



**LAUSANNE
CONSULTATION
ON JEWISH
EVANGELISM**

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CONTENTS

From the Coordinator	2
The Everlasting Arms	3
Jewish Missions and Globalization	4
Annual Reports from the LCJE Area Coordinators	8
Media Storm	17
Larry King Live	18
Snapshots of the CIS	22

It could have been a lot worse – but it is nonetheless a shame ...

Israeli authorities and police were on high alert in the days about the beginning of the year 2000 in order to prevent Christian extremists with the millennium fever from doing harm to themselves or to others. In Jerusalem the police especially focused on the Mount of Olives. According to the press only a handful of Christians with the millennium fever were arrested. Among them was Bobby Engel, Los Angeles, also known as Bobby Bible. He had requested the key to the Church of the Ascension. Engel told the police that he planned to jump off the roof. The next day, with the help of the Israeli authorities, he was on a plane back to the US.

At the Golden Gate, the permanently shut gate in the city wall around the Old City of Jerusalem through which the Messiah according to Jewish tradition is expected to enter Jerusalem, a few vocal Christians were arrested and sent for observation at Jerusalem's Kfar Shaul Mental Health Center. A few days later they were also deported to their home countries.

Also at Megiddo the police were on a high state of alert. Some Christians had gathered here in the hope that the battle of Armageddon was imminent (see Revelations 16:16). Also those were disappointed.

It could have been a lot worse ...

While there is reason to rejoice that a Christian extremist did not succeed in making his group commit collective suicide in an attempt to hasten the Second Coming – or for that matter, in setting fire to the mosques on the Temple Mount for the same purpose – I cannot help feeling that it is a shame that Christian extremists should be successful in stealing the scene in connection with the celebration of the year 2000 in the so-called holy land.

What a shame that the all-important thing in connection with the turn of a millennium, which is the celebration of the birth of a Jewish child in Bethlehem, namely salvation through faith in Jesus Messiah – got so little attention in the Israeli media. And it is difficult to say that the Israeli media are to blame for this ...

Christ will come in his hour. The New Testament admonishes us to be alert. Until then, let us proclaim that salvation is in Jesus, and not get too involved in eschatological speculation.

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The Everlasting Arms

By Lisa Loden, Member of LCJE's International Coordinating Committee

There are many images of the Lord in the scriptures. In fact the Bible is replete with word pictures that speak to us concerning different facets of the relationship we are privileged to have with our God. Visual images have the power to communicate to our hearts in ways that theological statements do not.

A particularly beloved image for me is found in Deuteronomy 33:27. It is the image of "the everlasting arms." The context of this passage is at the end of the final words of Moses to the children of Israel – "the blessing with which Moses blessed the children of Israel before his death" (Deut. 33:1).

After Moses had blessed each one of the tribes of Israel with an individual, special blessing, he concludes his final message to Israel with these words: "There is no one like the God of Jeshurun, Who rides the heavens to help you, And in His excellency on the clouds. The eternal God is your refuge and underneath are the everlasting arms. He will thrust out the enemy from before you, and will say 'Destroy!' Then Israel shall dwell in safety, the fountain of Jacob alone in a land of grain and new wine. His heavens shall also drop dew. Happy are you, O Israel! Who is like you, a people saved by the Lord. The shield of your help and the sword of your majesty! Your enemies shall submit to you and you shall tread down their high places" (Deut. 33:26-29).

There is particular meaning in a person's last words. Knowing that he himself would not enter in to the promised land and that he was facing his own death, first and foremost, Moses exalted God. "There is none like..." is a phrase that is repeated many times in the scriptures in reference to God. He is utterly incomparable. As he faced the assembled people of Israel for the last time, Moses remembers and glorifies his matchless God. And, as the great leader of the people, Moses' final words to them are of comfort, strength and direction.

God is seen in the heavens, riding forth on behalf of His people. He is their refuge. He is not only above them to give them aid, He is also underneath them, to uphold and support. The sense here is that He surrounds His people.

The image of everlasting arms underneath, speaks of tenderness and care. Care to catch the fallen and to support those in need. God extends himself for his people in an eternally, constant, ready embrace. His arms are always there. This is the same God who sees each sparrow that falls and numbers the hairs of our heads.

Knowing that God's arms are underneath us, eternally present, inspires confidence. As His people, cared for in such tender fashion, we can rest secure. This is the basis of our place in Him. From this position, we then go on to work together with Him. He thrusts out our enemies and we destroy them. Our enemies submit to us and we tread down their high places. We dwell in safety, being blessed by the salvation of God. He is our refuge. Underneath us are His everlasting arms.

Jewish Missions and Globalization

By Tuvia Zaretsky, President of LCJE

As the year 2000 dawned around the earth on January 1, it was astounding to follow the celebrations hour after hour via live television coverage. National and international news organizations linked up by satellite to bring real time sound and picture of festivities as they exploded westward from the Pacific sites nearest the International Date Line.

Worldwide city skylines, illuminated by fireworks, came right to us via television and internet. From Sydney to Bangkok, Paris and New York, everywhere the cameras and microphones brought people together; faces flushed and joyous, all celebrating. Like one progressive global block party the new year unfolded around the earth.

Globalization is happening at the transition into the twenty-first Century. New York Times Journalist, Thomas L. Friedman's *The Lexus & The Olive Tree*: understanding globalization (.New York: Farrar Straus Giroux, 1999. 382 pp.) is a lucid analysis of the new international system which has replaced the Cold War model of international relations. Globalization, as he sees it, is dynamic, free market capitalism which is unleashing innovation in place of tradition and a brutal competition which is homogenizing markets and



cultures. Globalization is the driving, urbanizing force that is happening now. Jewish missions ought to take note as it is a very relevant phenomenon to our ministry.

Friedman highlighted three fundamental changes that occurred in the late 1980s that have opened and accelerated the world. The democratization of technology empower individuals with tools that were formerly available only to corporations and governments. Electronic innovations like computerization, miniaturization, telecommunication and digitization have enabled people to do more and be interconnected across limitless borders. Second, the democratization of finance has allowed individuals to participate in global finance with phenomenal market-making power. Third, information has been democratized through unfettered airwaves making possible lightning fast global connectivity via cell phones,

satellites and most importantly through the internet. Individual people have wider access to more information, enabled by the use of new technology. That alone should open some new creative ideas for ministry possibilities. The world isn't getting smaller, but the greater ability to communicate, broadly with deeper reach and faster, is.

We are in the world that was forecast by Canadian educator, Marshall McLuhan, almost four decades ago when he wrote, "The new electronic interdependence recreates the world in the image of a global village" (*The Gutenberg Galaxy: The Making of Typographic Man*; University of Toronto Press: Toronto, 1962. p.31). Financial markets in Asia, Europe and North America have effectively become mutually influential. As New Year's Day 2000 unfurled around the entire globe people were linked experientially. We do well to think about globalization for its impact and opportunity on our field of endeavor.

In order to make sense of the forces now at work, Friedman described the arbitrage information, from around the world, through six synthesizing "lenses." Those six perspectives are economic, national security, political, cultural, environmental and technological.

However, occurs to me that Thomas Friedman has missed the lens that would help him see through the matrix to the global truth as it really is. He has failed to ask, "What is globalization from God's perspective?" An historical precedent is found in the Bible account of the tower at Babel.

