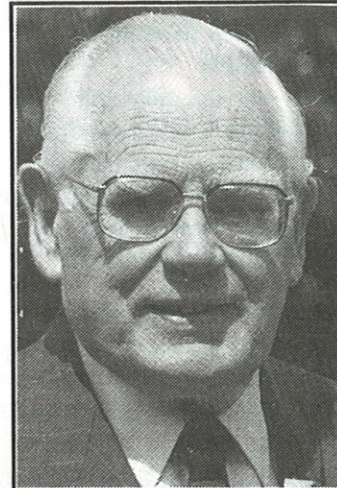
If the work of Jewish evangelism is to succeed, with

all its opportunities and challenges, in the face of new openness among many in the Jewish community to listen to the historic claims of Jesus, and in the context of increasing and concerted hostility by some leaders of both the Jewish community and the Church, it will not be by human reasoning, ingenuity or skill but ultimately by the power of the Spirit of God. His power is given in answer to prayer. Prayer is an essential part of our ministry, it is not an addendum to be added on when we think about it but something that should be central part of our disciplined routine.

Last century John Duncan saw much of the Lord's blessing when working alongside the little group of Jewish believers and gentile missionaries in Budapest 150 years ago. He described that time as "... a time of love, a time of the Right Hand of the Most High; it was a pentecostal time. I have seen for months a large hall filled with Jews twice a week, drinking in the words as they came from Messrs. Smith and Wingate. It was a time of earnest prayer, and souls were born in a day. Two or three met together, and spent whole nights in prayer; they prayed for the missionaries, for the work, for individual souls, and for Israel in general, and surprising answers were granted."

May God move and inspire us all to a deeper commitment

to prayer, giving expression to our heart's desire for Israel's salvation. We are totally dependent upon Him but we have been given the assurance that we come to One who is able to do beyond what we can dream or think.



Murdo A. MacLeod

"Murdo MacLeod's great interest in the wider international development of Jewish evangelism created for the society new partnerships with other organisations. As part of this broader perspective he was involved in the founding of the *Lausanne Consultation on Jewish Evangelism* in 1980 and became LCJE's first president, serving until 1991."

CWI Herald, Sept–Nov 1992

Notes from the Underground – Jews for Jesus in London

By Richard Harvey, Jews for Jesus, London

Jews for Jesus are the "new kids on the block" in London, but are already making a significant contribution to Jewish evangelism in England.

In December we placed a full-page ad in *The Times*, a prestigious (not to say "high-brow") British newspaper stating "You don't have to be Jewish to celebrate Christmas, but it helps," complete with the testimony, in the stereotypical form, of a Jewish believer, and a clear presentation of the Gospel.

In addition to many letters of inquiry, the ad led to a series of articles in *The Times* and other secular papers on the Decade of Evangelism and Jewish Evangelism in particular. At this time also came the Archbishop of Canterbury's decision not to continue as Patron of CMJ, and a witty but castigating article on the ad by Bernard Levin, a leading journalist, entitled "Clodhoppers on Crusade".

The Concept

With the issues already raised, we decided to place ads on the Underground and in *The Evening Standard*, the main London evening paper, to coincide with a week of outreach on the streets of London. The Thousand Tongues Campaign brought together Jewish believers from



Richard Harvey



Illustration from Bernard Levin's article in *The Times*.

USA, UK, France, C.I.S. and Israel, for a summer of evangelism, and the team

arrived in London for the first week of August.

We wanted to reach Jewish people and everyone else with a Gospel statement that would be read on the way to work on the Underground, so we chose the Northern Line which connects the Jewish communities of North West London with the centre. We chose to run two ads, one a short pithy statement, and the other raising more serious questions. The first read "Jews for Jesus? Why not? After all, Jesus is for Jews", whilst the second ad contained a stream of consciousness beginning with the discovery of America not by Christopher Columbus but by a Norseman called Leif Eriksson, and following this unexpected fact with the possibility, also unexpected, that Jesus was in fact the Messiah of Israel. The ad in *The Evening Standard* followed a similar tack, with the tongue-in-cheek statement "It's OK to love the Jewish Messiah – even if you're Jewish!"

The execution

As the campaign began on the streets we started looking for the posters in the tubes, but could find only a few. We were supposed to have two in every train compartment on the Northern Line, but when we ran spot checks on some



75 carriages, we found that nearly half had been removed or damaged. We suspected an organised attempt to remove

*Jews for Jesus?
Why not?
After all, Jesus is for Jews.*

One of the two tube cards in question

them, and the next day we were distributing a leaflet "Why won't they let you see what we want to show you?"

Calls of inquiry came in, some from journalists. The Church of England Newspaper, a sympathetic evangelical publication, had spoken to a London Transport Advertising spokesman who said that the ads had passed the requirements of the Advertising Standards Authority (to whom we had sent copies before their appearance on the Tubes). The

Board of Deputies of British Jews and the Council of Christians and Jews made their protests. The next day we heard, first from a journalist from the Daily Telegraph, that the LTA had withdrawn the ad, according to the terms and conditions of the contract, which states that they would not carry ads deemed "offensive" to other religions.

The reaction

The tube ads were withdrawn after two days but have continued to raise a stir. The incident has been covered by secular and religious press, and national and local radio. Mark Greene was on "the

Sunday programme" (BBC radio) with the Chairman of the Board of Deputies. Richard was on a local London radio station with a Methodist minister on the Gants Hill CCJ. Richard and Stephen were filmed in Cambridge as part of a programme by Anglia TV on the diversity of Jewish believers, and the Jewish community reaction (to come out November).

