



President: Rev. Murdo MacLeod

STEERING COMMITTEE

International Co-ordinator: Rev. David Harley
Assistant Co-ordinator: Miss Susan Perlman
Committee Member: Rev. Ole Chr. M. Kvarme

BULLETIN EDITOR: Dss. Elizabeth L. Hill

International Mailing Address

All Nations Christian College, Easneye, Ware, Herts, SG12 8LX
England

Editorial Address

P.O. Box 68, St Albans, Herts, AL1 4YE, England

Directory Information

P.O. Box 11250, San Francisco, Ca 94101, USA

REGIONAL CO-ORDINATORS

North America: Rev. Arnold Fruchtenbaum

Ariel Ministries, P.O. Box 3423, Tustin, Ca 92680, USA

Israel: Rev. Baruch Maoz

P.O. Box 75, Rishon LeTzion 75100, Israel

United Kingdom: Rev. Walter Barker

CMJ, 30c Clarence Road, St Albans, AL1 4JJ, England

Australia/New Zealand: Miss Betty Baruch

4-11 Reid Street, Oakleigh South, Victoria, Australia 3167

South Africa: Rev. Jack Poulton

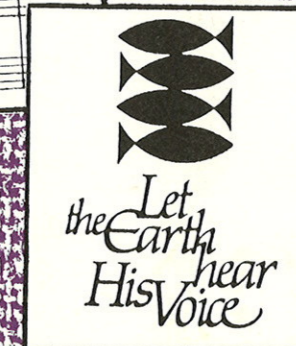
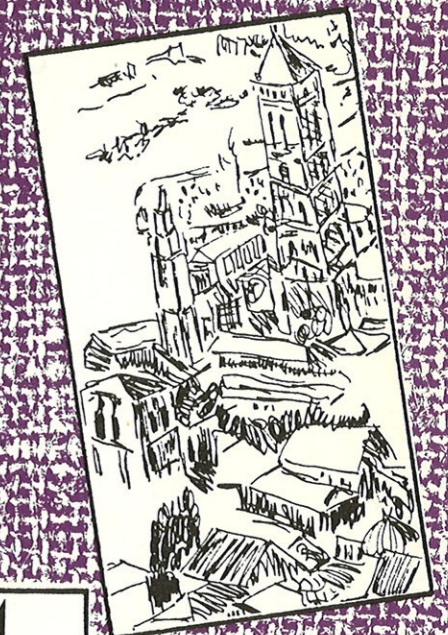
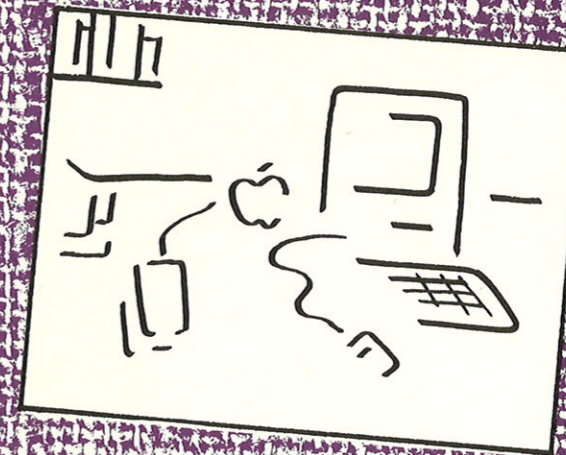
P.O. Box 28202, Kensington, 2101 Johannesburg, S. Africa

Europe: Mr Heikki Nurminen

FMS, Tahitöfninkatu 18, P.O. B. 154, SF-00141,
Helsinki 14, Finland

LAUSANNE CONSULTATION ON JEWISH EVANGELISM BULLETIN

ISSUE No. 7
FEBRUARY 1986



CONTENTS

The Christian Embassy: A Viewpoint of a Jewish Mission	2-8
The Christian Embassy: Its Objectives and Emphasis	9-11
News from Israel	12-13
Book Review	14-15
Profile	16-17
NEW SERIES: Music for Today	18-19
The Back Page	20

PUBLISHED QUARTERLY
by the LAUSANNE CONSULTATION
on JEWISH EVANGELISM

Design and Layout by Elizabeth Hill

Printed in England by Novaprint

© 1986 LAUSANNE CONSULTATION
on JEWISH EVANGELISM

The Christian Embassy

A Viewpoint of a Jewish Mission

by Harold A. Sevens
President, American Board of Missions to the Jews
(This paper was given at the Dallas meeting of the North American members of LCJE
in April 1985).

Introductory remarks

Let me say at the outset of this paper that the thoughts presented here are not to be taken as an attack on the ministry of the International Christian Embassy. Nor are they to be taken as a personal attack on any individual, individuals or ministry.

Let me also state that I am only looking at the International Christian Embassy as it directly impacts Jewish evangelism.

Finally, let me state that in presenting this paper I am in no way impugning the personal ministry or witness of the many Christians involved in the Embassy's programme. On a personal level, I am convinced that each and every one of them is concerned for the salvation of the Jewish people. I do not believe that they would call themselves Christians and be otherwise. Since writing the article entitled "Christian Zionism's Candy-Coated Gospel", which appeared in the January 1985 issue of ABMJ's The Chosen People magazine, I have heard from many Christian Zionists and individuals involved with the Embassy. All of them have reassured me of their individual concern and of their individual witness to the Jewish people. For this I am deeply grateful. However, because this is true it does raise some serious questions regarding the stated purpose and goals of the International Christian Embassy.

The Problem of Perspective

Elmer C. Towns, in his article entitled "How Social is the Gospel?", which appeared in The Fundamentalist Journal (April 1985), makes the following observation. "To effectively witness for Christ, the Church must follow three priorities. First, we must preach the Gospel at all times, realising that the priority of

the Church is evangelism. Second, we must teach Biblical principles to all who have been converted so they can witness to others. Third, we must stand for God's laws and God's justice in the world, doing good works, testifying to society as to the nature of God. To do one at the expense of the other will be harmful to the cause of Christ."

Can a Christian be a witness for the Gospel without telling someone of their need to receive Jesus as their personal Saviour? Is social concern by a Christian in itself a sufficient witness for Jesus Christ? Does an organisation have the inherent right to call itself "Christian" if it is not telling others that they need to receive Jesus as personal Lord and Saviour? How one answers these questions really determines whether or not one will have a problem with the "ministry" of the International Christian Embassy in Jerusalem.