The Tower of Babel Model

Globalization brings people together. It is driven by the desire for the better life; livelihood, prosperity and modernization (Friedman symbolized it with the icon of the Lexus automobile). Against this is the human need for community and identity (Friedman's pastoral image of the olive tree). Both forces were at heart of the rebellion against God at the tower of Babel. "Now the whole world had one language and a common speech" and the people said, "come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves and not be scattered over the face of the whole earth"(Genesis 11:1,4).

Rabbi Tzvi Marx mused to Thomas Friedman, "Was the Tower of Babel the original version of the internet?" (Friedman, p.376). Like the universal language of the modern electronic super highway, the people of Babel were linked together by a common vernacular. They sought to transcend their own human limitations

and to expand their social, economic and national boundaries. The name Babel means "gate of god." Their tower was the gateway that they believed would lead them into the heavenly realm.

Human nature, sinfulness, seeks to control the world for private comfort and well being. In His mercy, God thwarted the effort of the Babylonians. The ancient message is that authentic, fulfilled life is found solely in a personal relationship with the living Lord. It come from living in dependence upon the Him. The gateway to heaven is opened only by Messiah Jesus; "Blessed are the poor in spirit [those who know they have no merit on which to depend], for theirs is the kingdom of heaven. (Matt. 5:3)

God and Globalization

A proper perspective on globalization, from a Biblical overview, will reveal God as owner, judge and ruler.

Owner

"The earth is the LORD's, and everything in it, the world, and all who live in it; for he founded it upon the seas and established it upon the waters"(Psalm 24:1). The Lord created the earth and everything in it. Therefore He alone is the rightful owner. He can establish the proper purpose, the true worth and the moral order for all who dwell in it. He is the global deed holder.

Judge

Abraham's question at Sodom, was an affirmation of God's righteous judgment, "Will not the Judge of all the earth do right?"(Genesis 18:25). As creator and owner of all, the Lord sets the moral order over His global jurisdiction. "Rise up, O God, judge the earth, for all the nations are your inheritance" (Psalm 82:8).

His judgment is righteous and true. His decisions are perfect and they are always according to His innate goodness. Therefore, when we trust Him, He is always seen to judge in a way that is both satisfying and right. He is dayan emet, the righteous judge.

Let the heavens rejoice, let the earth be glad; let the sea resound, and all that is in it; let the fields be jubilant, and everything in them. Then all the trees of the forest will sing for joy; they will sing before the LORD, for he comes, he comes to judge the earth. He will judge the world in righteousness and the peoples in his truth (Ps. 96:11-13).

Ruler/King

God reigns from heaven. The entire earth is filled with His glory. The light of His presence shines over the entire globe. The proper global response is to fear His name and obey Him always. He is the gracious ruler. However, none will experience the benefits of His majesty without faith in

Him, trust and obedience.

This is what the LORD says: "Heaven is my throne, and the earth is my footstool ...This is the one I esteem: he who is humble and contrite in spirit, and trembles at my word" (Isaiah 66:2).

He sent the Messiah to reveal His rightful rule as God on the earth, as it is in heaven. When Messiah the Lord was revealed at His advent, the angel anthem praised God singing, "Glory to God in the highest, and on earth peace to men on whom his favor rests" (Luke 2:11-14). In Him is revealed the global rule of God in peace and security.

Jesus was the vessel through which God chose to reveal His glory in the earth. He said, "I have brought you glory on earth by completing the work you gave me to do. And now, Father, glorify me in your presence with the glory I had with you before the world began" (John 17:4-5). He is King redeemer and will forever be known as the "ruler of the kings of the earth" (Rev. 1:5).

The true global system at work in the year 2000 is the sovereign rule of God in the Lord Jesus. As the creator and rightful owner of this world, His purpose is sovereign. His administration over the free creatures of His creation is just and true. His global reign is not limited to this earth or any one place upon it. Yet, He is the loving king who would draw His elect people from the nations into a dynamic,

liberating, life changing relationship with Him.

His Global Administration

Mission societies and missionaries fulfill our destiny when we labor faithfully to democratize Gospel information among the Jewish people. Jesus is, after all, our message to His people. He is the unique salvation provided by the living God. In Messiah is the righteous rule and salvation of God made known; "a light for revelation to the Gentiles and for glory to your people Israel" (Luke 2:32). This is according to His great and global love for all (John 3:16).

We have an obligation to creatively make use of new technology. We must strategize to make the Gospel message more widely available and in ways that Jewish audiences, in different parts of the globe, can perceive it. How can we involve ourselves with many individuals, residing in different cultures at once? The rules of engagement have been changed by the open access to information as the result of globalization. However, there is still the need for personal connections and involvement in the lives of people. In the end, what they do in response to that message is an individual obligation, freely chosen, and according to His grace.

In explaining a requirement for participation in globalization, Friedman employed the image of the

"golden straightjacket." The term illustrates the obligatory financial and accounting requirements upon governments and corporations that would seek the benefits of free market capitalism. If we are going to create understanding that seeks change in the lives of people, we need to explain the rules of His moral order. The analogous symbol for the person who would benefit from King's Messiah rule is a yoke. The one who would benefit from the salvation of the Lord must put their trust in Him and be guided by the obedience of faith. Said Jesus, "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls" (Matthew 11:28-29).

In the twenty first century our message is about personal peace, between humanity and our creator and ruler. The goal of the world's globalizing system is that people chase the ideal of the Lexus often at the expense of living under the personal peace of their olive trees. However, the Biblical view is that neither will bring ultimate satisfaction. "What good is it for a man to gain the whole world, and yet lose or forfeit his very self?" (Luke 9:25). God's global administration promises a personal and satisfying peace for all that are His (Isaiah 26:3; John

14:27, 16:33; Philippines 4:7). Our global message is to call the earth to fear the Lord and listen to His word.

So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the pagans run after all these things, and your heavenly Father knows that you need them. But seek first his kingdom and his righteousness, and all these things will be given to you as well. (Matthew 6:31-33)

We ought, therefore, to encourage a healthy respect for the Lord's perspective and publish His judgments. We believe that a time is coming when a believing remnant will be found on earth from all the nations, including from among the Jewish people. That is also within God's globalization plan. It is our destiny to communicate the Gospel until that time when "the full number of the Gentiles (nations) has come in. And so all Israel will be saved ..." (Romans 11:25-26).

As co-laborers in the same field, we can encourage one another in this ministry. We are, after all, members of one body, and of the same eternal family. Our approaches to the call of God may differ, but together we serve the same Lord and His cause in the earth. "Nobody should seek his own good, but the good of others... 'The earth is the Lord's, and everything in it'" (1 Corinthians 10:24,26). That is globalization from His

perspective.

Last, we need to know ourselves, in relationship to our audience. It is helpful, at the start of a new year, to take stock. How do we feel about the Jewish community in our area of ministry? Are we applying our best resources to reach them? As we think globally, how are we doing longitudinally? That is, if the Lord doesn't return soon? Are we preparing the youth of our movement to lead into the next century? And are we utilizing their creativity and know-how with the necessary technology for ministry in the era of globalization? We need to answer those questions, if we will participate fully and effectively in His global administration.