The follow-on

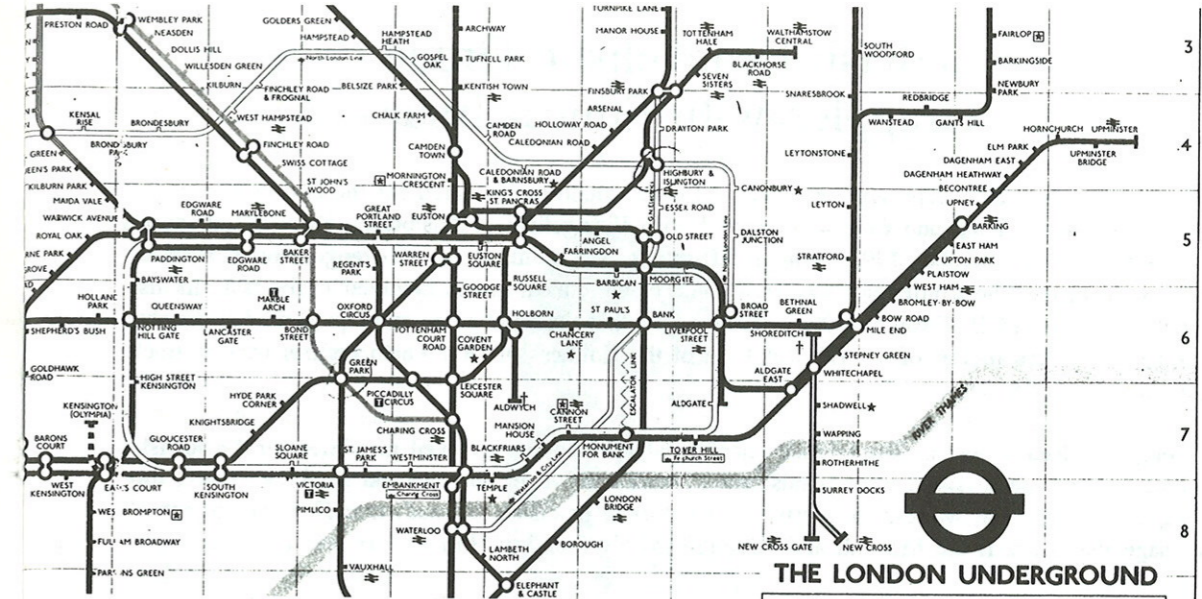
When we planned for some

advertising on the London Tube trains to coincide with the Thousand Tongues witnessing campaign on the streets of London, we little imagined the response we would receive. When the ads were placed, within two days they were being illicitly removed from the trains, and then London Transport withdrew them completely. LTA received complaints from the Council of Christians and Jews who said,

"It will be regarded as threatening and disturbing to the Jewish community in Britain, to whom targeted proselytism brings the bitterest memories from the past."

The Board of Deputies of British Jews also complained, as did an unspecified number of individuals. Without

**You
don't
have to
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but
it helps.**



consultation or notification LTA withdrew the ads, and we are having to initiate legal proceedings to recover the amount we paid for the ads (minus two days' worth of advertising) plus the costs we incurred in design and production of the ads.

Conclusion

One of my theology lecturers once described Paul's theology like the Circle Line of the London Underground. No matter where you start, whether with sin, justification, redemption, eschatology, revelation, ethics, you come

back in a circle to the same place. But perhaps it is the Northern Line incident which proves the Pauline statement of Romans 1:16-17, that the Gospel truly is the power of God to salvation, to the Jew first, and also to the Greek.

The Thousand Tongues Campaign brought together Jewish believers from USA, UK, France, C.I.S. and Israel, for a summer of evangelism, and the team arrived in London for the first week of August.



Jewish Evangelistic Group Grapples with Ethical Issues

Twenty-four delegates, representing eleven different countries, gathered for the Fourth European Conference of the Lausanne Consultation on Jewish Evangelism at Adelboden, Switzerland, during the 19th to 21st September 1992. Strongly affirming their commitment to evangelistic witness to the Jewish people the Conference explored some of the ethical issues involved in the task. In his keynote address, LCJE President Ole Kvarme urged that the solution to such questions be sought through an understanding of the Biblical truth of the Holiness of God which defines what is true, good and beautiful.

Through its discussions the Conference encouraged all who are involved in witness to the Jewish people to continue to avoid what is misleading, manipulative or coercive. At the same time integrity requires that witness for Christ must not mute or distort the authentic New Testament message that Jesus is the Messiah and salvation is only found in Him.

In the face of harassment from some in the Jewish community and others in the church, speakers urged that the growing number of Jewish believers in Jesus be given room to discover and celebrate their Messianic Jewish identity, affirming both their Jewish heritage and their place as members of the body of Christ.

John S. Ross, LCJE European Coordinator



From Adelboden in the Swiss Alps, where the Fourth European LCJE Conference was held.

Impressions from the Fourth European LCJE Conference in Adelboden, Switzerland

By Andreas Meyer, AMZI, Switzerland

Andreas Meyer is leader of "Arbeitsgemeinschaft für das messianische Zeugnis an Israel", AMZI for short (Working Fellowship for Messianic Testimony to Israel). The AMZI works with several congregations and groups of Jews and Arabs in Israel. It is responsible for the Messianic conference centre Beth Jedidja and two mission houses in Haifa. Their objective is to spread information about themes related to Israel through study tours, seminars, lectures and publications, and to encourage Christians to help the congregations in the Land.



Andreas Meyer

On 21 September the Fourth European LCJE Conference in Adelboden, Switzerland, came to an end. How is the present situation in Switzerland with regard to Jewish evangelism? In our country there is a Jewish community of about 20,000 out of a total population of 6 million. As far as I know, there is no congregation or Christian organisation which has a regular evangelistic outreach to the Jewish people. There is, also from evangelical quarters, opposition to evangelism among Jews. On the one hand we meet various versions of two-covenant theology. On

the other hand there are many believers who are paralysed by guilt feelings owing to the common tragic history of Jews and Christians in our German-speaking countries. They subscribe to the view that Gentile Christians no longer have a right to take the gospel to the Jewish people. Many Christian organisations give priority to the political support of the State of Israel and to social aid to Jews in general.

