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"White powder" ...

Terrorists send white powder with lethal bacteria to TV stations in the USA and to people in various other places. Sick persons send white powder without the dangerous bacteria to innocent people. Both things are repulsive and sickening. Harmless white powder without bacteria manages to cause anxiety and instability.

In Israel it is – unfortunately – business as usual. Here they are not content with white powder. In October extremist Palestinians liquidated an Israeli minister. And prior to this liquidation, Palestinian leaders had been killed. And following this people are liquidated because

... Antimission organizations in Israel continue, however, with something which works as "white powder". Three examples:

1. In October they put up posters where a number of Christian and Messianic Jewish organizations are listed. In the name of democracy, I suppose it is alright. But still it works as "white powder".

2. The present Israeli government has made it clear that they are *not* prepared to negotiate an antimission law with those parties and individuals in the Knesset who want that. This has, however, not stopped efforts among some orthodox Knesset members to put forward bills against mission when the present government is replaced with another. – This could function as "white powder".

3. The congregation *Chesed Veemet* is building a bigger church hall on the outskirts of Tel Aviv. From the ultra-orthodox community as well as from the antimission organizations they encounter much opposition and many obstructions. – This presumably also works as "white powder".

"White powder" or not "white powder". In LCJE we accept that Jews fight against the message of the Jew Jesus Messiah. This is a human right. But it goes without saying that we do *not* regard as "white powder" the proclamation that there is salvation for Jews in faith in Jesus. On the contrary, this is good news from the God of Israel for Jews as well as Gentiles.

Kai Kjær-Hansen

Getting Rid of Invited Guests

By Yosef Koelner, LCJE Coordinator, Latin America

Harold S. Kushner's latest book, *Living a Life that Matters*, reminds us of the following Talmudic saying:

At first a bad habit enters our lives as an invited guest but before long it becomes a member of the family and ultimately ends up taking over the house, and we come to feel that we have lost a precious part of who we are and who we want to be. David's cry "*U're'eh im-derek-otsev ve'-*" "And see if I have vexing ways [in me]." Mizmor (Psalms) 139:24 reflects David's personal knowledge of the power of invited guests in his life.

David invited turmoil and calamity into his life when he sinned with Bat-Sheva (Bathsheba) Shmuel Bet (II Samuel) 11:1ff, cf Mizmor (Psalm) 51. From a cursory examination of the text, one might conclude that the invited sin of lust was the root cause of David's transgression. Though not initially apparent, the root cause of David's sin can be found in the argument David had with his wife Mical (Michal) after his triumphant success in bringing the Aron HaKodesh (The Ark of God) from the House of Oved-Edom to the City of David - II Shmuel Bet (II Samuel) 7:12-23.

David was so excited that Adonai (the Lord) had blessed his efforts, unlike the first time he attempted to bring the Aron

HaKodesh to Yerushalaim, that he leapt and danced before Adonai with all his might. Mical, David's wife, had an unusual response to her husband's behavior. She despised him in her heart.

I would like to suggest to you that the underlying cause of her reaction was hurt feelings. Why was she hurt? Rabbi Kushner rightly concludes because "she felt left out of the celebration." David had not included her in the moment of his greatest triumph. She was relegated to staying at home instead of standing at her husband's side in the midst of all the praise and adulation.

David came home to bless his household. Since he knew that his wife had seen what had happened, it is reasonable to assume that he expected to be showered with affection. Instead of a kiss and a hug, he got criticism. This was Mical's way of expressing her hurt and disappointment at not being included. Instead of hearing what his wife was saying, David lashed back at her in anger (Now for all you husbands who are reading this article, I want to give you some advice. Many times what women say and what they mean are two different things. If my wife says to me, "Honey, there is no milk in the refrigerator," I know that what my wife means is that she wants me to go to the grocery

store to buy milk.) David had not yet learned to distinguish between what his wife said and what she meant. David did one of the worst things any husband can do, and that was criticizing his wife's parents. Mical had already chosen David over her father, King Shaul (Saul), and now by his unkind comments about her father, he was forcing her to choose between them again. His sinful insensitivity led to the breakdown of their marital intimacy. Marital intimacy is more than physical, it includes psychological, emotional, and spiritual dimensions. This breakdown is reflected by verse 23 of Shmuel Bet, chapter 6, "And Mical daughter of Shaul had no children to the day of her death."

Nowhere in the Scriptures do we see that David tried to reconcile with his wife Mical. Neither does Scripture indicate that David divorced her. It is reasonable to assume that on the night that David saw Bat-Sheva bathing on her rooftop, that he was unhappy with his marriage. He was probably still angry over his wife's reaction to his great triumph. After all, he had brought the Ark of God to Yerushalaim to honor HaShem. He was nursing his hurt feelings and unresolved anger. By doing this he invited sin and its consequences into his life - alienation from God,

the death of an innocent child, rebellious children, and never ending turmoil cp. 2 Sam 12:7-17.

Rabbi Shaul of Tarsus (commonly known as the Apostle Paul) instructs us to get rid of invited guests in his Midrash on Mizmor 4:5(4) found in Ephesians 4:26-32. Rigzu V'Al- Tachetau -In your anger do not sin. Don't let the sun go down before you have dealt with the cause of your anger, otherwise you leave room for the Adversary. The thief must stop stealing; instead, he should make an honest living by his own efforts. This way he will be able to share with those in need. Let no

harmful language come from your mouth, only good words that are helpful in meeting the need, words that will benefit those who hear them. Don't cause grief to God's *Ruach Ha Kodesh*, for he has stamped you as his property until the day of final redemption. Get rid of all bitterness, rage, violent assertiveness and slander, along with all spitefulness. Instead, be kind to each other, tenderhearted; and forgive each other, just as in the Messiah God has also forgiven you.

In light of recent world events "living a life that matters" is even more essential. We must learn to

see our family as the gift of God that they really are. "Husbands should love their wives as their own bodies. He who loves his wife loves himself" (Eph. 5:28). As the Torah declares, "v 'hayu l'vasar echad" - "the two will become one flesh" (B' resheet 2:24). Children should honor and obey their parents. And parents should not exasperate their children (Eph. 6:1-4). Therefore I encourage you to live a life infused and overflowing with the love of G-d that never fails. And by the way, a few extra hugs and kisses wouldn't hurt either.
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number of "messianists" within the Habad movement is steadily increasing. And this is not all. The messianists of the Habad movement, i.e. those who recognize that Schneerson is the Messiah, have gained more and more influence in the Jewish community after Schneerson's death. The Habad movement claims that they have more than 2600 institutions around the world where 3700 married couples serving as emissaries. More than 500 of these institutions have been set up after Schneerson's death.