2000

The events that unfolded around the world this past New Years Day 2000, are a reminder of an even more glorious global advent in the future. When the disciples asked Jesus, "what will be the sign of your coming and of the end of the age?" he responded "this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come" (Matt. 24:3,14). Our destiny is to participate in the ministry work that will lead up to that time, whenever it is.

That event will signal the end of our mission era as we know it. Jesus described events that will unfurl across the globe faster than CNN or

Eurovision can track, "For as lightning that comes from the east is visible even in the west, so will be the coming of the Son of Man...At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory" (Matt. 24:27-30).

How much time do we have to communicate Gospel and to make disciples among our Jewish people? Only the Lord knows, but we will never have all the time in the world! The Lord's plans will surpass the human effort of Babel. The New Jerusalem will be all that the tower of Babel never could achieve. It is the promise of life at its very best where all are fully at peace. So, in the year 2000, let all of our LCJE membership around the world be globally networked, laboring together for the cause of Messiah and, "let us encourage one another --and all the more as you see the Day approaching" (Hebrews 10:25).

Financial Statement 1999

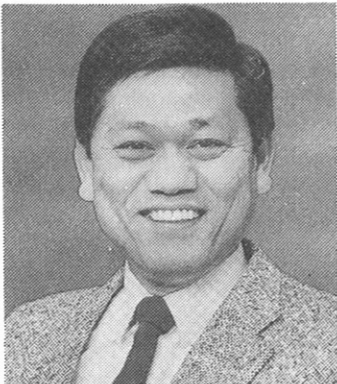
Financial statement for 1999 is deferred to the next issue of the Bulletin.

Annual Reports from the LCJE Coordinators

1999 LCJE Japan Annual Report

By Teiichiro Kuroda, LCJE Coordinator for Japan

LCJE Japan is made up of five committee members, four of whom are pastors. These committee members have a love for Israel and the Jewish people, and continually pray for their salvation. Though there are few Jews residing in Japan, antisemitism exists and is spreading among businessmen being influenced by antisemitic literature. Not only among businessmen, but among Christian churches Replacement Theology is prevalent. A number of Japanese Christians are unconsciously influenced by this thinking. Another factor that has contributed to distance between Jewish ministries and Japanese denominations is found in church history. Some pastors stressed Jewish evangelism to the point of neglecting evangelism among their own people. Some believers disagreed with this direction the church was taking and split off into two or three groups. Though there are Japanese churches that have such wounds and so desire to distance themselves from Jewish ministries, God has been working among Japanese believers who really love Israel and the Jewish people. LCJE Japan seeks



to give business people and the pastors and believers of Japan the right view of Jews and of the history of Israel. These are our main responsibilities that we at LCJE Japan seek to fulfill.

In 1999, LCJE started monthly prayer meetings in Tokyo and Osaka to specifically pray for the nation of Israel and the salvation of the Jewish people. At the beginning of each prayer meeting one of the committee members gives a 30 minute message from God's word, following which is a time of prayer. The prayer requests are brought in by the Japanese believers who attend these meetings. It is exciting to see the Japanese burdened for the salvation of the Jews and their desire to meet together and pray for this. It is the desire of LCJE Japan to see more of this among

Japanese believers. Also this year, we published a quarterly, eight-page newsletter, LCJE News. Included in this newsletter were theological teachings from God's word and a missions report from Israel. Beginning in March, we distributed a monthly prayer newsletter. Through this newsletter, our members were informed of current events in Israel and of the Jewish population worldwide, and were encouraged to pray for them.

In May, we invited Dr. Arnold Fruchtenbaum, director of U.S. based Ariel Ministries, as one of our guest speakers. While in Japan, Dr. Fruchtenbaum spoke in five major cities: Sapporo, Osaka, Tokyo, Fukuoka, and Okinawa. Approximately 1000 people combined attended these meetings and were greatly encouraged. Besides sharing his own testimony of how he, as a Jew, became a believer in the Messiah, he spoke on two different topics from the Bible, always interpreting scripture from the Jewish viewpoint; the conditions of the second coming of the Messiah, and the Abrahamic covenant. In the latter, Dr. Fruchtenbaum took us through the Bible from

Genesis to Revelation, showing the working out of the Abrahamic covenant. After these meetings, many people signed up to receive Dr. Fruchtenbaum's news-letter, and many who could not attend were given tapes of his messages. We pray that through these meetings and others that the spiritual eyes of pastors and other lay people who are being influenced by such ideas as

Replacement Theology will be opened, that they may see the truth about God's chosen people, the Jews. In March 2000 we look forward to a second visit by Dr. Fruchtenbaum. He has been invited by Harvest Time Ministries which is directed by former LCJE Japan coordinator, Rev. Kenichi Nakagawa. From a Jewish viewpoint, Dr. Fruchtenbaum will speak on

five different points in the life of Christ; Birth of the Messiah, Conflict between the teachings of Jesus and the teachings of the Pharisees, Pilate's judgement of the Messiah, Death of the Messiah, and Resurrection of the Messiah. We are very excited about Dr. Fruchtenbaum's coming and pray that his meetings will be used to bring glory to God.

1999 LCJE Australia and New Zealand

By Lawrence Hirsch, LCJE Area Coordinator

The highlight of this year, of course, was the 6th International Conference of LCJE in New York in August. This was my first international conference and I personally benefited from the general fellowship with practitioners in Jewish evangelism and also the stimulating papers that were presented by various speakers. It was good to meet the people behind the names that I have seen in LCJE bulletins over the years. Many thanks to all those who organized this event and made it all possible.

Activities in 1999
Another year has passed without us having organized a national conference for LCJE members and those involved in Jewish evangelism. Some discussion has taken place



to endeavor to correct this omission for the year 2000. Part of the difficulty in organizing a conference is that Australia is very large and the few members that there are scattered across the country. Still, we hope to host a conference next year. Even though LCJE hasn't been too active this year, the work of Jewish evangelism itself has been both active and successful. The following are reports from

organizations involved in Jewish evangelism in Australia. The reports are listed alphabetically.

Celebrate Messiah Australia
Director Lawrence Hirsch reports: Celebrate Messiah is involved in congregation planting and evangelism, and through the various activities and outreaches throughout the year, we have seen about 32 Jewish people come to faith in Messiah Jesus. Two congregations have been planted: an English-speaking and a Russian-speaking congregation both called Beit HaMashiach. They meet in separate venues in strategic areas around Melbourne where a significant number of Jewish people live. Current regular

attendance of these congregations is about 60 and 30 people respectively.

Other forms of direct evangelism have also been maintained, viz. street visitation, personal visitation. It has been very exciting to see people come to faith in Yeshua and to grow into strong believers. This is making an impact on the Jewish community who have stepped up their "outreach programs" to combat the so called "missionary threat." It has also been noted that a branch of Jews for Judaism has open up in Melbourne.

Christian Witness to Israel

One of the other individual members of LCJE is John Graham, who is the leader of CWI in Australia. John reports that their ministry has experienced growing opportunities of witnessing to Jewish people this year. John pastors the Bondi Presbyterian Church, which is strategically placed in a Jewish suburb. They reach out to various people groups with a special interest in Jewish people. Bondi Beach is a famous Australian landmark and John says that they often have opportunities to speak to visiting Israelis. John's team do regular door-to-door work, handout questionnaires in the shopping areas, beach ministry, and visit with Jewish people in their homes.