Interestingly, the term "embassy" as defined by Webster is derived from the term "ambassador", one who is sent on a mission. Biblically, the word ambassador is used in the Old Testament in Isaiah 30:4 and 33:7, and, in context, refers to a political ambassador. In the New Testament, the word ambassador is used in Ephesians 6:20 and 2 Corinthians 5:20, and refers to those who were sent out on the mission of proclaiming the Gospel of the Lord Jesus. The New Testament does not recognise any middle ground. A prayer ministry to Israel, as wonderful as it may be, if it does not include the proclamation of the Gospel as one of its goals, is not meeting the criteria established in the New Testament for ministry. Likewise, organisations which are established simply for the purpose of ameliorating social concerns and social needs, no matter how legitimate these needs are, but do not include

within their stated goals the proclamation of the Gospel, do not meet the criteria for a New Testament ministry.

Please do not misunderstand me. We, as Christians, have a duty and an obligation to meet social concerns and social needs, whether they are in Israel with the Jewish people, or with Gentiles. We are obligated to perform good works (Ephesians 2:10). They are an indispensable part of our salvation (James 2:14-26). In fact, if we do not have good works, this may be an indication that we are not saved. But how should social concern and social needs impact evangelism? Someone has said, "An empty belly has no ears". Social concerns have been and are a legitimate means of getting people to listen to the Gospel. Good works can be a bridge, and not a bribe to salvation. But note the end result. The goal is always to bring people to a saving knowledge of the Lord Jesus. Suppose salvation was not a part of the stated goals of a Christian organisation. What if the goals were simply to meet social concerns and social needs? If someone wanted to accept Jesus, that would certainly be all right. It would certainly be a legitimate by-product, but it is not why the organisation is in existence. Do I then have the right to call such an organisation "Christian"? The very name "Christian Embassy" then creates a theological perspective which can imply by its usage a missionary organisation, or at least a witnessing organisation for the cause of Christ.

But can the International Christian Embassy be considered to be a missionary organisation? Because of the way the Embassy has sought to position itself between the Jewish and Christian communities, this question is open to debate. The Embassy's spokesmen have repeatedly told the Jewish community that they are not a missionary organisation, that they are not attempting to "convert" Jewish people to Jesus, and that they are not a "proselytising" organisation. Let me quote Mr Jim Jackson, the former U.S. Director of the International Christian Embassy. In a letter to his constituency, Mr Jackson wrote, "Recently you may have received a letter from George Otis of High Adventure Ministries, in which I was quoted as 'wholeheartedly endorsing the work of Mr Otis and his Voice of Hope radio station in Lebanon'. Unfortunately, many read into this endorsement that it reflected the position of myself and the Embassy as being

evangelistic in our purpose and relationship to the Jewish people and Israel. I regret any misunderstanding or confusion this could have caused. Nothing in either the stated purposes or the actions of the Embassy since its founding would in any way reflect an intent to evangelise the Jews... I recognise the Embassy's call to be one of comfort and not evangelism."

Mr John Van der Hoeven, the spokesman for the Christian Embassy and a member of its Board of Trustees, stated in an interview with the Jerusalem Post, "We are not a missionary organisation. We have not come here [to Jerusalem] to proselytise".

Despite the reassurances of the Embassy that they are not a missionary organisation, certain segments of the Jewish community still remain unconvinced. However, by the same token, while they are attempting not to be perceived as a missionary organisation by the Jewish community, they seemingly are attempting to be perceived as a missionary organisation by the Christian community. For example, in their brochure called "International Christian Embassy, Jerusalem", they have stated, "Many Christians around the world had prayed over the years for a means of joining together to bless Israel. Today, believers everywhere have an Embassy of their own in Jerusalem to convey international Christian concern for Israel and an abiding love for the Jewish people (Psalm 102:13)". Note, however, that the phrase "Christian concern for Israel and an abiding love for the Jewish people" is not defined. Does this include the presentation of the Gospel in a forthright manner?

Notice again that the same brochure states, "It does represent millions of Christians who love and honour the Jewish people, and who wish to obey the word of God concerning them". Is there inherent in that word "obey" the command to bring them the Gospel? A further statement from the brochure, "... it is an Embassy inasmuch as it represents a 'nation' of like-minded Christians who understand the scriptural significance of Israel's restoration, and who share the Lord's deep concern for the Jewish people". As I understand the New Testament, the Lord's deep concern for the Jewish people, as He wept over the city of Jerusalem, was for their salvation.

Such statements as these cause a perceptual problem regarding the stated goals of the Embassy, the interpretation of which is left up to the reader.

One of the six stated goals of the International Christian Embassy, as printed in their brochure, and, seemingly, the primary one, is to "show concern for the Jewish people, and especially for the reborn State of Israel, by being a focus of comfort according to Isaiah 40:1, 'Comfort, o comfort my people, says your God'". However, should Isaiah 40:1 be understood as only giving "physical comfort" to Israel and not "spiritual comfort" as well?

Art Katz, in his message presented in Jerusalem entitled "True and False Comfort", stated, "I know that believers in the land use their ministry to comfort Israel. I understand it, and it is a commendable thing. But what is in my spirit, and I pray that it is put there by the Lord Himself, is that there are two kinds of comfort. There is a comfort that is sentimental, shallow and self-serving. Outwardly, it makes an impression of being comfort, but in effect it is not. Then there is the comfort of God which is another kind based on truth. It is not coincidence that in the same immediate verses where we are told to comfort Jerusalem and tell her that her warfare has ended, there is also mention of her iniquity being removed, that she has received double at the Lord's hand for her sins. There is no true comfort without a reminder of our iniquity and sins. Anything that reports to be comfort and does not underline these enormous things is false comfort."

Gary Derechinsky, our missionary in Boston and researcher for our Questions and Answers department in The Chosen People magazine, in his response to Miss Sandy O'Connell, of the staff of the International Christian Embassy in Acton, Massachusetts, points out that when "we are called to 'comfort with unconditional love', I would ask what constitutes and is involved in such comfort. To comfort in the Biblical sense has little to do with social assistance programmes, or aid for Soviet Jewry, as worthy and necessary as such programmes are. A close look at Isaiah 40:19 reveals that comfort involves the proclamation that Israel's sin has been paid for, and this by the death of Jesus, that 'here is your God' (v.9). In fact, Isaiah encourages us to go up to

a high mountain and lift up our voices with a shout and not be afraid."