So far the AMZI is the only Swiss member of LCJE. Therefore LCJE is a unique platform where we can interact with other persons and organisations that emphasize

the task of returning to the Jewish people its Messiah Jesus. The European Conference in Budapest and the International Conference in Zeist, which I participated in as leader of the AMZI, were a great encouragement for us.

What were the highlights in Switzerland? For many foreign visitors the Swiss Alps were doubtless among them. The surrounding countryside induced us to praise God, and some accepted the invitation to an outing on Sunday afternoon.

There was an emphatic answer to matter which we had prayed about in Budapest. In Budapest there had been no representative from France, the country with the fourth biggest Jewish population. Now the Conference had four participants from France! They informed us about the work going on in Lyon and Paris. Pastor Jean Paul Rempff informed us about the attitude to the Jewish people and to Jewish evangelism of the evangelical minority in France. In the weeks prior to the Conference the situation of the Jews in France engaged me. Several years ago Victor Smadja, Israel, had mentioned this matter in a conversation with my parents. And in the light of the changes in Eastern Europe I have repeatedly asked myself over the last two

years: Would our neighbouring country France not be the most obvious object of our prayers. A few days before the Conference I was in touch with a Swiss of North African descent. He works in southern France among Muslims and his ministry brings him constantly in contact with interested Jews. So I rejoiced in the presence of the French participants, partly because it was a concrete answer to our prayers in Budapest and partly because it meant a strengthening of my personal engagement with France.

The contributions by Ole Kvarme, John Fielsend (CMJ), Susan Perlman (JfJ) and Walter Riggans were instructive. We were encouraged to pass on the testimony of Jesus, sincerely but unashamedly. There are

open questions which need to be discussed in many circles within the Messianic movement. Ole Kvarme urged that our opinions about these questions are not decisive, however. The true measure of what is good, true and beautiful is God's holiness.

I found Kai Kjaer-Hansen's paper valuable. On the basis of the New Testament and early Christian sources he made it clear that not all the afflictions that we Christians and Jewish Christians meet with can be termed afflictions for Christ's sake. His challenge of the frequently encountered pious lamentation is also relevant when it comes to Messianic congregations and mission to the Jews. The situation of the believers in Israel is probably more difficult than in other

countries; but the Jesus-believers in Israel are not in an extreme situation. By using Paul as an example he demonstrated how we believers should learn to keep the balance between willingness to suffer for Jesus' sake and on the other hand insistence on our civil rights. This is also something we can apply to the evangelistic work in Israel.

Finally, Jim Sibley addressed the theme of Christian Zionism, an issue which is very topical for us in Switzerland. Again and again we see that to some Christian leaders it is more important to hand over cheques to Israeli politicians than to become involved with the Jesus-believers in Israel. How often the efforts to bless Israel turn into their contrast! In Jim

Sibley's plain words his love for Zion made itself felt, the love that prompts the testimony to Israel of the vital gospel.

For me the most important element of the Conference was the exchange of ideas in plenary discussions and in private conversations. It became a source of mutual inspiration, and in the warm and loving fellowship there was no room for unhealthy competition. (I was sorry that I did not to the same degree experience this spirit of unity at the International Conference in Zeist.) From Adelboden I took with me many suggestions and tasks for our future work. We are excited to see how the Lord will lead us from here.

In what ways will the Conference in Adelboden influence Switzerland? It is too soon to give a definitive answer. A direct result is an issue of the magazine "Campus Crusade for Christ",

Switzerland, devoted to the theme of Israel and Jewish evangelism. In interviews with and articles by various members of LCJE our responsibility to Israel is at the fore: "To the Jew first." We expect and pray that this magazine may give impulses to many churches and individual Christians and lead to a new orientation toward the biblical task concerning the people of Israel.

To me it has become clear again that Jewish evangelism is not a side issue in the Christian Church. Our attitude to this question has implications for world mission. He who questions mission to the Jewish people ends up transferring this disobedience to the Word of God to the mission to Muslims and other peoples and religions. As members of LCJE we are challenged to commit the Church of Christ on the full content of the Great Commission of Jesus.

Advertisement

The following papers from the Fourth European LCJE Conference in Adelboden, Switzerland, can be ordered from John Ross, European Coordinator (address on back cover):

Kai Kjaer-Hansen: The Cost of Integrity: Lessons from the First Century (16 p.)

Susan Perlman: Coming Clean: Jewish or Christian? (Messianic Judaism and the Language of Disaffiliation) (20 p.)

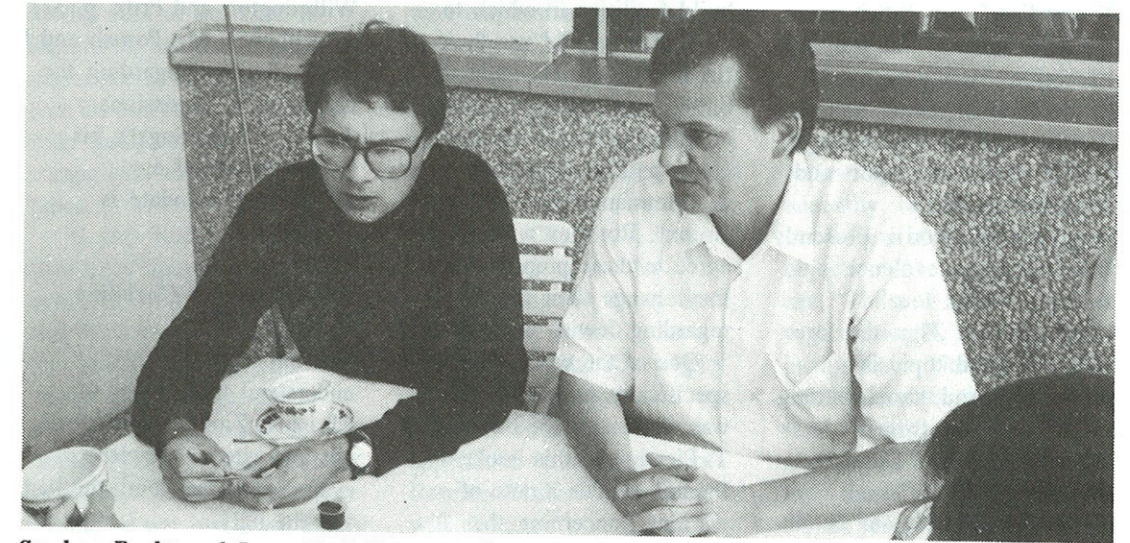
Jim Sibley: Christian Zionism and Israeli Congregations (10 p.)