CWI also has a ministry in

Auckland, New Zealand.

David House Fellowship Director Mark Warren reports:

The primary means of outreach continues to grow through THE VINEYARD magazine. In Australia whilst the monthly mailout has decreased from 15,000 in 1994 to 10,000 English magazines, in 1999, it is estimated that some 4,000 new contacts have received THE VINEYARD for the first time from 1995 to 1999.

Interest in the Russian edition of THE VINEYARD is the fastest growing aspect of the ministry. Some 500 magazines each month are being distributed personally by a small band of Russian Jewish Believers on the streets and to numerous contacts in Melbourne.

We praise the Lord for the opportunities presented through THE VINEYARD magazine and that He has made it a ready available tool for Believers in their witness and developing relationships with their Jewish contacts and friends.

Jews for Jesus Australia

Bob Mendelsohn reports: The Sydney Jewish community is diverse with new immigrants from Israel and South Africa as well as the old guard of three generations in the Eastern suburbs. Their diversity allows disunity regarding mission to the Jews, and that helps the work.

During the month of August, Executive Director of

Jews for Jesus, David Brickner, toured Australia raising the profile of Jews for Jesus in Australia and encouraging the staff and volunteers.

This year in total; 7 Jewish people and one Gentile made decisions to receive Jesus as Messiah.

Manna International

Colin Stock, who lives in Adelaide, leads this ministry. Ministry consists mostly of visitation, hosting Bible Studies and special events. They have a ministry in Sydney and Adelaide in evangelism to Jewish people and ministry to the church. They develop volunteer teams to work amongst Jewish people, and the Sydney branch has been actively working amongst Russian Jews.

Manna International assisted in the planting of a Russian Jewish congregation in Sydney, called Yeshua Tidskeinu. This congregation is now independent from Manna International and they meet fortnightly with a group of around 20 Russian Jews.

Summary

It is evident that God is raising up work amongst the Jewish people of Australia. It is a privilege to be part of that work and to work with others who have a heart for the salvation of Israel.

I firmly believe that LCJE can play an important role in helpful the various ministries network their expertise, resources and information.

1999 LCJE Europe Annual Report

By Hartmut Renz, LCJE Area Coordinator for Europe

First I would like to thank the following agencies for their reports about the developments in their ministries in 1999.

Christian Witness to Israel (CWI):

United Kingdom
CWI's largest European concentration of missionary staff is in the UK. Our staff in London have continued to witness in a somewhat difficult and pluralistic climate, as opposition to evangelism has been focused both through the Jewish community and through the more liberal wing of the Church. CWI's evangelistic website www.shalom.org.uk has been effective in communicating with Jewish people, not only in the UK but internationally.

Bulgaria

During the year, Stanislav Alexiev (Rousse and Sophia), has been able both to stimulate interest in Jewish evangelism among the Bulgarian churches and also to carry out a considerable amount of evangelism in the country.

France

Francine Roulet (Lyons) is at present CWI's only member of staff working in France. She is seconded to La Bonne Nouvelle church, where she works as a



pastoral assistant with special responsibility for Jewish people.

Germany

Richard Tomlinson (Frankfurt), an independent worker who has associate worker status with CWI, has reported good on-going contacts and friendships with Jewish people in his local area.

Eastern Europe

A number of trips to Eastern Europe have been made both by Paul Morris (Bulgaria, Romania and Moldova) and by John Ross (Hungary). The purpose of these trips has been to strengthen links with individuals and groups who are seeking to reach out with the Good News of Messiah to their local Jewish communities.

The Church's Ministry Among Jewish People (CMJ):

We have been and still are

re-examining our whole ministry in the light of our calling and aims. This re-examination can be grouped under the following headings:

1. *Sensitive Evangelism*

Are all our activities tending towards or serving the historic first priority: sharing the good news with Jewish people that Yeshua is Messiah? Do our staff have time enough to witness?

2. *Service to the Messianic Community*

We have been strengthening our relationship with the Messianic Community in Israel and the UK, re-establishing existing relationships and forming new ones. We are asking the messianic leaders how we can serve them.

3. *Education of the church about the Jewish roots of the Faith*

Does all our education serve this purpose or are we only conveying biblical content?

4. *Education of the church about God's purposes for the Jewish people*

Whilst avoiding divisiveness and intolerance over eschatology stressing the importance of Jewish ministry in the light of God's purposes.

5. *Reconciliation*

We have taken steps to

facilitate closer relationships between Israeli Messianic believers and Palestinian believers.

6. Prayer

We are planning to deepen our understanding of intercession and "hearing" God together in prayer which we regard as foundational to the ministry.

Danish Israel Mission (DIM):

In 1999 the main positive development in Danish Israel Mission was the growth in the numbers of young people involved in the mission. 500 young people are members of Danish Israel Mission's youth movement. They have seven local groups in different parts of Denmark. The main negative development is the continued decrease in financial support for mission. It is not only Danish Israel Mission that experiences this, but also missions working among gentiles.

While the churches in Europe and North America are decreasing, the churches in Africa and Asia are increasing. One challenge in Jewish evangelism is to pass on the calling to share the gospel with Jews to churches in Africa and Asia. We have to work with that in the coming years.

Norwegian Church Ministry to Israel (NCMI):

1. The outreach and evangelistic ministry of NCMI is mainly taking place in the state of Israel. In Europe we are mainly focusing on Hungary and Norway.

2. NCMI has a partnership agreement with the Lutheran Church of Hungary (ELKU). The work is organised with a common Board under the name of Gisle Johnson Institute (GJI). A Hungarian pastor is part-time employed by GJI in order to establish contact with Jews in general and messianic Jews in particular. The main activities are

located to Budapest.

We aim to strengthen the responsibility within the congregations for the Jewish people. Therefore we have also taken initiatives to organize conferences for pastors in order to educate them in the Jewish roots of the Gospel and our responsibility for the Jewish people.

3. In Norway we have a work among Jews connected to an apartment in the center of Oslo, named Beit Abraham. In this center a group of messianic Jews meet regularly for Bible studies. The Jewish feasts are also celebrated here in the frame of a messianic perspective. We are also cooperating with both Jewish and Christian churches and congregations in the humanitarian organisation 'Help the Jews Home'.

Germany:

The report about the work in Germany can be found in the booklet *LCJE New York 99, 12 August*, p. 27-29.

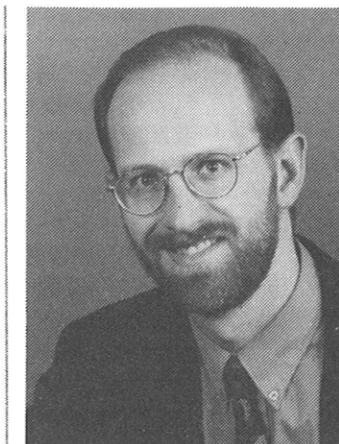
1999 LCJE South Africa Annual Report

By Ellyah Gould, LCJE Area Coordinator for South Africa

Some are asking, "What is the future of Jewish mission in South Africa?" Many have a gloomy outlook regarding the future of the Jewish community in South Africa, but I can't help notice that a large new synagogue has just been built in Sandton, Johannesburg, and there is another one under construction.