Berger claims that 50 percent of all rabbis in England are affiliated with the Habad movement. Thirteen of the twenty-six synagogues in Sydney, Australia, are led by Habad rabbis. The same pattern can be seen in Holland and in many other countries. In the former Soviet Union a recently formed Federation of Jewish Communities has installed a Habad emissary as the country's chief rabbi, even though the existing chief rabbi has not officially resigned. The Habad movement has also been very influential in Israel, both in terms of the number of rabbis and the political clout they carry in Israeli society.

What do the "messianists" say about their Messiah?

Although he did not directly identify himself as the Messiah, Schneerson nevertheless encouraged his followers to pray: "We want the Messiah now!" In Schneerson's lifetime his

followers put up posters of him with the text: "Long live King Messiah." Today, seven years after his death, they are not content with that.

A few examples adduced by Berger:

Some Habad messianists are convinced that Schneerson's death is an illusion. He did not really die. "In truth, there was no passing away or leavetaking at all, God forbid ..." Berger writes sarcastically. And he goes on: "What is special about the Prince of the generation is precisely that he is a human being *in a physical body* which must be part of *the world*, and that is how he unites the world with the Godhead." Therefore it may be said that there was not any "passing away". Berger describes the Habad messianists' view in the following way: "The Rebbe lives and exists among us now exactly as he did before, literally, literally."

While Schneerson was alive, the slogan was: "May our Master, Teacher, and Rabbi the King Messiah live forever". In an Israeli Habad magazine from 1996 it is said: "May our Master, Teacher, and Creator the King Messiah live forever." In the same magazine it was said in 1991 that it is permissible to bow down to the Rebbe because "his entire essence is divinity alone".

Schneerson: Creator and divine!

With Michael Wyschogrod as co-author, David Berger

published a small book in 1978 entitled *Jews and Jewish Christianity*". In this book they address fellow-Jews and explain why a Jew cannot accept Jesus as the Messiah: The messianic age has not yet come, and the Jewish Messiah is not divine.

Against this background it is no wonder that Berger now feels frustrated. He feels that the Habad movement's view of Schneerson as the Messiah makes impossible the traditional Jewish stance that Jesus cannot be the Messiah. He thinks that the messianism which the Habad movement gives expression to is "an unanticipated, unearned, but priceless gift" to the Christian mission.

He may have got a point there!

Seven years ago the big question was if the Habad movement would be able to pull through the crisis that emerged at the death of their Messiah. The answer is yes!

Now the question is if the Christian mission to Jews can take up the challenge which the Habad movement with its messianism has provoked. In their view it is possible for a Jewish Messiah to die and still be the divine Messiah, even if the messianic age has not yet come.

Messianic Jews and Christians knew that all along. The question remains if it is Schneerson or Jesus of Nazareth who is the Messiah of Jews and Gentiles.

Seven years after the Messiah's death

By Kai Kjær-Hansen, LCJE international coordinator

Menachem Mendel Schneerson died in June 1994 and was buried in the Old Montefiore burial ground in Queens, New York. For more than forty years he had been heading the Jewish Habad or Lubavitcher movement, probably the most active part of the Hasidic movement. Schneerson stated repeatedly – and not least from 1991 prior to the war in the Persian Gulf – that the Gulf crisis announced the coming of the Messiah. He did *not* say explicitly about himself that he was the Messiah. But some of his followers did. Even after he had died. Many of his fol-

lowers are still waiting for God to raise him from the dead.

At Schneerson's death in 1994 many Jewish commentators asked the question how it would influence the Habad movement that their leader – who many believed was the Messiah – had died. Would the movement be able to cope, in the long run, with a dead Messiah?

This question is addressed in a new book by David Berger. Berger, himself a practising Jew and history professor at Brooklyn College and the Graduate Center, City University of New York – is not

in doubt. The Habad movement has emerged strengthened from the crisis after the death of their Messiah. Not only is Berger frustrated at this, he thinks that the lack of Jewish reaction to the Habad movement's theology of their Messiah means that Judaism's classical view of the Messiah is dying. This appears from the newly published book *The Rebbe, the Messiah, and the Scandal of Orthodox Indifference*.

The number of messianists is increasing

David Berger presents copious evidence that the

Messiah – The Servant

John 13:1-17

By Wayne Hilsden, King of Kings Assembly, Jerusalem

Bible reading at the CEO conference in Oslo, Norway, August 2001

Have you ever heard of a "Servanthood Conference"? I haven't. Who would come? But put out the word on a "Leadership Conference" and the turnstiles start spinning. The term "leadership" kind of titillates your ego, doesn't it? Interesting, is it not that Christ had little to say about leadership, but spoke profusely on servanthood.

Probably the most graphic demonstration of Jesus the Servant Messiah is found in John 13:1-17.

Yeshua and disciples had traveled westward from Bethany on the other side of the Mount of Olives and arrived at Jerusalem to celebrate Passover together. Even a hike of a few kilometers down the Mount of Olives and through the Kidron valley would make a man's feet filthy. Leather sandals are great for hot climates; they allow air to flow through your sweaty toes. But the same openings for air are openings for dust and dirt as well. And sandals provide little protection from sharp stones and other sharp objects. So it wasn't unusual for a person's feet to be flailed raw and there



Wayne Hilsden

would be fresh open sores.

In those days you didn't have to be a king or a multi-millionaire to be able to afford a servant. It was common to have a servant positioned and waiting at the door to meet arriving guests. There the servant was armed with the tools of his trade – a basin, a water jug and a towel; to wash the feet of each guest.

But that particular evening, strangely, there was no servant to meet them at the door. So Yeshua and his disciples entered unceremoniously – hardly befitting the King of Kings and his entourage of twelve apostles. (How ironic that even Yeshua's feet were neglected; It is ordained that one day every knee will bow at those feet.)

Despite this oversight, the guests proceeded to the seder

table and sat down. Now it is likely that the water basin, the jug and the towel at the door would still be in plain view of all. Surely the very sight of these idle utensils would surely prick the conscience of at least one of the Master's disciples to go and take up the servant's role and at least wash his beloved Yeshua's feet.