Walter Riggans: Image and Reality: The Use of Jewish Symbolism (15 p.)

Price: the cost of photocopies + postage



Most of the participants on an Sunday outing to the Swiss Alps.



Stephen Pacht and Jean-Paul Rempp exchanging ideas on Jewish evangelism in France.

Christian Zionism and Jewish Evangelism

By Jim R. Sibley,

who is a member of the International Coordinating Committee of LCJE

In Adelboden, Switzerland, Jim Sibley read a paper entitled *Christian Zionism and Israeli Congregations*. The last part of the paper follows below. Having defined Christian Zionism and dealt with issues which, although secondary, often get in the way of a serious treatment of the central ethical issue, Jim Sibley proceeds to a presentation of *Christian Zionism and Jewish Evangelism*.

The real issue is not the relationship of Christian Zionism to Israeli congregations, but to the proclamation of the gospel that Yeshua, the Messiah, died to atone for the sins of Israel. The topic, therefore, should be "Christian Zionism and Jewish Evangelism".

In defense of this proposal, two points should be made:

1. At least one Christian Zionist organization claims a serious desire to support and work with Israeli congregations, and is presently distributing benevolence through several local congregations. Thus the force of the original topic is weakened. And, should strong relationships be forged between Christian Zionist organizations and Israeli congregations, without a

corresponding change in the perspective on Jewish evangelism of these organizations, nothing would have been gained.

2. Until these organizations clarify their stand satisfactorily in regard to the gospel, many Israeli congregations will not value a closer relationship with them. In fact, the Christian Zionists' public statements will continue to undermine the position of Messianic Jews in Israel.

The issue is not that they turn a blind eye to Israeli congregations, but that almost all of them turn a blind eye to the gospel of our Lord. Certainly, Christian Zionist organizations could be of assistance to Israeli congregations. They could establish a loan fund to help local congregations buy or build facilities in which to meet. They could use their fiscal and political clout to build a wall of legal protection around local believers and congregations – perhaps a sort of "Messianic Civil Liberties Union". But they will never agree to these proposals until they change their minds regarding Jewish evangelism.

One of the early books specifically on evangelism, was written in 1888 by Arthur T. Pierson. In this book, Pierson sounds a note of warning concerning the

evangelistic responsibility of the Church:

"So far as she [the Church] fails to bring the gospel to the knowledge of the unsaved, she disobeys the last command of her Lord, declines in spiritual life, forfeits her commission, and risks the removal of her candlestick out of its place" (as quoted by Taylor, p. 20).

In other words, "Christians are involved in evangelism to the degree that they are truly Christian" (Taylor, p. 20). Rabbi Moshe Porush, an anti-missionary activist says:

"Whoever declares that he is a good Christian, but is not a missionary, either is lying or isn't a good Christian.

Whoever is familiar with theology knows that, in their eyes, mission is an obligation" (newspaper interview, January 1884, as quoted by Willmington and Pritz, p. 32).

Although Mr. Porush and I might disagree regarding the definition of a missionary (among other things!), his understanding of our evangelistic mandate is accurate.

Three types of Christian Zionists

It is important that we understand three types of Christian Zionists which are not interested in Jewish evangelism: the good, the bad, and the ugly.

A. First is the "good". These are the naive, sentimental Christians who have been swept off their feet by the Zionist idea. As James Reapsom has said:

"It is dangerously possible to be so enamoured with the land, and to be so taken up with Israel's cause, that one can forget the desperate spiritual blindness engulfing Israel today" (as quoted by Byron Spradlin in "We Can Love Israel Too Much", *Mishkan*, Vol. 8/9, p. 136).

There are many tourists to Israel who are interested primarily in Israel's Biblical and archaeological past ("The acts of the Biblical past took place here"). There are also many who are interested in Israel's prophetic future ("The acts of Bible prophecy will take place here"). But their sentimentality seldom allows them to consider the present work of God among His faithful remnant. In this connection, recovering the Jewish root of our faith is important, but it is more important to seek the Jewish fruit of our faith. I call these folk "good" only in comparison to the other two types.

B. the "bad" are the ones who have bought into the dual covenant theology. They are bad because they have denied the faith. It is useless to encourage these people to proclaim the gospel to the Jewish people, for one cannot share what he does not have. Yeshua is not just a good way

to be saved; He's not even the best way to be saved; He's the only way to come to know God. Yeshua said, "I am THE way, THE truth, and THE life."

A couple of Israeli believers who were committed to the promises of God with regard to Israel, but equally committed to the gospel, were arrested for preaching about Yeshua near the Western Wall in the Old City of Jerusalem. Prior to their release the next day, they were told that, though they were free to give aid to the handicapped and to assist other social causes, they were ...

"... not to speak or teach at all in the name of Yeshua. But Peter and John answered and said to them, 'Whether it is right in the sight of God to give heed to you rather than to God, you be the judge; for we cannot stop speaking what we have seen and heard'" (Acts 4,18-20).

C. The "ugly" are the ones who emphasize the sovereignty of God to the exclusion of human responsibility, because this is an ugly perversion of Biblical truth. While the dual covenant fantasy is attractive to "nominal" Christians, it is not an attractive option for evangelicals. For evangelicals, the principle retreat is to a perversion of the sovereignty of God (which is also sometimes linked to a superficial understanding of Romans 11:26 – "All Israel will be saved").