The Jewish Report commented last year on the "shtiebelising" (shtiebel - a smaller breakaway congregation) of Johannesburg. These small groups are also flourishing and nurture a more rigorous approach to Jewish observance. Rabbi Menacham Raff of Yeshiva Maharsha was quoted: "People are saying that South Africa is finished, that there is no future for Jews here, but we are, baruch Hashem, seeing something completely different." (*Jewish Report 99*)

On September 4, an article appeared in *The Star* entitled: "Most local Jews say they are here to stay." Based on a survey conducted by the London based "Institute for Jewish Policy" and the "Kaplan Centre" of the University of Cape Town, the article reports that, "despite major political and social changes since the end of apartheid, Jews in South Africa [are] community minded and religiously devoted, while



being committed to the country as a multi-faith, multicultural society." The survey indicated that only 12 % of the South African Jewish population (currently 80 000 - 90 000) would consider leaving the country in the next five years, citing crime and safety as their reasons. The article went on to say that our South African community is still far more Orthodox than its English and American counterparts and still has a strongly Zionist attachment.

There is still a vibrant community to reach and the number of people committed to Jewish evangelism is growing. In Cape Town I spent time with Messiah's People missionary Edith Sher and Francois Wessels who is supported by the Dutch Reformed Church. He works with fellow missionary Cecelia Burger. All three of them regularly visit Jewish people. Beit Ariel, Cape

Town's Messianic congregation now has two offshoots Beit Jezreel and Beit Emet.

In Johannesburg I have been encouraged by the ministry of Peter Cohen who heads up the South African chapter of Messianic Good News (formerly the Good News ministry). Peter in addition to distributing literature has held outreach events and regularly speaks with Jewish people. He has also developed a series of booklets in response to the conversations he has had with some of the local Rabbis. Jeanette Ross of Messiah's People is still very active despite her semi-retirement status and the Jews for Jesus staff in South Africa has recently been bolstered by new missionaries Natalie Sachs and Michael and Teresa Sischy.

So I am positive about the future of Jewish mission in South Africa and look forward to ministering with you in the 21st century.

Invitation to CEO's

At LCJE's Sixth International Conference in New York, August 1999, Norwegian Church Ministry to Israel (NCMI) offered to host a conference for CEO's in 2001.

This conference will be held 9-13 August 2001 in the vicinity of Oslo, Norway.

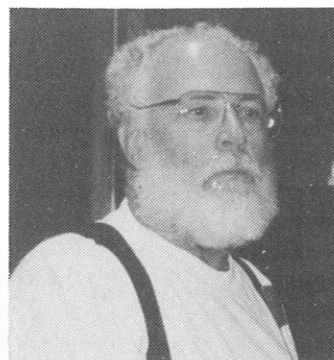
All LCJE members will get an invitation directly from NCMI and will then have to decide for themselves whether or not this conference for CEO's, chairpersons and general secretaries in agencies or networks engaged in Jewish evangelism, is for them.

1999 LCJE Israel Annual Report

By Arthur Goldberg, Area Coordinator for Israel

We are now safely into the new millennium, the new century, and the new year. The opportunities before us here in Israel are greater than ever, if we will rise to the challenge. LCJE Israel has been preparing the infrastructure needed to support the Body of Yeshua in the Land through mailing lists, e-mail addresses, and different communications. During 1999 LCJE activity was limited mostly to personal contacts, e-mail updates, and preparation for the sixth International Conference at Hofstra University in New York. At the regional meeting for Israel, David Loden agreed to serve as co-coordinator for Israel. We will schedule at least one yearly LCJE event in Israel.

The greatest challenge of this new year will be to refresh our dedication to LCJE on the national and international level. LCJE Israel will work together with the International Coordinator in 2000 to build up individual membership, increase distribution of the Bulletin, and to collect information and material for the Directory. Many people have expressed great interest in LCJE, but have not taken the next step to become members. In the past, LCJE Israel has coordinated some activities with The Messianic Jewish Alliance of Israel, and with the National Evangelism



Committee. We will try to improve and increase this coordination during the coming year.

LCJE has been and will continue to be a very important tool for the entire Messianic Movement. The fact is that LCJE has coordinated and accomplished many valuable activities throughout the world of Messianic believers, and we have only barely scratched the surface of meeting these needs for the next generation. There are so many effective activities among our people in different places in the world, that we need an organization that can network them for sharing for support and prayer, and only LCJE can fulfill this need. We need to pray for wisdom and guidance as to how we may all serve the Lord more effectively and serve one another better. All of us in LCJE are already very busy people, so let's not try to do everything. The Lord has blessed our activities and outreaches, and we need to

bear and share with one another as much as possible.

The apostle Paul said 'For if I preach the Gospel, I have nothing to boast of, for I am under compulsion; for WOE is me if I do not preach the Gospel.' (I Cor. 9: 16) One Jewish brother once said the worst anti-Semitism anyone could practice is withholding the Gospel from our Jewish people. Let us help one another who are involved in Messianic evangelism by sharing new ideas, training, tools, encouragement and prayer. How many times have we heard someone say, 'Oh, you can't do that in Israel,' or 'don't ever say that to a Jew.' The 'Jesus film' is available in Israel and has been quite widely distributed to people who call to request it. The videos are available in Hebrew and Russian and people have the free choice to call for a copy. Many have responded and have actually viewed the film and now understand the message of the New Testament and know who Yeshua really is.

Our people need the Messiah of Israel, Yeshua. Let's help one another to reach them in Jerusalem, Judea and Samaria, and even to the remotest part of the earth. Reaching our people at the ends of the earth is also just as valid and valuable as reaching them in Jerusalem.

1999 LCJE North America Annual Report

By Theresa Newell, North American LCJE Area Coordinator

Introduction

Having become North American Coordinator mid-year following the capable leadership of Rev. Fred Klett, I am grateful to be able to bring greetings from the "northern" America to the rest of the LCJE family thanking Fred for his faithful service to LCJE-NA these last four years. His contributions for the first half of the year will be included in this report.

As I write America it seems such a large concept! In fact, there is much activity among agencies and congregations involved in Jewish Evangelism across this large expanse of land. The first of my greatest personal challenges has been to expand the relationship base of LCJE members and to reach out beyond the membership rolls to new potential partners in the work.

As the first national director of the Church's Ministry among the Jews/USA (now Shores Ministries), I officially began Jewish evangelism work in 1980. My call to Jewish mission began on my first study tour to Israel in 1976. From the first day in Jerusalem, I heard the Lord calling me to a work among His Jewish people. In all these years, that call has not relented. Being called to leadership in LCJE is an amazing privilege, and I ask



your prayers for me and for our new secretary, Robert Specter, Director of Rock of Israel Ministry.

The National and International Conferences

Fred Klett, coordinator until August, 1999, reports that the March national conference in St. Louis had some excellent papers, including Josh Sofaer's on "The Sephardic Jewish Community in America" and Barry Rubin's discussion session on "books that need to be written." While attendance did not match the two best-attended conferences in the preceding years, many were able to participate in the International LCJE conference held in the US for the first time in August '99.