Instead, without warning Yeshua Himself rose from the table; stripped himself of his outer garments, wrapped a loincloth around his waist and took the role of a humble Middle Eastern servant.

Yeshua washed their feet

Then one by one, Yeshua meticulously washed each of his disciples' feet – Yeshua even washed those wayward feet of Judas.

Few tasks were more menial than the washing of feet except for one other task – a task that is spoken about in a saying of the Rabbis around this time that went like this; "Every service which a slave performs for his master shall a disciple do for his teacher except the loosing of his sandal thong." You remember when John the Baptist recognized that the Messiah who was to come would be so much greater than himself – that he would

be even unworthy to perform this most lowly of tasks for the Messiah.

Well, Yeshua no doubt was ready to do both – loose their sandal thongs and wash their sweaty, grimy feet.

Imagine the disciples' reaction – shock, puzzlement, embarrassment, shame. John recounts only one reaction – from Peter; "Peter said to Him, "You shall never wash my feet!" (v. 8).

Peter was probably in line with the conventional thinking of that day – that the Messiah is the king, not the servant. But a closer study would show that the concept of Messiah as servant is rooted in the Hebrew Bible – particularly the so-called "servant songs" of the prophet Isaiah, such as Isaiah 53.

Now a whole sermon could be built around Peter's reaction and Yeshua's reply to it when He said: "Unless I wash you, you have no part with me." These words were spoken in the shadow of the cross and had to do with the washing away of sin which only the Savior's death on the cross could provide.

But another very significant lesson is here

It's found in Yeshua words. After having returned to his own seat at the table Yeshua declares: "Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you. I tell you

the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them" (v. 14-17).

This is one of his final object lessons to these budding leaders before entrusting into their hands the whole world missions enterprise. "You want to know what it means to be a leader?" Yeshua the Servant-Messiah declares in word and deed: "Imitate me."

There are a number of applications we as leaders can make from this text:

True leadership is leadership by example

First of all, we see that *true leadership is leadership by example*. Yeshua could have simply gotten up and given an after dinner speech like I hear each week at the Jerusalem Rotary club. But instead of making a speech, he acted. And after he acted he said these words in verse 15, "For I have given you an *example*, that you should do as I have done to you."

John Gardner, author of the classic *On Leadership* defines leadership as "the process of persuasion and *example* by which an individual (or leadership team) induces a group to take action that is in accord with the leader's purposes or the shared purposes of all."

As CEO's then, we are called to model the very integrity, character, zeal, and

compassion that we desire to be manifested in our organization's personnel.

The title CEO should actually stand for: Chief *Example* Officer. Speaking of CEO's, Carly Fiorina, Chief Executive Officer of Hewlett-Packard, once said, "You have to be conscious about your *behavior*, because everyone else is." The fact is, people witness the actions of other people all of the time. I'm here to become a better leader. I want to learn from you. And so one of the things I'm doing, is watching you.

In her inauguration speech on January 20th of this year, the new president of the Philippines, Gloria Macapagal-Arroyo, said, "... I believe in *leadership by example*. We should promote solid traits such as work ethic and a dignified lifestyle, *matching action to rhetoric, performing rather than grandstanding*."

She stole a page out of Yeshua's leadership manual. I wish her well.

Peter says to congregational leaders in 1 Peter 5:2-4, "(be) eager to *serve*; not *lording* it over those entrusted to you, but being examples to the flock."

True leadership is servant-leadership

So true leadership is leadership by example. But a second application we can take from our text is that *true leadership is servant-leadership*. This is the chief lesson that the Servant-Messiah was trying to

demonstrate when he washed his followers' feet. There are certain attributes of the Son of God which we can never be expected to attain: We will never be omnipotent or omniscient or omnipresent. But we can be like Him in His servanthood. In fact, it is a command. Yeshua said in verse 14, "If I then, *your* Lord and Teacher, have washed your feet, *you also ought* to wash one another's feet.

Is Yeshua instituting a new ordinance here, that of foot-washing? Very few have interpreted it this way. I don't believe He's talking about an outward ritual; Rather he is speaking of an inner attitude of humility and an eagerness to serve.

Leadership in its essence is servanthood. In another place Yeshua said, "Whoever wants to be great among you must be your servant, and whoever wants to be first must be slave of all." And he reminded his disciples: "For even the Son of Man did not come to be served but to serve, and to give His life as a ransom for many." Phil. 2:5-7 speaks of "Christ Jesus: Who being *in very nature God*, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a *servant*."

He who was most deserving to have someone else stoop to wash *his* feet stooped from his heavenly perch to floor level-to the feet of his followers. That's a kind of leadership that is mostly foreign to the world of

business and politics – and unfortunately often foreign to the world of Christian and messianic Jewish ministry.

In his article, *Tsar Wars: New Models of Leadership*, Gerard Kelly says, "Over the generations, many different symbols have come to represent the power and role of leadership – the five stars on a general's uniform, the huge executive office and chauffeured limousine, the bishop's miter, the short words Senator and Congressman. Yet the only symbol that could be said to capture the essence of Christian leadership is one that rarely arises – that of the towel. Jesus' act of foot washing is the fountain from which the resources of Christian leadership arise and flow. There is no New Testament model of leadership that is not servanthood. As the new generations struggle to come to terms with their own brokenness, their disillusionment with authority, the dysfunctionality of their home experience, they stand more than ever in need of the kind of leaders more attuned to washing feet than making speeches. This may well be the greatest contribution that the church can make to the whole arena of leadership development, that it has a framework that makes sense of the very acts of service and love the culture is looking for."

Our effectiveness in motivating and equipping missionaries will be directly proportional to our willingness

to serve our missionaries. Bill Hybels, the senior pastor of Willowcreek Community Church (where my wife is attending a leadership seminar right now) says something interesting about leadership through serving others: He says of this type of leader: "This man or woman loves team members so deeply, nurtures them so gently, supports them so consistently, listens to them so patiently, and prays for them so diligently that the mission of the team gets achieved. It happens primarily because of good will in the hearts of those who have been cared for by the shepherd.... Team members support their *shepherd*, and teammates often feel, *Whatever cause is important to the leader is fine with me....* While there are many cause-driven people waiting to be drawn into a mission by a visionary leader, there are surprising numbers of community-driven people who want to be shepherded and loved. When they are, they will joyfully pursue almost any kingdom purpose."