For example, Paul Peterson says, "Nowhere in the scriptures are we instructed to convert anyone. This is the exclusive work of the Holy Spirit" ("To Witness or Not to Witness", *Mishkan*, 16, p. 81. For other such examples, see my review of Marvin Wilson's book *Our Father Abraham*, *Mishkan*, 11, pp. 90-96).

Several things need to be said in response:

1. God is sovereign, but this fact does not cancel our commission.

2. The proclamation of the gospel is not a hidden agenda. Yeshua Himself has not only placed evangelism on the agenda of the Church and of every individual believer, but He has given it the central position. It is not merely an option, a mitzvah, or one of 613 commandments; rather, it is at the heart of our purpose on earth. We must face the fact – evangelism is our agenda. We ignore it to our loss; we hide it to our shame; or we fulfill it to His honor and glory.

I do not mean to suggest that the primary role of every organization in which believers are involved must, of necessity, be evangelistic. I do not believe there would be objection if a group were to say, "The role of our organization is not evangelistic. Nevertheless, we believe that the Jewish people (and all other nations) stand in need of the salvation which is only available through Yeshua, Jesus. We bear personal

witness to Him as individuals; and as an organization we support the rights of our messianic brothers and sisters and stand in solidarity with them." The problem comes when there is not such a willingness.

3. There is a glaring inconsistency in this position. These people are willing to consign the spiritual restoration of the Jewish people to the sovereignty of God, but they are working feverishly to support and to accomplish the physical restoration of Israel. They need to be reminded that "He who keepeth Israel neither slumbers nor sleeps."

4. William Carey dealt with this argument two hundred years ago. There were those in his day who opposed sending missionaries to the heathen. They said to Carey, "If God wants the heathen saved, He'll do it without your help." The Christian Zionists are now saying the same thing the Jewish people.

Conclusion

It is my contention that these three forms of Christian Zionism are basically rationalizations - they are manifestations of unbelief. One of the clearest lines for this assertion is their misuse of scripture. There is a marked difference in the hermeneutical integrity of the evangelicalism from they sprang, and the distinctively sloppy hermeneutics of Christian Zionism.

Frequent mention is made of their mission to "comfort" Israel, even as the prophet Isaiah spoke in Isaiah 40:1-2. However, the comfort of which Isaiah spoke is clearly brought to Israel through a verbal proclamation which has to do with the pardon of her iniquity. They speak of the need to "bless" Israel on the basis of Genesis 12:3, but the way to bless Israel is through the announcement that her redemption has come! Blessing for Israel may consist in more, but not less, than a proclamation of the good news.

Their misuse of scripture and their attempts to curry favor with non-believers at any cost, reveal that their real reason for neglecting Jewish evangelism is not rational. They have been seduced.

What is the difference between persuasion (which is good) and seduction (which is bad)? Persuasion is an appeal to the mind in order to affect a man's will. Seduction is an appeal to the emotions and desires to affect the will.

James (in 4:4) says:

"You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God."

That is a sobering warning. In the context of our encounter with Jewish people, "the world" is the world of Jewish unbelief. To be friends with this world, is not to be

equated with a love for the Jewish people.

The dialogue movement, however, has obviously played a part in such an identification. Some Jewish leaders have approached dialogue with a hidden, ulterior motive: first, to separate Christians' political support from their commitment of evangelism, then, and then to strengthen the former and eliminate the latter.

You see, these Christian Zionists made a critical mistake. They thought that they were fishermen, but when fishermen don't fish, they become - in this case, at least - the prey of others.

Don't you see the irony? They deny having a "hidden agenda". They speak about "hiding the hook", as though they were the fishermen, but in actual fact, they have been the unwitting objects of a very real "hidden agenda", and they themselves have swallowed the hook.

They have been seduced by the possibility of acceptance by the non-believing Jewish community. They have denied the priceless treasure of the gospel seed out of fear of rejection and of opposition. Friends, it is better to be divided by the proclamation of the truth than to be loved for a deceitful silence. It is better to be divided by the truth, than to be united with a lie. We need to commit ourselves to giving a reason for the hope which is

in us - in season and out of season.

One ship sails east,
And one ship sails west,
Regardless of how the
wind blows.

It is the set of the sail,
And not the gale,
That determines the way
we go.

(Swindoll)

Evangelism is a commitment. It is not a choice which is affected by the winds of adversity or public opinion, but a determination which is set by an inner compass.

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Mishkan's editorial secretary Bodil F. Skjoett and its promotion manager Jim Sibley in conversation about Mishkan during the conference in Adelboden.



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What is the Future of Messianic Language?

By Susan Perlman,
who is a member of the International Coordinating Committee of LCJE

At the conference in Adelboden, Switzerland, Susan Perlman presented a paper entitled *Coming Clean: Jewish or Christian? (Messianic Judaism and the Language of disaffiliation)*. Susan Perlman deals with the terminological problems Messianic Jews are facing in relation to the Jewish community. The extract below has been taken from her paper.

At the turn of the century, L. L. Zamenhof invented the artificial international language of Esperanto. This language was based on words common to the chief European languages. A few intellectuals learned it. A few books were printed in it. It had a short vocabulary and easy grammar. But it never caught on. Speaking Esperanto became a cliquish thing to do. But as the original intellectual semanticists began dying off, those that spoke Esperanto did so, simply for "fun."

I don't intend to carry off an analogy to messianic language. However, it is interesting to see that since the flush of enthusiasm of the messianic movement in the seventies and early eighties, no new



definitions have come forth, at least not in the past decade.

In part, this can be attributed to a degree of maturation in the movement. Sectarian

attitudes are fading in some messianic circles and the insistence that this or that is the **only** right word to use is no longer there. There was a time when it was

messianically correct to only use "synagogue" as a term to describe "Jewish style churches." That has changed. While the UMJC and the MJA have encouraged the use of the term, "Messianic Rabbi" to describe the congregational leaders, not all are buying into it. Likewise, instead of the exclusive use of Y'shua, Jesus is interspersed in verbal and written communications.