At this International conference, held at Hofstra University in New York, LCJE was called to focus on two groups more particularly in the coming years: 1) the next generation of Jewish evangelists and 2) the

growing Messianic congregational leadership. As a networking, sharing-of-information organization, we have much more to hear from both these groups. We will, of course, continue to rely on reporting from mission-sending agencies, scholars, and those who work in literature production.

March 2000 Conference

The 2000 national conference will be held in Atlanta, Georgia March 13-15. A special pre-conference session entitled, "The Up-and-Coming NeXt Generation of Jewish Evangelists" is a first attempt to focus on the 20- to 30-something group of evangelists. Dr. Kai Kjær-Hansen and Tuvya Zaretsky (LCJE's international director and president) have agreed to facilitate this session. Pray for the young evangelists and interns who will participate. Several Messianic congregational leaders and teachers have also agreed to present papers at this conference. A special invitation was sent to over 75 Messianic leaders for the LCJE-NA 2000 conference.

Dreams for the Future

Fred Klett brought LCJE-NA into the computer age by getting a data base up and running, cataloging papers by title and author from past

meetings, setting up a Web site, and developing a logo and letterhead. Thanks to Murray Tilles, former secretary, kept the archive of papers available for distribution. Robert and I hope to build on their good foundation. With computer technology growing exponentially, my hopes are to bring the Web site up to date and to use it as a tool for communication in a broader way. For example, I hope to have on the site: papers from each conference on the Web site as well as the catalogue; a prayer calendar

which can include events and needs from all ministries; announcements for conferences and meetings pertinent to LCJE members; links to each ministry involved in LCJE; special sections for the "young evangelists" news and views; new books and reviews . . .

While I am dreaming many dreams, I know that the spiritual work which we are about - the work of calling Jewish people to know their Messiah in this day - is the urgent call before us. It will take much

prayer, much personal discipline under the leading of Messiah Yeshua and single-heartedness and unity in the cause. Fred ends his comments for '99: "We need to work together for Israel's salvation. We must recognize that success for one is success for all. I urge our LCJE members to pray for our movement and for the new LCJE leadership, that Messiah's Kingdom may go forward that the fullness of Israel may come in." I say "Amen" to that.

LCJE Directory

We are now in the process of collecting material for the new LCJE Directory. The new one will contain only LCJE members - agencies as well as individuals. According to plan, this directory will be accessible in two forms: paper and data file. Once a year there will be an update.

Together with the invoice for LCJE membership 2000 individuals and members were requested to send in the relevant information. We have had many responses already, but if you want to appear in it, please contact LCJE International, Box 11, DK-8520 Lystrup, Denmark. Fax +45 8622 9591; E-mail lcje-int@post3.tele.dk

Media storm over Jewish evangelism

By Kai Kjær-Hansen

During the last months of 1999, a media storm raged in North America over the issue of Jewish evangelism. It began in September when the Southern Baptists in connection with the Jewish high holy days published a 12-page booklet entitled "Days of Awe: Prayer for Jews." The booklet was meant for Christians and encouraged them to pray for Jews around the world. It also contained information about the Jewish high holy days in the autumn.

Several prominent Jews have been very offended by this booklet. A sharp reaction has come from Abraham Foxman, national director of the Anti-Defamation League: "It's offensive. It's arrogant. It assumes that the Baptists and the Christians possess the absolute truth ... It's this attitude that Jews on their own, without Christianity, have no future that led to inquisitions and expulsions and is the basis of Western anti-Semitism." And further: "We don't need your campaign, your effort, your prayers at a time of lack of spirituality today ... Leave us alone. Let us decide and determine how and what we want to believe in."

Don Kammerdiener, executive vice president of the Southern Baptist International Mission Board countered this: "Baptists would find it ironic to be

accused of anti-Semitism or persecution across the centuries," he said. "We've been the greatest defenders of religious liberty. The fact is, we do not claim Southern Baptists have a monopoly on truth. We claim that Jesus Christ is the truth, and we worship Him. ... Our goal is to offer to Jewish people the opportunity to understand that Jesus Christ is the promised Messiah."

Jeff Jacoby, a Jewish columnist for the Boston Globe, objected to the view that the booklet with prayers should be anti-Semitic: "If any Baptists are praying for me this week, I should like to express my heartfelt thanks," he wrote, continuing: "There is not a harsh or bigoted word anywhere in the booklet."

And he went on: "To listen to some prominent Jews, ... you'd think the Baptists were calling for a pogrom," he wrote. "... Rubbish. Worse than rubbish. The 250 years that Jews have lived amid American Christians have been an era of peace and prosperity virtually without parallel in Jewish history. To link the Southern Baptists to European anti-Semitism -- never mind to Hitler -- is utterly indecent."

The media storm in North America over Jewish evangelism also gives the rest of us - and not least us in Europe - occasion to

once reflect on what it is all about. As Christians and Messianic Jews we dissociate ourselves from the use of deception and manipulation in connection with the proclamation of the Gospel. As European and Lutheran Christians we dissociate ourselves from the sins of the Church against the Jewish people through the ages - and we dissociate ourselves from Luther's anti-Semitic statements.

But we will not and we cannot omit to bring the Gospel to Jews. And we cannot accept that there should be the least trace of anti-Semitism in our inviting Jewish people to come to faith in Jesus the Messiah.

Therefore: instead of toning down intercession for Jewish people, we will take the opportunity to ask for continued prayer for the people from whom we received the Gospel.

Larry King Live

Larry King is host of the popular CNN talkshow Larry King Live. On 12 January 2000 Jewish Evangelism was on the program. The participants of the debate were Rabbi Marvin Hier, founder and dean of the Simon Wiesenthal Center; Rabbi Schmuley Boteach, executive director of the Oxford L'Chaim Society; in Louisville, Kentucky, R. Alert Mohler Jr., president of the Southern Baptist Theological Seminary; and David Brickner, executive director of Jews for Jesus. From the long and lively debate we here bring some sequences from CNN's own transcript of the program.

Good evening. Welcome to another edition of LARRY KING LIVE. A raging debate in the religious community and beyond as the Southern Baptists, who are going to gather in Chicago, are asking their members to proselytize the faith and to convert Jews. Indeed, they're giving out pamphlets. This one, aimed at the Jewish faith, is called "Days of Awe: Prayers for Jews." There are also pamphlets on prayers for Hindus and prayers for Muslims. Let's start with Albert Mohler Jr., president of the Southern

Baptist Theological Seminary. He's in Louisville. What is the aim here, Albert?

REV. R. ALBERT MOHLER JR., PRESIDENT, SOUTHERN BAPTIST THEOLOGICAL SEMINARY: In this endeavor, Southern Baptists are about, Larry, what we've always been about from the beginning, and that is sharing the Gospel of salvation through Jesus Christ to all persons, Jew and gentile, rich and poor, young and old. This is in faithfulness to the great commission of our Lord, Jesus Christ, and it is the heart of the Christian mission.

KING: So the goal is then you want Jews to convert. What do you want Jews to do? Listen to you and do what?