"How can I serve you?"

Did you ever have a boss that came to you one day and made a conscious choice to ask the question, "How can I serve you?" If you had a boss like that, then you likely had more respect for him, not less. And a boss like that probably motivated you to be even more loyal to him, not less. Now imagine the influence leaders would have on their

followers if they would simply serve them.

Now to serve our missionary team means that we will be willing to share power and authority. Yeshua took that risk – leaving the cause of world evangelization into the hands of relatively inexperienced and unschooled men. But servant-leaders are ready to take that risk. Billy Graham's associate evangelist Leighton Ford says, "Servant leaders are those who are able to divest themselves of their power and invest it in their followers in such a way that others are empowered, while the leaders end with the greatest power of all, the power of seeing themselves reproduced in others."

Yeshua the Servant-Messiah presents us with an upside-down pyramid of greatness. A leader is not here to be served, but to serve. As Messiah, Yeshua actually demonstrates the Davidic model of anointed leadership. Yeshua's job description is the same as David's. There's just a change of venue and of clientele. As shepherd of Israel he is to use his authority to protect the sheep, laying down his life for the sheep when the sheep's own life is threatened – and not vice versa, as Gentile kings do.

"Servant leadership reflects the paradox of compassion and command that defines the character of God. In the work of leading others, servant leaders strive for the balance

of velvet and steel as revealed in the life and work of Jesus of Nazareth... Servant leadership functions from trust in love as the energy to overcome the fear that distorts leadership into the struggle for domination, vengeance and control... Where freedom is the context of any form of human organization members at all levels are harnessed to a loftier goal than competitive personal gain. The high purpose in servant-led systems – families, schools, businesses and nations – is the inclusion of all its members in proportional responsibility for decision-making and the success of the system. Organizations so aimed will be enlargers of life for their people (article for Institute for Servant-Leadership).

Robert K. Greenleaf back in 1970 wrote a small essay called *The Servant As Leader*, which introduced the term "servant-leadership." In it, Greenleaf described some of the characteristics and activities of servant-leaders, providing examples which show that individual efforts, inspired by vision and a servant ethic, can make a substantial difference in the quality of society. That and other writings have influenced an entire generation of management experts and institutional leaders.

Leaders never graduate from being servants
In the years since then, many of today's most creative

thinkers are writing and speaking about servant-leadership as an emerging leadership paradigm for the twenty-first century. The list is long and includes: James Autry, Warren Bennis, Peter Block, John Carver, Stephen Covey, Max DePree, Joseph Jaworski, James Kouzes, Lorraine Matusak, Parker Palmer, M. Scott Peck, Peter Senge, Peter Vaill, Margaret Wheatley, and Danah Zohar, to name but a few of today's cutting-edge leadership authors and advocates of servant-leadership.

We are experiencing a rapid shift in many businesses and not-for-profit organizations – away from the more traditional autocratic and hierarchical models of leadership and toward servant-leadership *as a way of being* in relationship with others. Servant-leadership seeks to involve others in decision-making, is strongly based in ethical and caring behavior, and it enhances the personal growth of workers while improving the caring and quality of organizational life.

Larry C. Spears, Chief Executive Officer of The Greenleaf Center for Servant-Leadership writes that servant-leaders believe that people have an intrinsic value beyond their tangible contributions as workers. As such, the servant-leader is deeply committed to the growth of each and every individual within his or her organization. The servant-leader recognizes the

tremendous responsibility to do everything in his or her power to nurture the personal and professional growth of employees and colleagues. In practice, this can include (but is not limited to) concrete actions such as making funds available for personal and professional development, taking a personal interest in the ideas and suggestions from everyone, encouraging worker involvement in decision-making, and actively assisting laid-off employees to find other positions.

Yeshua's own act of washing his disciples' feet demonstrates powerfully that leaders never graduate from being servants. We will never reach a position in life when we finally get promoted to something bigger. If the Lord of Lords came not to be served but to serve, who are we to expect anything different.

Forces working against Servant-Leadership

But let me warn you that there are forces within our fallen nature that stand in opposition to our becoming servant-Leaders.

A. Who is the greatest?

1. If we look at the Last Supper that Yeshua had with his disciples as recorded in the other gospels we discover that just prior to this meal there had been a heated argument among the disciples as to which of them would be the greatest. And this isn't the first time. This question of "who's

the greatest in the kingdom" seems to have been their great concern time and again.

2. The fact that none of the disciples took the washing utensils and washed their companions' feet showed that they had a problem getting the message. None was ready to volunteer, for it would have appeared as an admission of inferiority to the others.

3. Even though Yeshua rebuked those disciples by saying: "the greatest among you should be like the youngest, and the one who rules like the one who serves" somehow on the night in which he was betrayed they had forgotten those words.

B. Pride

1. The greatest *opposition* to servanthood is pride. Pride is the basic sin tendency that we have inherited from the Fall. I you think you're an exception to the rule then take this test C.S. Lewis used. "If you want to find out how proud you are the easiest way is to ask yourself, "how much do I dislike it when other people snub me, or refuse to take any notice of me, or shove their oar in, or patronize me, or show off?" Lewis also says, "If you think you are not conceited, it means you are very conceited indeed." (Christian Behavior). Few people need voice lessons to sing their own praise.

2. What are the symptoms of pride?

a. Desire for power – Frederick Nietzsche, the

atheist, existentialist philosopher, claimed that the "will to power" was the most basic drive of the human personality, motivation all of human behavior. C.S. Lewis says, "Power" is what pride really enjoys; there is nothing that makes a man feel so superior to others as being able to move them about like toy soldiers." This is in direct opposition to servanthood.

b. Another symptom of pride is self-interest. Before Yeshua took the initiative to wash the disciples' feet, he no doubt contemplated the events that would follow the meal. Yeshua knew he was about to be betrayed. This might have easily turned him to bitterness and resentment; instead it made him more *giving* than ever. The astounding thing was that the more men hurt him, the more Yeshua loved them and served them. Anyone choosing to take the form of servant also takes the form of exposed vulnerability. It's easy to step on someone who is stooped low in service. Becoming a servant is risky. It brings with it vulnerability. It risks being used, slighted, and discarded. Who needs that for their self-image?