The place where the messianic language has not changed is in terms that are biblically derived and functionally equivalent such as *mikveh* for baptism.

It is interesting to note that in the early days of the modern messianic movement, when leaders such as Jacob Peltz, Moses Gitlin, Jakob Jocz, Arthur Kac talked among themselves or to Jewish unbelievers, it was common for them to converse in Yiddish. Even the gentile Christians in the field of Jewish evangelism like Emil Elbe spoke in Yiddish. And, before the Holocaust, it was just as common for them to speak in German.

When they spoke in Yiddish, they wouldn't use terms such as "church." Instead, they would refer to "cheder" or "shul". The Yiddish words that they used to described their works were relative of the synagogue. And when they spoke to the church they related cross-culturally.

Unfortunately, Yiddish has been lost to the younger generation of Jews. The same role that Yiddish used to play is now played by the Hebrew language. Jewish believers in North America and Europe intersperse their communication with Hebraic phrases for the otherwise.

We can learn much from our history as we look to the future of the messianic movement. And the operative word here is movement. For regardless of the words we employ we need to experience the moving of the Holy Spirit in order for us fulfill our destiny.

Paragraph 10 of the Lausanne Covenant on Evangelism and Culture calls for "imaginative pioneering methods" in our world evangelism efforts. It goes on to say that "Christ's evangelists must humbly seek to empty ourselves of all but our personal authenticity in order to become the servants of others, and churches must seek to transform and enrich culture, all for the glory of God."

The only way to accomplish that is with a measure of God's love. In conclusion, the key to *ethical* witnessing is love. If we witness in love, putting first our love of God and then our love of those whom God loves, we cannot offend, even though we might make errors.

Many people lack the social and intellectual skills to be politically correct in their witness. Yet they do so with good intentions and love, and God can choose to bless their witness. Conversely, sometimes doing what is theologically quite justifiable may not be quite the right course of action. The apostle Paul makes that distinction as well in his letter to the church at Corinth: "Everything is permissible "--but not everything is constructive." (1:10:23).

Our reason for ethical communication practice is not to placate our detractors but to position us within God's will. And the way we can stay on track is by continually asking ourselves, "Does this honestly and honorably represent my position in Y'shua?"

However, this is not a question you or I can or should answer for another person, much less an entire group of people. We cannot judge other people's hearts but we can believe God when he says that, "The heart is deceitful above all things, and desperately wicked" (Jeremiah 17:9). In this, God is not just referring to the other person's heart, he is referring to your heart, my heart.

It's very easy for us to adopt an attitude that we are holier than *them*, more scriptural than *them*, closer to reality than *they* are, whoever the

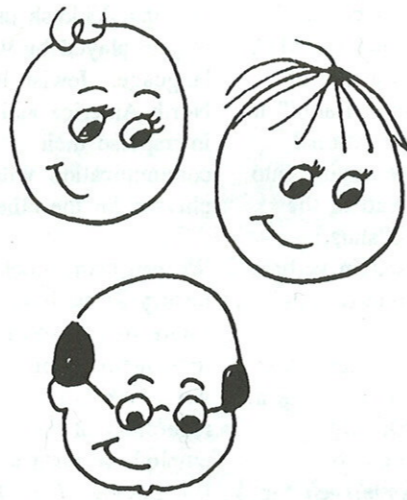
them is and whoever the they are. When we believe that we are doing things properly and precisely in our ethical communications, we are all the more obligated to speak humbly, to walk humbly, to be ready to learn from others. Yes, even to provide room for people who speak differently and walk differently than we do.

A young man had just won an oratorical contest in his High School. Flushed with exultation over his victory, he ignored the congratulations of one of the other contestants. As he left the auditorium with his father, the older man asked, 'Why didn't you shake hands with John?'

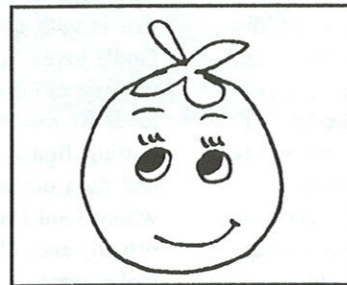
He replied, "I have no use for John, for he spoke ill of me before the contest.

The father put his arm around his son's shoulder, and said, "The taller the bamboo grows, the lower it can bend. Remember that always, my son."

The taller the bamboo grows, the lower it can bend. Let's challenge one another, whatever end of the messianic language spectrum we find ourselves on, to a friendly contest. Let's see who can bend the lowest to love Y'shua more and serve God better.



Over the last three years the LCJE network has lost 62 individual members. If one of your friends complains that he has not received The Bulletin or other LCJE material, he may be one of them.



From Latin America

Declaration of the First Latin American Consultation On the Evangelization of the Jewish People

(Unofficial translation from the Spanish)

We the undersigned, evangelical leaders from different countries and denominational backgrounds of Latin America, were assembled from 17-20 April 1990 in Mexico City for the purpose of reflecting on the task of taking the good news to the great number of Jews who live in Latin America. Having studied this situation in the light of the Word of God and having been guided by the Holy Spirit, we make the following declaration.

WE RECOGNIZE

- our debt and our common spiritual and religious heritage with the Jewish people
- our lack of concern, as well as that of the evangelical Christian Church of Latin America in general, for the evangelization of the Jewish people that live in our countries
- with sorrow, that historically, on our continent, known for so many injustices, Jews have suffered discrimination and prejudice of different types
- with concern that the wall of separation between Jews and gentiles, broken down by Christ, is regrettably being built up again by those who disregard the Jews in the plan of salvation.

WE OBSERVE

- with joy that there is an openness and a greater receptivity to the gospel among the Jewish people in all of our countries
- with gratitude to God that there is a collective awakening of Evangelicals in Latin America concerning the urgent need to share the good news with the Jews of the continent.