He then addresses the larger problem of Christian Zionism, and states, "As I see it... Christian Zionism is failing to provide the right kind of comfort to Israel, namely the clear proclamation that Jesus is the Messiah who has died for their sins and that by faith in Him will one find life everlasting. It will not do to consider the Celebration of the Feast of Tabernacles in Jerusalem by Christian Zionists a proclamation of the Gospel. While such celebrations do provide believers with an opportunity to worship and praise our Lord, and encourage fellowship, it is hardly a clear proclamation to the Jewish people in terms which they would understand that Jesus the Messiah is also worthy of their acceptance. Such a celebration is, in my estimation, no more of a proclamation of the Gospel in this sense than the Roman Catholic observance of the Seven Stations of the Cross on the Via Dolorosa, or a Sunday morning worship service in a Protestant church."

As I listened to the recorded speeches of John Van der Hoeven and the Israeli dignitaries present at the International Christian Celebration of the Feast of Tabernacles in 1983-1984, never once was there ever given a direct witness for the Lord Jesus, nor in fact was His name even mentioned. In fact, it appeared as if the speakers went out of their way to avoid the mention of Jesus' name, lest they compromise their position.

It is interesting to note that the earlier Christian Zionists were not afraid to openly state their position. An early Christian Zionist by the name of William E. Blackstone (1841-1935) is listed in the Encyclopaedia Judaica. His biographical information reads, "Chicago businessman who became an evangelist, missionary and ardent supporter of the return of the Jews to Palestine. His 'Zionistic' views sprang from his millennial theology as expressed in his first book Jesus is Coming (1878), which was translated in many languages, including Hebrew. He considered the Jewish restoration to Zion as a fulfilment of the Biblical prophecies signifying the approach of the second Advent of Jesus" (page 1070).

Notice that Dr Blackstone is mentioned as a missionary. When he addressed the first

Zionist Congress he pulled no punches, but proclaimed the Gospel and salvation through faith in our Messiah, the Lord Jesus. He saw his ministry in the true sense of Isaiah 40:1, of giving comfort, reminding Israel that their sins can only be pardoned through our Messiah.

Last year, our own mission presented a proclamation to the Israeli Prime Minister's office. Our proclamation carried in it the statement of the need to bring the Gospel to the Jewish people. It was accepted.

It appears, from my perspective, that the Christian Embassy feels that simply being present in Israel is a sufficient witness. I was impressed by the statement of Byron Spradlin, Director of Artists in Christian Testimony, and chairman of the Board of Directors of Jews for Jesus. In his article entitled "Sapping the Strength of Witness in Israel", appearing in the Evangelical Missions Quarterly (January 1985), he states, "A fifth major observation is that there are some organisations, such as the International Christian Embassy, that boast of their 'non-evangelistic witness'. That is, they don't try to present Christ to Jewish people, except when they are directly asked. I mused to myself, perhaps they think the Great Commission says 'Go ye into all the world and wait around until someone asks you!'"

I believe that such a passive witness, which, in reality, is no witness at all, has led to this perception problem, a problem for the Jewish community as well as the Christian community. To the Jewish people the Embassy seems to be saying, "We are not trying to proselytise you, or convert you to Christianity. We are simply here to demonstrate our love, to give comfort, etc." However, to the Christian community there is the subtle indication that they are doing missionary work. For example, in the February 1985 prayer letter of the International Christian Embassy, sent out by JoAnn Magnuson, she states, "Pray for pastoral leadership for Israeli believers. Jeremiah 3:14-15 promises shepherds after God's own heart who will fill the people with knowledge and understanding. Pray for Bible Study material published in Hebrew. Pray for the breaking down of long-standing prejudice towards Jesus. That such prejudice exists is quite understandable given the behaviour of Christians towards Jews over the centuries. This is a stronghold that needs much

intercession (2 Corinthians 10:3-5)."

While I laud these prayer requests and prayer efforts, I have difficulty in equating these requests with the overall purpose and goals stated by the Embassy. Christians receiving such prayer bulletins, and participating in the Feast of Tabernacles Celebration, feel that by doing so they are helping to reach the Jewish people with the Gospel.

The stated goals of the Embassy are to show concern for the Jewish people... by being a focus of comfort; to remind and encourage Christians to pray for Jerusalem and the Land of Israel; to be a centre where Christians from all over the world can learn what is taking place in the Land and be rightly related to the nation; to stimulate Christian leaders, churches and organisations to become effective influences in their countries on behalf of the Jewish people; to begin or assist projects in Israel, including economic ventures, for the well-being of all who live here irrespective of race, ethnic background or religion; to be a reconciling influence between Arabs and Jews.

Let's lift these goals of the International Christian Embassy out of the city of Jerusalem, and place them in South Africa. The goals would be to show concern for the South African by being a comfort; to remind and encourage Christians to pray for South Africa; to be a centre where Christians from all over the world can learn what is taking place in South Africa, and help stop racism; to stimulate Christian leaders, churches and organisations to become effective influences on behalf of blacks and racial prejudice; to begin or assist projects in South Africa, including economic ventures for the well-being of all who live here irrespective of race, ethnic background or religion; to be a reconciling influence between all races in South Africa.

Such goals are laudable, but when taken outside the land of Israel, they cease to have a missionary perspective. Instead, they appear to be what they are, concern for social justice, without the proclamation of the Gospel. To the shame of Christendom, I'm afraid that very few Christians could get excited about such an embassy in South Africa, nor would they support it. Somehow, the magical name Jerusalem, Israel, translates these goals and gives to them a missionary mystique.

For the Jewish believer in Israel, the fifth stated goal of the Embassy, "to begin or assist projects in Israel, including economic ventures, for the well-being of all who live here irrespective of race, ethnic background or religion", creates some problems. According to the information we have received, the funds given to the Embassy do not go toward the help, relief and assistance of Israeli believers. Byron Spradlin, writing in the same article for the Evangelical Missions Quarterly, states, "The Jewish believers also resent the fact that missionary monies and interest are diverted away from what they consider to be the more legitimate evangelisation agencies. Furthermore, they are unhappy over the fact that when organisations, like the International Christian Embassy, plan such gatherings as the Annual Feast of Tabernacles - with legions of evangelical Christians attending from around the world - believing Israelis are seemingly shunted off to the side, lest they create embarrassment for the Israeli government leaders."