We would rather be a scepter-bearer than a towel-bearer. But in spite of Yeshua's exalted position he was still willing to take upon himself the lowest occupation. Do any of us hold a position higher than Yeshua? Then who do we think we are to imagine that *any* occupation is

too low on the ladder for us to do?

c. Another symptom of Pride is competition

i. Prideful competition was the main reason why none of the disciples was willing to stoop down to wash the others' feet. They were in competition with each other. Some of them had enough chutzpah to think they actually deserved a special place on the King's right and left. None could imagine that their true position was straight down-at feet level – at stinky feet level.

ii. The person who wants to be first cannot stand the success of another. This is evident in the person who spends much time putting down the work of others. Competition is even found in ministries. The easiest way to elevate your ministry is not the painstaking process of servant-hood but the quick, low blow to a fellow worker in the ministry.

c. Another symptom of Pride is desire for men's praise

aThe servant is often ignored and sometimes taken for granted. It is the one who is on the stage facing the audience, the performer in front of the cameras, the preacher behind the pulpit that gets the most acclaim. Yet it is often the one who made the props, the singer who wrote the song, or the wife who gives the encouraging word that gets little of the attention, yet helped to make things a success.

Conclusion: our compensation

While no servant can expect the wages of a King, there is a promise of a great compensation package in the service of the King of Kings.

Yeshua ends his illustrated sermon on servanthood in v. 17 with these words: "Now that you know these things, *you will be blessed if you do them.*"

In our compensation package we can expect manifold blessings now; yet think of the blessings that still await us. Yeshua told a parable that gave great insights into the rewards that will come to every true servant of the Lord.

Yeshua was observing how at a feast the guests picked out for themselves the places of honor at the table. So he told this parable: "When someone invites you to a wedding feast, do not take the place of honor, for a person more distinguished than you may come and say to you, 'Give this man your seat.' Then humiliated, you will have to take the least important place. But when you are invited, take the lowest place, so that when your host comes, he will say to you, 'Friend move up to a better place.' Then you will be honored in the presence of all your fellow guests. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted." (Lk. 14:7-11).

It is true that from time to time it's a great encouragement to receive

praise. But let us not *seek after* the praise of men. There is only one "significant Other" we should seek praise from, our Master, Yeshua the Servant-King.

Paul says in 2 Cor. 10:17, 18: "Let him who boasts boast in the Lord. For it is not the man who commends himself that is approved, but the man whom *the Lord commends.*"

As Heb. 13:21 says, we should do "that which is pleasing in *His* sight." Fellow CEO's-Chief Example Officers; if we will do that which is pleasing in His sight, one day we will hear the most wonderful words of praise a person could ever receive: "Well done thou good and faithful servant."

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Success and Failure in Ministry: What I have learned from both

By Wes Taber, American Messianic Fellowship International, USA

Contribution at the CEO
conference in Oslo,
Norway, August 2001

I have often said that I've learned most of my lessons the hard way – though I'm not particularly proud of that fact. So when I saw the schedule and what topic I had been assigned, my first thought was to tell Jim Sibley, "Why don't you cover the success part, and I'll just deal with failure."

In gathering my thoughts I realized that summarizing life's lessons in aphorisms puts me in danger of giving the appearance that I'm publishing "The Sayings of Chairman Wes." Not to fear. I once received a gift. Even before removing the wrapping paper I could tell it was a hardback book, the size of a feature novel. On the cover was the title, "The Collected Wisdom of Wesley N. Taber." With some interest to see what selections would be included from all my sermons, teaching and counseling sessions, and general willingness to tell more than I know, I opened the heavy book – to discover that every page was blank.

So, I set out on this assignment with the disclaimer (paraphrasing Paul), "Not that I have already obtained (wisdom), or have already



Wes Taber

become perfect, but I press on in order that I may lay hold of (it)." Doubtless what follows will serve more to bring to remembrance truths you have already learned than serve to instruct.

Most of what follows has at least one story behind it. Given the time allotted, I won't illustrate each point in detail. I would guess, however, that it's the stories to which you would best relate – and that you likely have many stories of parallel experiences. Perhaps we can swap some of those stories over meals.

Overarching principles concerning ministry:

1. God has an agenda: to bring glory to His name. There is no limit beyond which God will not go for the praise of His great name. He does not lack resources or ability to accomplish what He purposes

to do. That He is sovereign in the affairs of the universe – down to the level of subatomic particles and the unseen spirit world – is for me the most stabilizing doctrine of Scripture.

2. Everyone has an agenda. Sometimes we make it known; sometimes we don't. Identifying real agendas – our own and others' – is vital. "Can two walk together unless they are agreed?" Whenever pursuing my personal (or ministry) agenda becomes more important than seeking God's purpose, I'm in trouble.

3. Life is a most exhilarating adventure when God is in charge. I find great joy in "clapping and cheering" as I observe God at work around me. What I am most excited about in ministry is that for which I can take the least credit. This is not an argument against planning, or a denial of the reality that He uses us as human instruments to accomplish divine purposes. It is helpful to be reminded that even plans we have fervently prayed over and diligently labored on are subject to His sovereign alteration. Being open to new ministry opportunities from unexpected sources is one way of acknowledging that God's creativity is not limited to our best efforts.

4. Walking by faith

requires both spiritual perception and obedience. It means acknowledging that reality is as God defines it, and that I need His enablement to see myself and the world around me, and to discern what His desire is for me in this moment. But perceiving His agenda is only half the battle. I also need to surrender my will to His. When friends ask how they can pray for me, my usual response is, "That I may *hear clearly* God's voice and *heed quickly* His instruction."

Lessons concerning life:

1. I should never underestimate my capacity to be deceived. I remember sitting next to one of my best friends in Biology class during my sophomore year in high school. I asked him how he was doing, and he told me that he'd had an accident that morning. He said that in attempting to back out of his garage, instead of selecting Reverse he had put the transmission in Drive, and crashed through the back wall.

My eyes grew wide and I expressed my shock at his news. "How's the car?" I asked.

"Well, the garage did some damage, but not as much as when the car kept rolling down the hill and smashed into the church," he responded. He continued to embellish on the story, adding details about how the police came, and that he likely would lose his license. I'm sure my face reflected my growing surprise

and concern. Finally, he had compassion on me and told me he was making up the whole thing, and that I was the most gullible person he knew.