WE BELIEVE THAT

- all human beings are sinners in nature and practice, and that they are condemned, powerless and without hope before God, until the grace of God touches their lives and takes them to the pardon and peace of God (Is 53:6; 64:6; Rom 3:23; 6:23)
- God's forgiveness of the sinner depends solely on the sacrifice of Jesus Christ on the cross, for Jews as well as for gentiles (Is 53:3-5,11; Acts 5:30-31; Col 1:13-14,19,20; Col 2:13-15)
- Jesus Christ, God manifested in the flesh, the Messiah, was born of a virgin, lived a perfect life, died by shedding His blood in a redemptive sacrifice for human sins, rose from the dead, and now reigns as Lord and will visibly return to this earth to complete the purpose of taking the redeemed to share in His glory eternally (Matt 1:20-23; Is 53:9; 1 Pet 2:21-24; 1 Cor 15:3-4; Acts 1:11; 1 Thess 4:13-17)
- God in His wise design and by His grace, chose the Jewish people as His people, to be a channel of blessing to all nations (Gen 12:3; 18:18; Gal 3:8; Rom 4:16)
- Israel, not recognizing Jesus as the awaited and prophesied Messiah, failed as a nation in her relation with God, and rejected the salvation offered in Christ (Rom 9:30-32)
- the resistance to the gospel on the part of the Jewish people was known to God from the beginning, and turned out to be a blessing for the gentiles (Rom 11:11-12; Acts 13:45-48)

From Latin America

- God did not reject the Jewish people, rather its distance from God as a nation is partial and temporary. There has always been a remnant that has accepted Jesus, the Christ, and the number of Jewish believers grows daily through the work of the Holy Spirit and the testimony of the Church (Rom 11:1-11)

- God's mercy is offered to all freely, including Jews as well as gentiles (John 12:32; Acts 14:1; 17:4; Rom 1:16; 10:11-13; 11:11-21)

- in the end the Jewish people will be saved, and will form part of the people redeemed by Jesus Christ (Rom 11:25-26)

By virtue of what has been said,

WE CALL UPON

- all the evangelical believers of the continent to become interested in a greater understanding of the history, culture, life, religion and traditions of the Jewish people

- every church of our continent to be a model to the world of Christian love, in which there is no longer Jew or gentile nor any other discrimination, because in Christ Jesus we are all one

- the Evangelicals of Latin America, in general, to express their opposition to all forms of discrimination against the Jewish people and any other ethnic group

- individual evangelical believers, local churches, denominations, and service organizations of Latin America to commit themselves to the active evangelization of the Jewish people in each of our countries, incorporating specific plans and strategies in the achievement of this objective.

* * *

For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call upon Him; for "WHOEVER WILL CALL UPON THE NAME OF THE LORD WILL BE SAVED." Then how shall they call upon Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent? Just as it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GLAD TIDINGS OF GOOD THINGS!" (Rom 10:12-15, NASB)

[Note: The quotation in the original is from La Santa Biblia, version Reina Valera, 1960.]

Lic. Luis Magin Alvarez, Venezuela

Obispo Francisco Anabalon, Chile

Rev. Alfonso De Los Reyes, Mexico

Rev. Jorge Gomelsky, Argentina

Sr. Guillermo Katz, Argentina

Rev. Lemuel Larossa, Uruguay

Presbitero Marcelino Ortiz, Mexico

Dr. Ruben Proietti Cavallero, Argentina

Obispo Carlos San Martin, Chile

Rev. Valentin Vale, Venezuela

Prof. Galo Vasquez, Mexico

Rev. Dr. Virgino Zapata, Guatemala

New LCJE Agency Member

Finnish Lutheran Overseas Mission

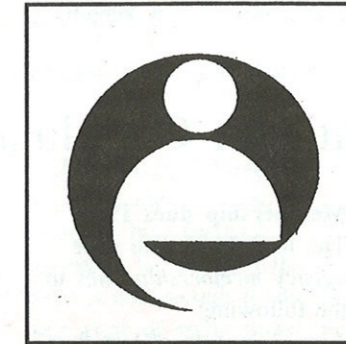
By Rev. Jokiranta,
the leader of the Finnish Lutheran Overseas Mission

Finnish Lutheran Overseas Mission was founded in 1974. Our purpose is to help the Kingdom of God to spread among peoples as the Great Commission exhorts us to do. It is one of the missions officially recognized by the Evangelical Lutheran Church of Finland. The Lutheran confession is one of our leading ideas and therefore we strive to emphasize the central principles of the Reformation in our teaching.

The FLOM has staff in Bangladesh, Japan, Ethiopia, Tanzania and among Jews and Muslims. We co-operate with local Lutheran churches and with other missions as well as take part in the work of international Christian organisations overseas.

We have about 70 missionaries currently, 65% of whom work in Asia.

In Bangladesh the FLOM is involved in education and health care among the Oraons, a minority non-Muslim tribe in the north-western part of the country. Our school project consists of primary schools and of a boarding school for children and of an adult literacy programme. Our health work includes village health centres which



Our Finnish name, The Sower, is taken from the parable in Matthew Ch. 13. The picture in our logo depicts a sower with his basket. The Sower is the Son of Man and we are only his helpers.

concentrate on mother and child health care. In the early 80's, the FLOM started to plant churches among the Oraons, the result of which are several Oraon congregations [see photo]. In 1990 the congregations became independent of the FLOM, which at the moment consults the young congregations only. Our work in Bangladesh suffered a serious setback in June 1992, when the Bangladeshi government told us to close our projects there and call our missionaries home. At the moment we have been able to carry on with our work until the end of the year

with a temporary permit.

In Japan our missionaries work together with their Japanese colleagues. Our staff have taught at the Kobe Lutheran Seminary, taken an active role in work among students and run Christian day-care centres [see photo], through the dozens of children and parents can be presented with the gospel every year.