He goes on to state, "The leaders of the Israeli congregations are fearful that such organisations, with their toned-down gospel, are using the apparent involvement of government leaders to hype their own credibility to the worldwide evangelical community. Such hype does in fact syphon off worldwide evangelical support for indigenous Jewish believers and the Jewish-Christian congregations. Furthermore, the indigenous believers fear the inaccurate representations made by these friendship organisations. The other problem related to the focus of these organisations is that they are apparently getting much support from evangelicals in Western Europe, Scandinavia and North America. They are therefore beginning to have a major influence on evangelical understanding and energies relating to direct Jewish evangelism within the nation of Israel. My feeling is that these organisations directly develop an anti-missionary impact in Israel and neutralise evangelistic efforts among Jews in Israel."

In fairness to the officials of the Embassy, I will say that I have reports of Embassy leaders unofficially helping Israeli believers, and they have helped officially in times of persecution in Tiberias, etc. Understandably, the main reason that they cannot officially help the Israeli believer is because of their official non-

missionary policy, but this contradicts one of their stated goals.

I believe that this perception problem has direct bearing upon the future of Jewish missionary work, both in the Diaspora as well as in Israel.

The Holocaust used as Justification of a Christian Embassy in Jerusalem

There seems to be an unhealthy preoccupation with the Holocaust in the speeches of the leaders of the Christian Embassy at the Feast of Tabernacles. The Holocaust is used as a motivating factor in allegedly justifying the existence of the Embassy, as well as in justifying Christian Zionism itself. Gary Derechinsky has stated it very well when he says, "To suggest that contemporary Christians are guilty for the 'actions of insensitivity and blatant evil'... opens the door to a host of moral and theological problems". Such was the import of John Van der Hoeven's message at the Feast of Tabernacles in 1983, and is apparent through much of the writings of the Christian Embassy as well as Christian Zionists at large.

Derechinsky goes on to state, "To begin with, it ignores the work of Christ in forgiving sin and in removing guilt... It also ignores those truly committed Christians who not only risked their lives but sacrificed them in order to save Jews. While such Christians were small in number in comparison to the rest of the Christian world, they must not be forgotten. But perhaps more critical is the fact that such a notion [that present Christians are guilty for the Holocaust] justifies the anti-Semitic jargon that not only contemporary Jews, but Jews of all time, are guilty of the death of Christ. If in fact Christians today need to repent for the Holocaust when they had nothing to do with it, why then is it that contemporary Jews should not be charged with similar guilt for the death of Christ, when they had nothing to do with it? This can create more harm than good and become a basis for anti-Semitism by less sensitive Christians... Such ideas serve to alienate Jewish believers from the ranks of Christian Zionists, for they have not incurred any guilt due to the Holocaust. Further, because of this, the posture which Christian Zionists assume with respect to the Jewish community forces them to either shun or ignore Jewish believers. When this happens, the Christian Zionist no longer remains 'Christian' in the truest sense."

It was rather interesting that when the Boston chapter of the International Christian Embassy was opened, Gary Derechinsky was asked to be a part of it and met with the chapter group. Once it was established, however, and they saw that he was working with the American Board of Missions to the Jews, he was asked to resign, lest he cause an embarrassment to them. This has been my experience with most of the chapters of the International Christian Embassy.

As for the other stated goals of the Christian Embassy, which seemingly include helping Soviet Jewry, supporting hospitals and relief programmes in Israel, etc., would it not be better to simply encourage Christians to give directly to the Jewish agencies which already have such charitable funds established? Why another organisation through which simply to channel funds?

The Problem of a Theological Imbalance in Prophecies relating to the Nation of Israel

The Embassy's brochures are full of references indicating that the modern nation of Israel is seen as a fulfilment of Biblical prophecy. As such, it appears that the nation of Israel is fulfilling God's redemptive role by being back in the land. Therefore, it seems that the Embassy concludes that all Christians should be assisting in that redemptive role. For example, note the emphasis placed on the Feast of Tabernacles (Zechariah 14:16). The Embassy brochure states, "It is the only Jewish feast with instructions for both Jew and Gentile to gather before the Lord in Jerusalem and offer a 'sacrifice of thanksgiving' together". Zechariah's prophecy concerning the Feast of Tabernacles has its fulfilment in the Kingdom Age, when the Messiah returns, and not in the present age. Zechariah makes it clear that it is the survivors of the ones who fought against Jerusalem that will go up to keep the Feast of Tabernacles. Likewise, Ezekiel the prophet points out that in that same Kingdom Age, other feast days will be observed (cf. Ezekiel 45:13-46:12). These feasts include Passover, New Moon, etc.

It would appear to me that a more Biblical emphasis would be upon the celebration of the New Covenant inaugurated by the Lord Jesus at Passover, which includes both Jew and Gentile who by faith have accepted the finished

work of Christ at Calvary. However, because the Embassy has shifted the future fulfilment of Biblical prophecy to the present, and has seemingly accepted the position of the Jewish community regarding Zionism, that is, that God is fulfilling His redemptive purposes by bringing the Jews back into the land, one may conclude that the Jewish people will come to faith in Him without the direct proclamation of the Gospel. However, Scripture declares that it is the very proclamation of the Gospel which will ultimately bring about the restoration of the Jewish people to their land, and the return of the Messiah, the Lord Jesus. They go hand in hand.

Conclusion

If the International Christian Embassy does not see itself as a missionary organisation to the Jewish people for the purpose of the proclamation of the Gospel, I do question its reasons for existence. Why not establish Christian Embassies to other countries? Why simply to Israel? Why not to Ghana, South Africa, etc.? The motives are good, in that they want to carry out social concerns. If, however, they do see themselves as a missionary organisation, then I believe their modus operandi is deceptive. Too often in Christianity we have followed the Jesuit philosophy of theological causistry, the end justifies the means. However, in Christianity the end never justifies the means. The means should sanctify the end.

As I stated in the January 1985 issue of The Chosen People, "The Gospel is communicated both by word and deed. But too much emphasis on the deeds, as the Christian Zionists have done, has resulted in a gag order on the proclamation of the Gospel. God has decreed that the message of salvation be proclaimed. The Gospel involves communication. Communication, even in its most sensitive form, is evangelisation. Yes, it will sometimes bring offence. But it must be a priority if we are to be true doers, not merely hearers of the Word of God. We as believers are not called to wait for God to fulfil His great eschatological programme of redemption. We are called to be participants in that programme. We are called to be actively involved in evangelism, in bringing the Gospel, the Good News of salvation, to Jew and Gentile alike. We are commissioned and empowered by a risen Lord to speak the truth in love."