Paul tells us in 1 Corinthians 13:7 that "love believes all things." But that is not an excuse for gullibility! Satan is a liar and a deceiver, and he loves to use untruth to throw us off balance, to make wrong decisions, and to discourage us. People we count as trusted partners in ministry – even close friends – can look us in the eye and lie. Lori and I still have some experiences that have left us puzzled. Long after we stopped reeling from the discovery that what we thought was reality was in fact a deception, we sometimes still are not able to figure out exactly what the truth was in the matter. We need a healthy dose of skepticism and a willingness to test the veracity of what we're told.

2. Self-deception isn't easily cured. William James said, "We will to believe what we want to believe" (a corollary to "A man convinced against his will is of the same opinion still." The psychiatrist, endeavoring to help a patient who claimed he had died, asked if dead men bleed. "Of course not!" came the indignant reply. But when the doctor pricked the man's finger and drew blood, he heard the response, "What do you know. . . dead men do bleed!" I find I still too easily allow myself to accept a rationalization of my own

manufacture.

3. Mind-reading is a skill better left to God. When "filling in the blanks" I find I usually get it wrong. It is especially dangerous to assume another's motives when assessing their actions.

4. On the other hand, sometimes "seeing is believing." I will always wish that I had confronted a brother, one like us, committed to Jewish ministry, who switched channels from what appeared to be a pornographic program when I walked into the hotel room we shared. He subsequently left both his ministry and family. "I will set no worthless thing before my eyes" (Psalm 101:3) is ever more important in our age. It is one thing to read statistics about how many believers are being sucked into pornography. It is another to sit with brothers in the Lord and hear how they are losing the battle.

5. Intervention and interference are not the same. Discerning the difference between "butting in" to someone else's business and legitimately getting involved in a matter is essential.

6. "The absent are safe with us." This one I heard from Robertson McQuilken, and it stuck. Gossip is a corrosive agent that the enemy loves to employ. How many times I wish I had asked myself, "Would I be saying this about that person were they here in the room?"

7. It doesn't take anything special to be critical. Criticism

doesn't require brilliance, training, or giftedness. A critical spirit reflects spiritual anemia at best, and criticism is a cancer that can quickly infect a whole camp.

8. Talk is cheap (except when roaming charges apply). Saying "I have a Jewish heart" doesn't prove much. If people can't figure out for themselves that I love them, my telling them so won't make them believe it.

9. Sometimes I just don't love enough (or, "It's not all about me"). I have a tough time with confronting, and can find all kinds of reasons to avoid it. A corrective has been to realize that I am more concerned with myself than the person I should confront. Do I really care that they will receive commendation when they stand before God, and that He will be glorified?

10. Winning battles is not as important as winning wars. When Lori and I moved to Jerusalem in 1980 we had as one of our goals to befriend our neighbors in order to have opportunity to present the Gospel. One couple, Naim and Batya, had made *aliya* from Syria and were quite friendly to us, and our son Josh became fast friends with their son Moshe.

We invited them over for a meal several times, but they politely declined. Finally, they accepted an invitation for coffee and dessert. We were just beginning to learn modern Hebrew, and were wondering how much conversation we would be able to carry on with

their limited English and our almost nonexistent Hebrew. Lori had barely begun serving the refreshments when Naim challenged me, "So, you're a Christian? How can you believe that God has a son?"

His tone was friendly, but he was serious about disabusing me of such a foolish notion. "If I could show you in the Tenach that God has a son, would you then believe it?"

"It's not in the Tenach," came the assured rejoinder. Batya broke off her conversation with Lori to listen with interest to our interchange.

"But if I were able to show you in the Jewish Bible, would you believe it?" I countered. I could tell from Batya's smile that she was enjoying this verbal sparring.

"Well, it's not there," Naim insisted, with emphasis.

"But if I could show you?" I persisted.

Not willing to concede anything in advance, Naim challenged, "Show me."

I got out my Hebrew Bible and turned to Proverbs 30. "Here, read the first four verses," I instructed, pointing to the passage. He scanned it quickly, Batya intently watching his face.

"Doesn't say anything about God having a son here!" he triumphed. Lori and Batya looked back at me.

"Sure it does," I said, uncertainly, taking back the Bible. I remembered having memorized that verse for Dr. Goldberg's class in Messianic

Prophecy. Maybe I had the wrong passage? Sometimes the Hebrew verse numbering differs from English translations. I stared at the text, focusing on verse four, hoping that "ben" would somehow appear before my eyes. A sense of panic rose inside. "Just a minute," I excused myself, and went back to the shelf for my Interlinear Hebrew-English text. A flood of relief came over me as I saw "oo-mah shem b'no" (and "pronominal suffix" evermore took on a new significance in my thinking).

"Here it is!" I didn't work very hard to disguise my elation. I handed the Bible over to Naim, and stabbed at the phrase for emphasis.

He read the words I'd indicated – and the blood drained from his face. "Let me see that," exclaimed Batya, grabbing the book from her husband. "I see it!" she said.

Naim mumbled a couple of words, looked at his watch, and declared it was time to go. He and Batya left – and he never spoke to me again. He literally would cross the street when he saw me coming. It was not until much later that I realized that in his culture women didn't study the Bible with men. Worse, I had shamed him in front of his wife. The sense of victory I had that night faded as reality set in: I had lost the war, and any possibility at relationship with Naim.

11. Humility is indispensable if one wishes to be used

of God. Humility is consistently undervalued by us, but it's right at the top of the qualities God desires in His servants. He continues to take us into the wilderness of life to teach us dependence upon Him. (And if there is one class I hate, it's "Remedial Wilderness.")

12. "The only thing worse than an idiot is an idiot with authority." A title doesn't mean much of anything. Some of the folks making the greatest impact are virtually unrecognized, and have no status in an organization. Conversely, some of the folks who have a vaunted position, in a place where they really could do something of significance for the Kingdom, are really blocking the advance of the ministries they head.

13. Spiritual people are needed to make financial decisions. People with good business heads are assets in proportion to their being Spirit directed.

14. God is better at running a ministry than I am. For example, when I recruit

to the best of my ability, I get the people that I think are best suited to the task. How often I am wrong! When I persuade someone to join AMFI, they look to me to resolve the inevitable problems that arise. After all, I got them into this business! When they respond to God's call, it's easier for them to turn to Him when the heat gets turned up.