MOHLER: Our prayer is that all persons would hear the Gospel of the Lord Jesus Christ and respond in faith. We believe that the Gospel is for all persons, regardless of any kind of ethnic identity. We believe in sharing the Gospel without any discrimination, and that all persons are in need of the Gospel of our Lord Jesus Christ. And it is our responsibility to share that

Gospel.
KING: Rabbi Hier, you may disagree, but it's free speech. He can proselytize. You can listen or not listen. What's the big deal?
RABBI MARVIN HIER, SIMON WIESENTHAL CENTER: Absolutely. I've had plenty of Jehovah witnesses come to my doorstep. This is a free country. The issue here, however, is their methodology. They're using deception. If you look at that pamphlet, "Days of Awe," they're talking about Rosh Hashanah, Yom Kippur. In many instances, they've had programs with Jewish religious music, wearing yarmulkes. Some people have been invited as speakers that have put on a prayer shawl, a tallit. If you have something to sell, be straight about it. Just say: "We're trying to sell Christianity. We're Christians. Here are our Christian symbols." Don't adopt somebody else's -- somebody else's, you know, symbols.
KING: You're saying...
HIER: This is not -- we're not selling a car.
KING: ... they're designing it for subterfuge.
HIER: That's correct.
KING: All right. What is the

position in this, David, of Jews for Jesus. Well, first, explain that organization, because you're not Christian, are you? Or are you?
DAVID BRICKNER, JEWS FOR JESUS: Well, we are Jewish people who have come to believe that Jesus is the messiah and the savior of the world, that he died and rose again to pay the penalty for our sins.
KING: You don't celebrate Christian holidays?
BRICKNER: Well, we are 100 percent Jewish and 100 percent Christian. We are like the first Jews for Jesus.
KING: You get every holiday off.
BRICKNER: That's right. We have two for the price of one. Peter, James and John were the first Jews for Jesus. And Jesus himself is Jewish.
KING: So you believe that the messiah has come and it is Jesus.
BRICKNER: That's correct.
KING: What do you think of what the Southern Baptists are doing?
BRICKNER: Well, I'm not a Southern Baptist, as you said.
KING: I know. But what do you think of what they're doing?
BRICKNER: But I -- I'm proud of them. I applaud their efforts, because they care enough to love my Jewish people. And the most loving thing that you can do

is share the love of God in the messiah, Jesus.
KING: So any way they do it is fine as long as they bring that message?
BRICKNER: Well, it's important for people to be able to appeal to individuals, and a certain way that communicates effectively. And this is not about subterfuge and this is not about appropriating symbols. After all, Jesus himself used Jewish symbols.
KING: He was Jewish.
BRICKNER: He was Jewish. And so the message of faith in him is a very Jewish message.
KING: Rabbi Boteach, do you agree with Rabbi Hier that they're using subterfuge, this is wrong?
RABBI SCHMULEY BOTEACH, OXFORD L'CHAIM SOCIETY: Well, I would say, Larry, it goes well beyond using subterfuge. I mean, who would have thought that in a new millennium we are -- we would once again see the prevalence of spiritual dictatorship and totalitarianism? I mean, basically the Nazis said there's a problem with the Jewish body, so let's find a solution. And these groups are saying there's a problem with the Jewish soul. We have another solution. It's called conversion. You have to be like us or we can't love you. If you're not like us,

you're going to go to the eternal barbecue. These -- this is a nefarious, insipid message, which has led to inquisitions, auto-da-fe, pogroms, expulsions, and ultimately the Holocaust.
KING: Are you against, therefore, any attempt of any religion at conversion? If a religion attempts conversion, is it saying, I'm better than you?
BOTEACH: I am absolutely against any religion that says that one faith is superior to another. I don't see how you that is anything different than spiritual racism. It's a way of saying that we are closer to God than you, and that's what leads to hatred. And far from it being -- this is not just something which is innocent. You know, 2,000 years of Christian anti-Judaism led directly to racial antisemitism. It culminated in the Holocaust. And real honest Christian scholars are now looking back at Christian theology and saying that versus like Matthew that say that the Jews took upon themselves the blood, or John, which says that children -- that Jews are the children of the devil, prepared to the bidding of their father at any time, have to re-examine, reinterpret it and reapply, because too many Jews have suffered. I mean, I find Reverend Mohler's comments...

Larry King Live

KING: Hold it. Let's stop. We've got a lot of time. Albert Mohler, how do you respond to what the rabbis, both rabbis have said?
MOHLER: Well, I'm very disappointed. First, using words like deception and subterfuge, and now, speaking of antisemitism, this is not about antisemitism and it's certainly not about deception. I don't believe in any form of evangelism that would involve deception. And one thing Southern Baptists are seldom charged with is subtlety. We are right up

front about what we are doing, otherwise there would not be this response. So...
BOTEACH: Reverend Mohler, Reverend Mohler, you know...
(CROSSTALK)
KING: Hold on. Hold on. Let him -- rabbis, let him finish, and then we'll respond.
MOHLER: But the issue of the charge of antisemitism is especially disappointing, since American evangelicals are the best friends in many ways that the Jewish people can have. We defend their right of religious liberty. But it

is in the very heart of the Gospel that we are to share the Gospel of salvation through Jesus Christ to all persons. And you know, when it comes to the issue of the claims that the belief that the Christian Gospel is the only Gospel and that Jesus is the only savior, that that's totalitarian, I find that very strange, coming from the people whose own book in the Old Testament speaks about the one true God over against the false gods.
KING: Rabbi Hier, what are you afraid of? Hold on, rabbi.

The question of salvation and perdition was also debated. This is an extract of the disussion:

KING: Well, according to Jew, who goes to heaven who goes to hell?

HIER: Every good person. We have a statement in the Talmud that says that you -- you're judged on deeds.

KING: A good atheist goes to heaven?

HIER: You cannot -- it is not -- we are not God, we don't have the keys to heaven, but God is not going to deny Mahatma Gandhi, and he is not going to deny great humanitarians. For example, today you have the Dalai Lama, so we are going to say because he didn't verbalize a belief -- if a man is a good person, he merits heaven. And I don't believe...

KING: Do you believe that, Albert Mohler?

MOHLER: No, unfortunately.

KING: Doesn't that make sense to you?

MOHLER: Unfortunately not.

KING: No?

MOHLER: No, no, no.

KING: So therefore the Dalai Lama -- Mohatma Gandhi is not in heaven?

MOHLER: All I know is that the only way to heaven is through personal faith and belief in the Lord Jesus Christ Savior, and...

HIER: Why be a good person?

MOHLER: ... no matter how good or bad by human estimation, the fact is before God we are all sinners in need of a savior. There is not one who is good, no, not one, says the scriptures. Larry, something very basic is important here, and to an outsider this Jewish debate looks very strange, and I'll tell you why. It seems that the Jewish leadership in America will make great allowances for the fact that perhaps a majority of American Jews, according to polls, no longer

Larry King Live

Everybody in turn.

HIER: First, let me say this: that regarding their love, it's wonderful that Southern Baptists are expressing this kind of love.

KING: Pro-Israel.

HIER: Pro-Israel. I have no problem with that. Israel needs all the support it can get. We should recognize, however, that in 2000 years that love was lacking. And when we really needed it and the chips were down, there was no one there.

During the Holocaust, we

didn't hear those words of love. So it's kind of...