Suggestions for Cooperation between the Christian Embassy and Jewish Missions

1. I believe that the Christian Embassy needs to re-examine its goals. I believe that it is at a position where it can define its Christian concern to include the proclamation and/or the desire to see Jewish people coming to faith in the Messiah, the Lord Jesus.

2. I believe the Embassy should seek to involve Jewish believers in its programmes and ministry. By this, I do not necessarily mean missionaries, or even those affiliated with Jewish ministries, but Jewish believers who are businessmen, professors, doctors, lawyers, etc. Recognising Jewish believers gives credibility to the Gospel. It also demonstrates to the Israelis that Jewish people can believe in Jesus and be Jewish.

3. I believe that we who are involved in Jewish missions should evaluate our own programmes in Israel to see that they are properly balanced between social concern and the proclamation of the Gospel.

4. I believe the Embassy should re-evaluate its theological position regarding the modern state of Israel, and the Jewish people. Much can be taught regarding the modern state of Israel in Biblical prophecy, but the Jewish people who have returned and are in the land are there in unbelief (cf. Ezekiel 36:16-27). Comfort without proper concern that they hear the Gospel is false comfort.

5. Communication should be opened between the Christian Embassy and Jewish missions on an executive level, so that areas of mutual concern and assistance, as well as cooperation,

can be maintained. This must be done without compromise to the proclamation of the Gospel, which is the stated purpose of all Jewish missionary organisations.

6. We can effectively pray one for another, asking God to give us wisdom as we seek to develop methods of evangelism which will not compromise the Gospel, nor in any way be interpreted as deceit by the Jewish community.

Issues of Concern for Discussion

1. Does the term "Christian", when applied to an organisation, inherently mean that it is called upon, regardless of its stated goals, to preach the Gospel?

2. Are "good works", "social concern" and "social needs" sufficient in themselves, when done by Christians, to meet the criteria of New Testament proclamation of the Gospel?

3. Does the position of the Jewish people in God's plan, as the Chosen People, partakers of the Covenant and the promise "I will bless those that bless you..." imply that a ministry of physical comfort, helps and assistance is sufficient to satisfy God's commands concerning them?

4. If an organisation or individuals see themselves as ushering in a "Messianic Age", does the good which is accomplished by them in directing society toward the "Messianic Hope", without a direct proclamation of the Gospel, serve to proclaim the Gospel anyway by "self-fulfilling prophecy"?

5. Does redemption come through words, deeds or both?

The Christian Embassy

Its Objectives and Emphasis

A response by Robert S. Somerville

National Representative for ICEJ-U.S. Branch

Introductory Comments

This is not intended to be a critique on the recent written attacks on the work and ministry of the International Christian Embassy, Jerusalem, by other ministries. It is rather a response to the request of the Lausanne Consultation on Jewish Evangelism that we share for clarification the Biblical nature and purpose of our work of service and blessing.

Purpose

The ICEJ represents a programme through which individuals and churches may express themselves in appreciation to Israel and the Jewish people for the incalculable spiritual and eternal benefit they have been to mankind.

God himself has stated that through them "All peoples of the earth have been blessed" (Genesis 12:3), and so we have. Therefore we (the Christian church in particular) owe them a debt of blessing. "They were [we are] pleased to do it, and indeed they [we] owe it to them. For if the Gentiles have shared in the Jews' spiritual blessings, they [we] owe it to the Jews to share with them their [our] material blessings" (Romans 15:27). This perspective is quite in keeping with what Mr Pat Robinson identified in his book The Secret Kingdom as the "Law of Reciprocity". Genesis 12:3 is a perfectly stated example of that divine law. In brief, God said, "I will bless those that bless you because you have blessed everyone else". How have they blessed all people? Besides all the material and scientific contributions they have made for the good of mankind, everything that the Christian believer holds dear both in word and spirit is inherently Jewish and is a direct provision of God from these people (John 4:22). Unfortunately, it has all too often been the exact opposite of blessing which they have received from this world and even from the church.

However, a new consciousness and awareness is surfacing in the Christian community as to

our responsibility to put into operation something more than the traditional confrontational evangelism. Although we do not attempt to stand in judgement on other Christian endeavours (in God they stand or fall, Romans 14:4), we believe something more is needed.

The distinctives of the Embassy lie in expressing God's heart attitudes on a human level for spiritual good. What the Embassy understands, and what many thousands of believers are just now beginning to understand, is the unconditional nature of the following Biblical injunctions and imperatives:

1. COMFORT: "Comfort ye, comfort ye my people" (Isaiah 40:1)
2. BLESSING: "I will bless those who bless you" (Genesis 12:3, Numbers 24:9)
3. PRAYER AND LOVE: "Pray for the peace of Jerusalem, they shall prosper that love thee" (Psalm 122:6)
4. MERCY: "Through your mercy, they also shall obtain mercy" (Romans 11:31)

Attempts at spiritualising these passages fall short of the practical demonstration and fulfilment of what is meant in their original context. It is important also to notice that there were no pre-conditions tied to this of their accepting Jesus as their Messiah or doing anything else before we act on these mandates. We are to do it, if they should never accept him. Fulfilling this moral and spiritual obligation of "blessing for blessing" is simply in the nature of God.

What is an Embassy?

The ambassadors from the United States Embassies located in the various countries around the world are for the expressed purpose of extending a hand of friendship and to establish communication to create better understanding between two nations. They do not represent a subversive element attempting to revolutionise those countries into

democracies. Although they would love to see that happen and even encourage that possibility, it is not their purpose. Our U.S. Embassies represent an available source and point of reference for the host countries. They do not represent a "beachhead" for our invasion of their country. So it is with the ICEJ.

It is important to understand that the ICEJ is not intended or designed to be a "missionary" or even a Messianic Jewish movement. The perimeters of our effort might best be reflected in the unconditional love expressed by the story of the Good Samaritan (Luke 10:30-35). There is no emphasis on "witnessing" expressed here. But you will notice that the emphasis was that of showing mercy (Luke 10:37). This is exactly how Paul in Romans 11:30-31 defined our ministry to the Jew. Mercy is more than just a word; it is also deeds (1 John 3:18).