In Ethiopia we work through the channels of the Ethiopian Evangelical Church Mekane Yesus in health care [see photo], leadership training, evangelism and women's special education. Our work in Ethiopia has been overshadowed by unrest in the past two years.

Our staff in Tanzania is also involved with health care and evangelism. We are currently building a pioneer mission station in the Lake Victoria area.

One of our main interests is to work among Muslims. We have staff in Central Asia and in Asia Minor who work through personal contacts and in various development and teaching projects. Political unrest has hindered our work seriously in the past year.

Our work among Jews is also done through contacts

with Jews from all corners of the world. The FLOM has sent students and scholars to Israel on a long-term basis as well as outreach teams on a short basis.

The latest development in our work is co-operation with the Church of Ingria in the CIS, which aims to reach

Finno-Ugric peoples in the former Soviet Union with the gospel.

Our work is mainly financed by private donations. Around Finland there are groups of mission friends who support the work of a missionary financially and prayerfully and by keeping in

touch. The FLOM have also made agreements with local Lutheran congregations on the support of one or several of our missionaries or on the support of a particular project. The Development Fund of the State of Finland grants funds to some of our projects.

From the International Coordinating Committee

LCJE members

Presently there are 26 agency members, 133 individual members, and 62 suspended members. The suspended members are those who have not paid their dues. 62 is the number of those who have been members within the last three years. This year we have lost 21 members.

In order to re-establish the connection to suspended members it was suggested to send the list of them to the area coordinators and let them decide what approach to take.

Friends of LCJE

In order to include people who according to the policy of LCJE cannot be members, it was decided to open up a new category, Friends of LCJE (see p. 2).



Membership dues 1993

The ICC decided to raise *agency membership dues* to the following:

Annual income of less than \$50,000	from \$100 to \$200
\$100,000	from \$200 to \$300
\$500,000	from \$400 to \$500
\$1,000,000	from \$600 to \$800
more than \$1,000,000	from \$800 to \$1,000 per million but no more than \$ 6,000.

Individual membership dues remain unchanged, \$25 annually.

Subscription to the LCJE Bulletin remains unchanged, \$15 annually.

The ICC recognizes the problem with organisations which do not have an agency membership but still get the benefit through an individual membership. The ICC ask such organisations to reconsider joining LCJE as agency members.

Soviet Jewish evangelism

The ICC suggests that a conference be arranged in the former Soviet Union and is happy to give its name to such an event.

Forum for mission CEO's

We are still working towards a consultation for Chief Executive Officers. Those who are to be involved are CEO's of LCJE agency members. Two persons from each LCJE agency member can participate.

European Theological Consultation on the Church and the Jewish People

We are still endeavouring to hold a European Theological Consultation (a kind of European Willowbank) sometime in 1994. The Lausanne Committee for World Evangelization (LCWE) has agreed to the conference being held in its name. LCJE's International Coordinator, Kai Kjaer-Hansen, will be coordinating the further planning.

LCJE and the Far East

The ICC rejoice that Christians in the Far East have begun to take an interest in Jewish evangelism and they hope that this interest will be intensified in the future.

Publications

This year the LCJE International Networking Directory, prepared by Susan Perlman, has been published. It has been sent to all LCJE members. Additional copies may be purchased for \$10 + postage from LCJE's international office.

The LCJE Bulletin is presently printed in 750 copies.

The following publications have been planned:

In early 1993 a new LCJE brochure will be published.

Later in 1993 a booklet presenting LCJE's history and objectives will be published.

The third project is a theological book.

Revised guidelines for LCJE

The last guidelines for LCJE were drawn up at the Third LCJE Conference in Easneye, 1986. New guidelines with subsequent changes are on the way.

Concerning voting rights, it was suggested that only members who have paid their dues in the calendar year prior to the year of an International Conference have the right to vote. There will be a postal ballot on this matter in order to have it put into practice at the 1995 general meeting. This

ballot will be made in connection with the invoices for the 1993 membership dues. Invoices will be sent out in December 1992.

Next International Conference 1995

The next International LCJE Conference is scheduled to take place in Israel from Sunday, 12 June, to Friday, 17 June, 1995.

LCJE and eschatology

An LCJE member has, on behalf of his organisation, expressed the concern that there is not enough room for their view of eschatology and not enough room for Messianic Jews in LCJE.

In his answer President Ole Chr. Kvarme has referred to LCJE's foundation as agreed upon in Thailand 1980, that

- the basic theological issue for LCJE is to point away from replacement theology - different views of eschatology should not be allowed to create fronts and stumbling blocks between members

- a common Christology and soteriology is the base.

LCJE is to be an open organisation with room for different views and participation and involvement.

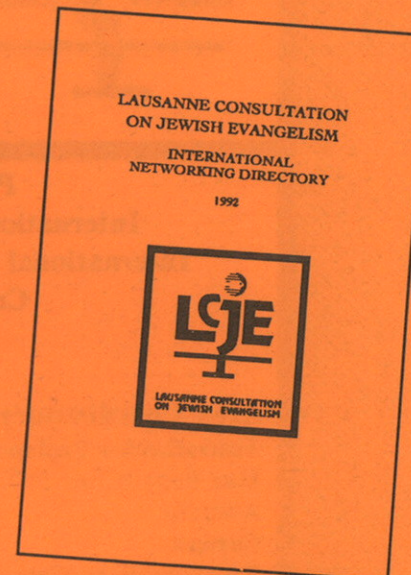
Concerning the input of Messianic Jews the President stated that the Pattaya meeting was the first of its kind. The work has since then grown with greater participation of Messianic Jews. They are central in the regional

leadership.

In a forthcoming issue of the LCJE Bulletin this theme will be treated in greater detail by Ole Chr. Kvarme.

kk-h

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.

LCJE North American Chapter

Next meeting: March 22-24, 1993, Minneapolis, Minnesota.