KING: But that isn't Albert Mohler's fault.

HIER: It's kind of hypocritical now, when Jews have come out of the Holocaust, when there are 13 1/2 million Jews in the world -- there are 5 billion people on this planet -- that there's nobody else to convert but 13 1/2 million people who just lost one-third of the Jewish people in the Holocaust.

KING: But if they believe fully in this is the way to

salvation and to heaven, why not spread that?

HIER: As I said before, Larry, if they feel very strongly about it, meet me in the street, or anybody else, or meet Larry King in the street, and say, Larry, I'd like to convert you but I'm a Christian. Don't come and use subterfuge -- Rosh Hashanah, Yom Kippur and a shofar. Since when are those -- those are not Christian symbols.

believe in a personal God, but one can be an atheist and still be, supposedly, a good Jew. But the moment a Jew believes that Jesus Christ is the messiah, he is told he is no longer a Jew. I don't think that makes sense to very many people, and it certainly makes no sense regarding the Gospel of the Lord Jesus Christ.

KING: All right, Rabbi Hier, Albert Mohler says it looks ridiculous that the Jews would take an atheist and say he can go to heaven, or anyone can go to heaven, but if a Jew converts, he can't -- he doesn't go to heaven.

HIER: Well, first of all, neither Albert nor I nor anyone here -- we are not the ticket masters to heaven. Nobody asked us to give out the tickets. The tickets to heaven are decided by God. And in Judaism, there is a belief: The righteous of all nations, we receive all the merits of heaven. And we do not believe that there is one train. Board this train because if you are not on this train, you are not going to heaven. That is ridiculous.

KING: But you believe there is a judge, a God who is judging us?

HIER: Of course...

KING: Do you believe...

HIER: ... and it is for God to decide. He didn't give over his job to us. We have a lot of human beings running around that want to act in the name of God. He didn't give up his job.

KING: What makes you -- what makes you, David, the decider?

BRICKNER: Thank God I don't have to decide. I don't have to decide -- rabbi is right. God is the one who judges.

KING: So?

BRICKNER: But I don't know about you, Larry, but I'm not righteous. I know that about myself. I don't live up to God's standard of holiness, and that is why he sent Jesus the Messiah to die for our sins and rise again. Jesus is only righteous person who lived on face of this earth, and because of that he could pay the penalty for our sin. Because of that, we can have forgiveness, and we can know love of God. And that is the basis on which God judges.

Snapshots of the CIS

By Jim Melnick, President of Friends of Soviet Jewry

There are many things happening in the Messianic movement in the CIS. This is by no means a comprehensive report, but here are a few snapshots to give LCJE members a taste of what is happening.

First we shall look at Ukraine, where the International Messianic Jewish Alliance has now established a "Messianic Jewish Alliance" in Kiev (perhaps in the future we shall have an LCJE Chapter in Ukraine!). In 1999, I received e-mails from a member of a congregation in Odessa called The Gates of Zion Messianic Congregation. They requested copies of a book entitled HOW TO BE LIKE THE MESSIAH by John Bell (it is one of the best discipleship books in Russian available for Jewish believers). One e-mail stated: "There are 17 home groups in our congregation and we would like to have one copy of HOW TO BE LIKE THE MESSIAH for each one of them." Another said: "...It would be outstanding if every Odessan Jew who has found his Messiah could receive such a book."

We sent many copies of the book and also enlisted John Bell's church here in the States to be involved in the process! That has been exciting, and it has been wonderful to see how the



Internet is assisting in our contacts with Jewish believers in the CIS as well as those who are seeking the Messiah. At the same time, Russian language Messianic sites are beginning to spring up over there as well. One of the largest has been put together by Beit Shalom, a Messianic congregation in Dnepopetrovsk, Ukraine. If you are interested in finding out more about Russian language Messianic sites in the CIS and elsewhere, you can go to my new Friends of Russian Jewry website address: www.frji.org and go to that category. I also have a link to the wonderful new Friends of Israel Russian language site, Or HaOlam, developed by Peter Shirokov. This site also has links to many Russian Messianic sites.

Despite these advances in technology among some congregations, there continue to be very many basic needs throughout Ukraine for believers. I have

been in touch with a group of believers in western Ukraine in the Ternopol'skaya Oblast. There is a group there of new Jewish believers, as well as Gentile brothers in the Lord who are very close to them. The needs there are great for things such as pants and shoes, as well as the needs of widows and orphans. Many of the believers are without work. Despite these hardships, the believers have opened a Messianic library, but say they are still very much desirous of and in need of Messianic journals, newspapers, audio-cassettes, Bible commentaries and handbooks and related materials. There are two groups: one working with new Jewish believers and the other reaching out to interested Jewish people who are not yet believers.

There are great material needs among many believers in other parts of the CIS as well. In Latvia, I have received letters from a believer there named 'Pesakh Moiseevich' (Pesach son of Moses) -- you can't get more Jewish than that! Pesakh writes: "I am a poor Jew. I am a Jew for Jesus." He is very thankful for any assistance and has recently asked for copies of Jews for Jesus' Russian publication DAVAR. (DAVAR is available from Jews for Jesus at: PO Box 963, New York, NY

10156). There are probably thousands of men and women like Pesakh scattered throughout the CIS, mostly poor, open to the Gospel, very much in need.

Moving on to Belarus, there is much happening among Jewish believers in that country. A recent exciting newsletter concerning the pioneering work of the Winograds (Stewart and Chantal) in Minsk (who are with Hear O Israel Ministries) shares that "Congregation Brit Chadasha in Minsk has become a center for the Messianic groups we have planted in other cities in Belarus." Besides Minsk, there are Messianic groups in the cities of Rogichov, Brest and Vitebsk. Stewart's e-mail address is: stewart@brc.minsk.by. Then there is a group of some 12

Messianic Jews who are in prison in Belarus. I don't know how and why they got there, but from the letter of one of their number, they truly hunger for spiritual food while they are in prison. They write that they have a huge desire to learn more about the Messianic movement with the help of literature. They said "God heard our prayers and a copy of the Messianic newspaper fell to us." How a copy of the International Messianic Newspaper made its way to a lonely prison in Belarus and directly to Jewish believers crying out to the Lord I haven't a clue, but we serve a great God!!! Please pray for these brothers, especially Victor who writes to me, that the Lord would strengthen and encourage them. Meanwhile,

we have begun sending them literature and tapes. Finally, the Messianic music ministry of Nikolai Haskin is centered in Belarus. The very popular Russian-singing music group, "Novi Ierusalim" (New Jerusalem), which has recorded many of Nikolai's songs, has just recently issued its latest CD full of Messianic songs. These are available through the International Messianic Newspaper (Attention: Igor Kopylov), 2711 W. Peterson, Chicago, IL 60659 USA for a cost of \$13+\$2 shipping for the CD.

These are some snapshots of what the Lord is doing among Jewish believers and in Jewish evangelism in the CIS. Please pray for our brothers and sisters and those ministering among them.

MEETINGS

LCJE North America

The next meeting will be held in Atlanta, 13-15 March, 2000.

Further information, Theresa Newell: lcjena@aol.com

LCJE E-MAIL

LCJE International's e-mail address: lcje-int@post3.tele.dk

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