Christian Zionism

Someone has said, "Find out what God is doing and do it with Him". For some time now, God has been blessing and working with the Jews in a profound way. One of the significant things that God has been doing to bless the Jewish people and the nation of Israel is to bring about their national and territorial restoration. Their restoration to statehood in 1948 was an unquestionable blessing and a divine act of God. Even now their preservation as a nation continues to be an ongoing miracle. Today the Jewish people are still being restored to their land, and many of those who are not able to return (as in Russia and Ethiopia) are crying out for release. The church must raise its voice to speak God's mind and say, "LET MY PEOPLE GO". The Christian Embassy is involved in this, and we are doing all in our power to encourage other Christians to become involved.

The spiritual restoration of mankind, including the Jew, has been an ongoing desire and work of God since man's Genesis fall, and we should all be involved in that work, but the natural restoration to which I have referred involved the prophetic movement of a nation by a divine strategy to bring about divine ends and purposes. God has some very specific goals for Israel including those of a spiritual nature. But it is important to see a clear distinction between the spiritual condition of

the individual Jew and God's national work with Israel. Since God is obviously blessing them, even in their unbelief in Jesus, let's work with Him.

When dry bones live

The story of the dry bones in Ezekiel 37 gives a beautiful account of God at work. I think we can learn from it in our working with God. In this story, we can clearly see that there are stages to God's restoration work concerning Israel. The spirit of God was forcing dead bones to move around and come together. Then there came sinew and tendons on the bones, then flesh and muscle and finally the skin. All of this and they were not yet alive! The final stage of their restoration was a spiritual resurrection (Ezekiel 37:12). It's quite a story! All of it is a sovereign work by stages. Let's stay in step with God's stages.

Uniqueness of Israel

Israel is unique to any other nation on earth, and God works with her in unique and peculiar ways. The Jewish people were set for signs in the earth (Isaiah 8:18). They are an indicator of where God is in the great prophetic plan and what time it is on His timetable of divine events on earth. The Scripture teaches (Romans 11:28) that His dealing with them and His blessings on them are for His friend Abraham's sake (the same and only reason given for His deliverance of them from Egypt, Exodus 2:24). Israel is simply more distinctive in prophetic perspective than other nations in God's plan and God is calling for a uniqueness of ministry in the body of Christ toward them. ICEJ reflects that uniqueness. That is why we do not have Embassies to other countries of the world.

Doors of Utterance

"Pray for us, that God would open a DOOR OF UTTERANCE, to speak the mystery of Christ" (Colossians 4:3). "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that ASKETH a reason of the hope that is within you with meekness and fear" (1 Peter 3:15). Those who would advocate that we should "knock down the doors" and answer questions that are not being asked must realise that there are times to be quiet and wait on circumstances to develop for ideal communication. However, when relating to the Jewish people, it may do us well as Christians to realise that they have

much to offer and to communicate to us as well as we to them.

I would suggest to those in the church that feel compelled to a high degree of verbal evangelism, to consider that even though faith comes by "hearing", it has been established scientifically that 80% of learning comes through the eye, not the ear. Even our Lord said, "Let your light so shine that they may see your good works [not hear your good words] and glorify your Father which is in heaven". It would seem that only 20% of learning comes through the proverbial buttonhole type of witness. This is evidenced by the fact that many well-known Christian groups are no longer permitted in Israel because of such aggressiveness.

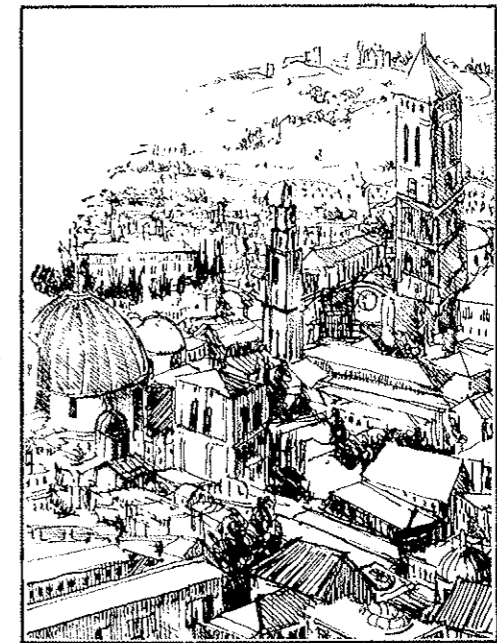
Conclusion

Endless controversies between Christian groups as to who is properly doing God's work and who is not, serve only to put on public display the unfortunate infighting and divisiveness that has historically characterised the Christian church. It contributes nothing to the unity of the faith and the harmony that God is calling for among His people.

The Scripture indicates (Ephesians 4:11-13, 1 Corinthians 12:14-27) that not all ministries are the same, nor do they have the same function. Just as various members of the human body have a different area of responsibility and emphasis, so it is with the body of Christ. Together with love and in harmony, we will see all of the manifold wisdom (Ephesians 3:10) and work of God completed in the earth.

May we all take our cue from the wisdom of Paul to the Galatians. "You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love. The entire law is summed up in a single command: 'Love your neighbour as yourself'. If you keep on biting and devouring each other, watch out or you will be destroyed by each other." (Galatians 5:13-15).

We at ICEJ remain open for suggestions and dialogue for better understanding and effectiveness in our ministry to Israel and the Jewish people.



NEWS
FROM
ISRAEL

חדשות מישראל

MISHKAN

A THEOLOGICAL FORUM ON JEWISH EVANGELISM

JERUSALEM DATELINE

Menahem Benhayim writes:

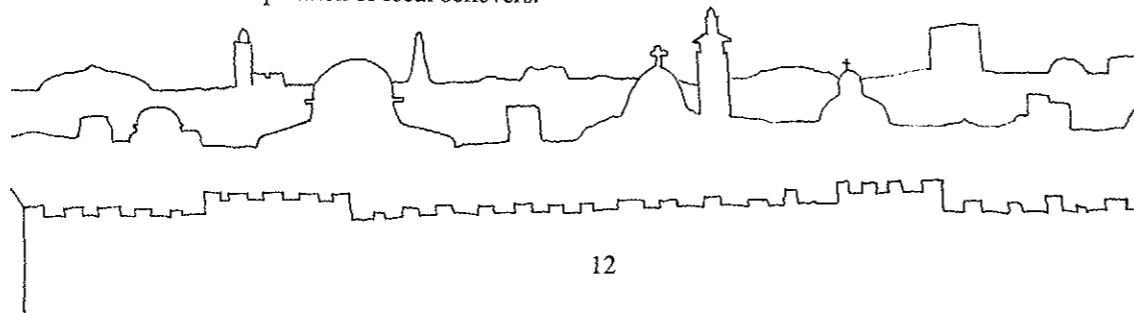
In terms of evangelism, the "city of the great King" is still an amorphous giant carrying a huge weight of centuries of tradition, history, holy places, and a restless - almost frenzied - surging towards some shadowy destiny. While students of Biblical prophecy have reason to be confident of a sunny outcome when the shadows flee away, mere mortals living in immortal Jerusalem are apt to be cautious about pinpointing her exact present location on the map of endtime destiny.