Concluding thought:

I'm finding that as an irreducible minimum, the "secret of success" in the Christian walk is that there is no substitute for being controlled by the Holy Spirit. The Bible alone won't keep me from sin. Mastering the Scriptures does not make one immune from moral failure. I have known some great teachers of the Word who stumbled significantly in their spiritual walk.

Experience alone won't keep me from errors in judgment. I may avoid "rookie mistakes" by relying on past experience and learning from others who

have walked this path before us, but new pitfalls constantly await.

Commitment alone won't keep me steadfastly following the Savior. Emotions rise and fall. I do get weary in well doing. I forget at times that God is less interested in changing my circumstances than in transforming me.

I have no store of resources on reserve that will sustain me, guarding my heart and mind. This walk of faith requires yielding everything to the Lord, dying daily to self and being filled continually with the Spirit. Only then do I have the wisdom to know the will of God, the desire to pursue it, and the resources to carry it out. The challenge in knowing this, as always, is to carry it out. Should the Lord prompt you to pray for me, ask that I might be controlled by His Spirit, hear clearly His voice, and respond quickly in obedience – to the praise of His glory.

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Material and Methods in Jewish Evangelism

By Murray Tilles, Light of Messiah Ministries, USA

Contribution at the CEO conference in Oslo, Norway, August 2001

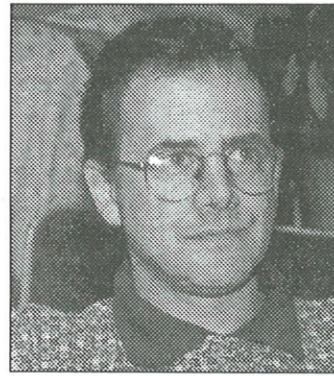
As I begin my comments on

materials and methods in Jewish evangelism I first want to quote Moishe Rosen who said, "Salesmanship is no substitute for a Spirit led ministry". A discussion of

materials and methods must be understood within the context of the sovereignty of God and the work of the Holy Spirit, not only in the lives of the people we are trying to

reach, but through the materials and methods that we use. If we do not commit our methods and materials into the hands of the Living God for whom we labor, then no amount of creativity, or excellence will mean anything. Our success is not ultimately based on the materials and methods, but upon the Author and Finisher of faith.

Let me also say that there is no "right way" to do evangelism. One method used effectively and comfortably by one organization may not be used by another as effectively or comfortably. Organizations develop materials and methodologies based upon their areas of expertise, comfort, and conviction. One ministry may be very successful at street evangelism and media campaigns while another organization may want to try to start messianic congregations. Many organizations put differing methods together. Our ministry is trying to utilize the local church and local believers to reach out to their Jewish friends. This has always been the best source of Jewish contacts for our ministry. That does not mean that we are not doing street evangelism, college outreach, or nursing home visitation. It just means that we are seeking to reach the Jewish community in Atlanta in the best way for us and for our community. I think that is what we all desire and why a meeting of this kind to share



Murray Tilles

ideas and encourage one another is so important.

As a ministry, as I have already said, the best source of contacts for us, and the way that we primarily work is through the local church. I believe Romans 11:11 which says, "Salvation has come to the Gentiles in order to provoke Israel to jealousy". I am in no way opposed to healthy messianic congregations. I just happen to believe that the church made up primarily of Gentile believers, is the greatest asset for us as mission organizations. The largest and most effective Jewish mission organization in the world is not in this room. It is out there. In fact, the local church is the largest and greatest Jewish mission in the world. They just don't know it yet. I believe that as mission agencies we may be missing, underutilizing and underequipping the most important asset we have in Jewish evangelism today, the local body of Gentile believers. And, as we get closer to the return of Messiah this is going to be the case

even more. We better not miss this. Utilization of this great asset is and has been the focus of making our ministry successful.

By the way, Tovia Singer picks up on this in many of the talks that he gives. He says that the Jewish community does not need to be nearly as concerned with ministries like ours as they do with "evangelical Christians".

All of our missionaries speak in approximately 70 churches a year. When scheduling a morning service we ask and strongly encourage the church to, not only give us the time of the service, but to give us the Sunday school hour as well. We ask them to convene the Sunday school in the sanctuary and bring in all classes from the youth through senior adults. During this time our missionary will share his testimony, talk about the Jewish roots of faith, teach on Romans 11, have a question and answer time, and encourage the believers to use our ministry as a reference if they have Jewish friends. This almost always generates contacts for us. On Sunday evening, we do a shortened version of the mini Jewish evangelism seminar in addition to whatever message we bring.

In every newsletter I send out, we encourage Gentile Christians to contact our ministry if they have Jewish friends. Many respond and we are either able to meet directly with their Jewish friends, or

help them in their witness.

Rather than spend my time with the details of what is being done in and through other ministries, which each director can share for themselves, I would like to concentrate on two areas where we have seen a tremendous amount of success through our ministry in Atlanta, GA. The first outreach includes and utilizes Gentile Christians the other is primarily executed by our missionaries. The two outreaches are our Shalom Basket Outreach and our Jewish Community Survey.

Our Shalom Basket Outreach came to mind one evening while driving home from a Passover demonstration. I had been encouraging people to give apples and honey to their Jewish friends for the Jewish holidays as a token of their love and to show interest in their Jewish friends in a culturally relevant way. I decided to create a basket that would be filled with apples, honey, and other High Holiday goodies. Believers could order these baskets from our ministry and we would deliver them to their Jewish friends. The outreach serves two purposes: 1) It encourages Gentile believers to reach out to their Jewish friends and 2) it gets our missionaries into the lives of Jewish people. The Gentile believer tells us whether they want us to use the basket delivery as an opportunity to share our faith or if they

merely want us to deliver the basket and leave. We leave this totally up to them. This outreach would not work if we pushed our way into Jewish homes and that is not the purpose of the delivery. In five years of basket delivery we have delivered over 300 baskets. Of the 300 baskets delivered, we have been able to share the gospel with 60 Jewish families. Many times we are invited into people's homes because they are so surprised that their non-Jewish friends are even aware that apples and honey are a traditional Rosh Hashanah food.