The major issue which has been exercising the official spiritual guardians of the Holy City for many months has been the construction of an extension to the Brigham Young University of Utah campus on Mount Scopus to the north-east of Jerusalem. Strongly supported by Jerusalem Mayor Teddy Kollek and others who advocate a pluralistic and tolerant approach to religion, the ambitious Mormon-sponsored project has aroused the concerted fury of the local and Diaspora Orthodox establishments in all their variety, as well as that of others suspicious of Mormon intentions. The submission of a binding undertaking by Mormon leaders in Israel and Utah that they will not proselytise or permit any missionary activities by students or staff has not muted the campaign.

Local Christians of various backgrounds have taken a somewhat ambivalent position on the issue. On the one hand, they have repeatedly asserted in public and in private that Mormonism is in no way Christian in a biblical or traditional sense. A few evangelical Christians (mainly anti-cult warriors from abroad) have provided input on Mormonism to Orthodox Jews leading the Campaign. Others have preferred to keep their distance, knowing that the campaigners are no less keen to stop every form of Christian witness in the Land where that witness first began.

The controversy has already regenerated proposals to legislate a ban on all evangelism in Israel. At present, the likelihood of such legislation being enacted by the Knesset remains slim, since it infringes the basic right of sharing beliefs in a free society. Its advocates, however, are always waiting in the wings for some incident or charge of public opinion to bring out their accusations against the missionary menace allegedly threatening Jewish survival.

For indigenous Messianic Jerusalemites, the witness to Yeshua remains low-key, parallel with the ongoing struggle to edify and strengthen the local Body. Meanwhile, the internationalist milieu of the Holy City draws countless pilgrims, tourists, transients and short-term residents from a wide range of lands and spiritual streams, some of whom seek to do their bit of evangelism with or without the cooperation of local believers.



Walter Riggans writes:

One of the important pieces of fruit from the Lord's work in Israel these past few years is the theological journal Mishkan. There are now three issues of this biannual journal available, with the fourth issue due out in the spring of 1986. Our subscriptions, after only two years and three issues, are already close to the thousand mark, which is a sure sign that there is a need for such a forum on the area of Jewish evangelism. The way things are going, it is a realistic assessment to look for further growth in the coming year and beyond. It has been very heartening to receive confirmation from scholars, pastors, students, societies, etc., that the journal is filling a previously unfortunate vacuum. Let me quote from a letter received from Professor Arthur F. Glasser, Dean of the School of World Mission, Fuller Theological Seminary:

"For long years, many have lamented the absence of a high-level forum wherein Jewish and Gentile believers in Jesus... might pursue scholarly investigation of the central issues... The recent timely appearance of Mishkan in Israel and the high quality of its essays has already gained worldwide reputation..."

Of course, we have also received negative remarks, but not of a damning type, since even our detractors (Christian as well as Jewish) have had to concede that we are not a piece of cheap, tawdry propaganda for fanatics, but a serious, sane, theological forum. For theological disagreement was never grounds for abandoning conviction, but rather a reason for exploring the issues involved in a clear, mature forum. We hope to be helping to provide this.

Mishkan grew out of a sense of need for such a forum which was consistently expressed by members of the United Christian Council in Israel. This is a fellowship of committed Christian bodies, churches and societies serving the Lord in Israel and in the West Bank. Of course, the need was being felt the world over by those who are now identifying with the Lausanne Consultation on Jewish Evangelism, and far beyond. But many living in Israel sensed that the Lord was calling for this new mouthpiece to be heard from Israel, and so a step of faith was taken, with three members of the Theological Commission of the United Christian Council in Israel as editors of the fledgling journal: Ole Chr. M. Kvarme, Baruch Maoz and myself.

There are two overwhelming editorial policies and goals: to help re-establish Jewish evangelism, and the study of its contexts, in the mainstream of good, Biblical, theological, missiological studies and practice; and to help re-affirm that Jewish believers in Jesus as Israel's Messiah and the Saviour of the World are themselves fully Jewish and fully New Testament members of the Body of Christ.

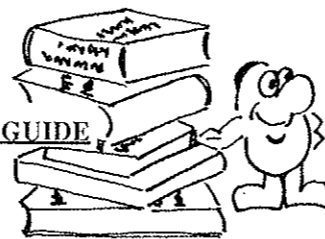
So far we have published articles on such topics as Biblical Perspectives on Jewish Evangelism; The Gospel and Jewish Refutations; The Quest for a Messianic Theology; The Jewish-Christian Dialogue - A Theological Assessment; The Use of the Tanach in the New Testament; and so on. We have also published reports on, for example, A Sociological Analysis of Jewish Believers in the USA; A Profile of Jewish-Christian Relationships in France; An Analysis on Attitudes to the Scriptures and Christians in Israel; Jewish Music and Worship; and others. Important books are also reviewed.

We, the editors, wish to thank our subscribers for their support. We want to serve the Lord and His Body on earth, and to help encourage witness among His ancient/modern people!

GROWING TO MATURITY: A MESSIANIC JEWISH GUIDE

By Daniel C. Juster Revised edition, 1985

Reviewed by Walter Barker
General Director, CMJ



Daniel Juster is the pastor of one of the biggest of the Messianic congregations in the USA, that of Beth Messiah Congregation in Rockville, just outside Washington D.C. The preface states that Growing to Maturity: A Messianic Jewish Guide was published at the direction and under the supervision of the Union of Messianic Jewish Congregations, an organisation which represents about thirty Messianic worshipping groups. The purpose of the book is to help young Jewish believers to grow in faith and knowledge of the Lord. Its method is to provide a brief introduction to a theological section, and to follow the latter with study questions for the reader, accompanied by verses for memorisation. The pages for study questions allow space for the answer to be written in, although there seems to be some discrepancy in the amount of space allowed for various questions. For example, the student is expected to describe the Torah in one line, whereas he is given fifteen lines to give reasons why the institutional church rejected Messianic Jews!