Our second, and more aggressive outreach is our Jewish Community Survey. This is simply a spiritual survey of the Jewish community using the telephone directory in Atlanta. We are compiling a mailing and phone list of every Jewish person in Atlanta. We are also attempting to call every Jewish person in Atlanta and personally ask him or her spiritual questions. To some this might seem overly aggressive and confrontational and it does take some "chutzpah" to cold call people from the telephone book, but we have had a tremendous amount of success through this outreach.

On average, our missionaries spend an hour or two a week doing this type of evangelism. In two years we have personally contacted 1000 Jewish people. Many of those calls turn into short visits with Jewish people and we are

able to share the gospel or our testimony. A few of the people we have contacted have agreed to meet in person. Many accept literature.

It is my hope that we will be able to use the statistics from the survey to better understand the dynamics and demographics of the Jewish community. We are compiling a database in order to do evangelistic mailings to the community. And, in the process we are bringing the gospel to people directly. Phone calling is much less "hit and miss" than tract distribution. By using the phone book and trying to identify Jewish surnames we are more likely to talk directly to a Jewish person.

There are many ways being tried to reach the Jewish people by different organizations. And, new ways are being thought up every day. The important thing to remember in all of this is not the way we are doing what we do, but why we do it. All of us are here because it is our deepest desire to bring the life-changing message of Messiah Jesus back to the people from which it came. When we keep that focus, we can easily say that our ideas and our ways are not ours at all. They come from the Father above. It is good that we can encourage one another and sharpen each other so that the Gospel and the Lord we love so dearly can be seen more clearly through that which we do.

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A History from Antiquity to the Present

A research project initiated by the Caspari Center, Jerusalem

Contribution at the CEO conference in Oslo, August 2001, presented by Raidar Hvalvik

The only previous attempt to write the history of Jewish Believers in a coherent way was a work by Hugh J. Schonfield: *The History of Jewish Christianity From the First to the Twentieth Century I-II* (London: Duckworth, 1936). Schonfield's treatment

was by its very nature sketchy and incomplete, and could not contribute to primary research in any area it covered. The period of time not covered in these volumes is, in terms of growth and theological creativity, perhaps the most significant period since the first generation of Jewish Believers in Jesus. Both of these facts call for a new, comprehensive History of Jewish Believers in Jesus.

The first volume will cover the period ca AD 30 - 500.

Except for the Dead Sea Scrolls, which directly and to a greater extent indirectly are of significance for the history and theology of Jewish Believers, it is not primarily newly found source material which brings about the need for a renewed treatment of this period. It is, rather, a re-evaluation of known sources, as well as a new perspective on the whole question of Jewish Believers in Antiquity. This is due not only to the very valuable input from Jewish scholars concerning

A Proposal for a LCJE Ministries Code of Conduct Between Ministries

In recognition that we are all one body and share a common mission of reaching Jewish people with the gospel we agree to the following code of ethics related to the recruitment of personnel:

We will resist the temptation to use extraordinary financial incentives to entice personnel away from another ministry.

We will not knowingly recruit personnel from the ranks of another Jewish ministry that is currently experiencing an unusual crisis, with the intent of further harming that ministry.

If we acquire a person from another ministry who carries grievances against his/her former employer, we will not allow such persons to speak openly to his/her new colleagues about these grievances and will be strongly encouraged to do all in his/her power to find resolution with his/her previous employer.

We will not seek after or receive freely any financial records, mailing lists, and other confidential internal documents of another ministry through the hiring of personnel from that same ministry.

We will not attempt to persuade a potential recruit to join our ranks by raising questions about the integrity or competence of his/her present employer or the relative advantages for career advancement with our ministry.

Wayne Hilsden
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Contribution at the CEO conference in Oslo, August 2001

early Christian history and sources in general, but also to the perspective on the ancient sources provided by the present reality of Messianic Jewish communities and their theological self-definition. Most of the classic monographs on "Jewish Christianity" (Schoeps, Daniélou, etc.) were written before this re-evaluation of early Christian history had taken place, although some of them contributed to it. In the first volume of the present work, 17 internationally recognized scholars will treat the source material in a new way, taking into account present re-orientations in the scholarly camp, not least those brought about by the contributions of Jewish scholars.

The second volume will cover the period ca AD 500 - 1800. Most of this period is usually called the Middle Ages. This term invokes a picture of forced conversions, compulsory baptisms, and brutal persecution of the Jews by the Inquisition and other ecclesiastical and secular authorities. The basic truth of this picture is not to be denied, and is to be presented in all its ugliness in this History as well. But the very possibility of genuine faith in Jesus among Jewish "converts" in the Medieval period (based on sincere conviction and free choice) should not be ruled out a priori - as seems to be the case in many recognized histories of this period. Some of the "converts" had little to

gain and much to lose by joining a Church which distrusted them and suspected them of remaining "Jewish" in their hearts - which many of them in fact did. There are more paradigms than that of the self-hating apostate which are relevant in approaching the phenomenon of the Jewish Believer during the Medieval period. That is also true, and even more so, in the early modern period: from the Renaissance to the eighteenth century. Some primary research has been done already with regard to this period, but has not been made available in an international language. Other primary research remains to be done.

The third volume will cover the period ca AD 1800 - 2000. Much literature, mainly on the first 150 years of this period, exists already. But almost all of it is written from the perspective of the modern Missions to the Jews, and little of it has focused on the perspective of the Jewish Believers themselves. For the last ca 50 years, which coincide with the resurrection of Israel as an independent nation, there is an abundance of primary sources which document the self-perception and theological contribution of Jewish Believers. There is very little, however, in the way of historical surveys, not to mention analytical treatments of this enormous body of primary source materials. This is where the main investment in primary research for this

History will be made. Here this History will be new not only in approach and perspective, but also in the material used.

The first volume is slated for publication in AD 2002, the second in AD 2005, and the third in AD 2006. Each volume should contain approximately 600 pages. The contributions by different authors will be coordinated so as to make these volumes readable as a coherent History of the subject. Never before has a project like this been attempted. We think it is high time someone did so. For the sake of general history, for the sake of Church history, and because the Church needs to reflect thoroughly on what the phenomenon of Jewish Believers in Jesus meant and means to theology, this History must be written - in the most comprehensive and the most scholarly responsible way possible.

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Meetings

LCJE North America and Latin America

Next meeting: 11-13 March 2002 in Orlando, Florida. Contact Teresa Newell or Yosef Kolner (see back cover)

In the new issue of the Bulletin there will be more contributions from the CEO meeting in Oslo in August 2001.



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