In the introduction, the book itself is described as a discipleship book aimed at helping followers of Jesus to become disciples under his Lordship, grounded in the Word, knowing the truth, and living by the truth as revealed in Scripture. "Discipleship is serious business and this material is geared for serious study and reflection." A brief overview of the chapter headings will indicate the exhaustive survey: The Plan of Salvation; God and the Messiah; The Call to Holy Living; Holiness and Powerful Prayer; The Call to Community; Authority and Discipline; To Live as a Jew; and concluding with important issues such as Judaism and Christianity, Israel and the Church, Gospel and Law, Branches of Judaism and Messianic Jews, even including Kabbalah.

The theology of the book is basically that of post-Reformation Protestant pietism. Many of the leaders of the Messianic movement were led to Christ by Gentile evangelical witness. The interpretations of the Bible which they were given by those who led them to Christ were those of American evangelicalism. Many too received their training in a typical American Bible College, representing the type of approach found there.

One of the claims of the Messianic movement is that it is genuinely Jewish. There will be some who doubt whether writing a typically evangelical book but changing Jesus into 'Yeshua' and Old Testament into 'Tenach', with some chapters on the Jewish festivals, is really getting back to Jewish roots. It is true that the Reformers regarded themselves as getting back to the Bible. In their historical situation, faced with a medieval Roman Catholicism, it was a Biblical revival; yet the Reformers were no more capable of getting back to the Jewish roots of their faith than were the leaders of the Catholic church. Very often they accepted the anti-Jewish presuppositions of their time, and this inevitably coloured their Bible reading. The medieval theological doctrine that the Jews were a rejected people and that the church [i.e. the Gentile church] was now the people of God is still widely accepted amongst evangelical Christians, and betrays the essentially anti-Jewish slant of much Protestant thought.

Four hundred years later, Jewish Christians need to cut themselves out of the strait-jacket of a

Protestant theological interpretation given by God for a certain historical epoch, in order that the new things that God has to say can be appreciated. The Gentile church will need to be humble enough to listen to Jewish believers.

The teaching in Growing to Maturity: A Messianic Jewish Guide is very earthed to people's lives. Theology here is not treated purely as an academic subject. For example, the common problem of financial difficulties is dealt with in the section, 'Applying faith and prayer'. The reasons for such difficulties are well analysed, although at times the solutions offered seem a little less detailed. In a society dominated by affluence and by the desire to obtain money in order to provide what that society regards as the norm for a high standard of living, the pressures on young people today are such that the bland recommendation to act in faith because God will meet every need seems a little disappointing.

For those interested in the Messianic movement, this book will make fascinating reading. Presumably because the Union of Messianic Jewish Congregations has authorised its publication, we see in the sections on the congregation life and on living as a Jew a reasonably accurate blueprint of a Messianic synagogue. The section 'Gifts and Ministries' would have pleased members of the Catholic Apostolic denomination, founded one hundred and fifty years ago and recently dying out in the United Kingdom - "today's apostles operate as the original apostles"!

In discussing tithes, it is quite rightly pointed out that in Old Testament times, the entire tithe went to the support of the religious establishment, and that the giving of alms (that is, giving to the poor) was an extra demand on the believer. What is not mentioned, however, is that in those days the religious establishment provided other services to the community which we do not now in this secular age regard as 'religious', for example, medical services.

There are some very challenging statements which could and should speak to many evangelicals today. In the chapter 'Living as a Jew', for example, we read, "Sometimes we get the feeling some people are in love with the word 'Jesus' and the feelings this word elicits without loving the person in all the facets revealed in Scripture". In the same chapter, there are statements which need careful amplification and consideration of the wording. Juster asks, "Are we loving the Jesus and not the real person? Jesus was and is Yeshua the Jew". The word "was" here refers to Jesus in his humanity, and the word "is" to his eternal deity. Careful theological work need to be done here lest by claiming the eternal Jesus as Jewish the Chinese Christian, the Hottentot Christian, the American Gentile Christian may feel that the Jesus he worships has not taken up into his eternal nature every human attribute. This reviewer is not a theologian, but believes that an important issue is to be found in those seven words, "Jesus was and is Yeshua the Jew".

The section on Jewish feasts and practices is well balanced. On the Sabbath, the writer comments on the words of Jesus in Matthew 12, saying, "It [the Sabbath] was never meant to be a day of legalistic conformity. However, the Sabbath is a day of crucial significance to Jewish identity. The principle of weekly rest, worship and renewal has universal significance. In this sense, the Sabbath principle is a spiritual and humanitarian guide for all peoples. Christians are free to incorporate this principle on Sundays or other days. The seventh day Sabbath for Israel is a special sign of the Covenant between Israel and God... Messianic Judaism looks to Yeshua who proclaimed himself Lord of the Sabbath for directions in observance of Sabbath."

On the issue of Messianic Jewish congregations, Juster admits that it is possible for individuals of strong faith to maintain their Jewish identity while belonging to a predominantly Gentile congregation. He feels that for many, however, this stance is not practical, and that Messianic Jewish congregations provide a unique corporate witness of the Messiahship of Jesus to Jewish people, and, further, that they are the most visible testimony that Jewish believers have not forsaken the love of their people and their Jewish lifestyle: thus they are able to supply the unique ongoing discipleship needs of Jewish believers.

PROFILE

The Rev. Jos Drummond is shortly to succeed Walter Barker as the new General Director of CMJ (the Church's Ministry among the Jews). He has recently moved to St Albans (a town just north of London, where CMJ's headquarters is situated) with his wife Christine, who is a part-time teacher at a Field Studies Centre, and children Lydia (21) and Paul (15). In the midst of preparations to spend a month working with CMJ's personnel in Israel, he paused to tell Elizabeth Hill a little about his past and present ministry.



- ELH Jos, am I correct in thinking that you gave up a career in the Royal Navy to become an Anglican vicar?
- JMVD That's right, yes! I was in the Navy for some thirteen and a half years, having started at the age of 13 at the Royal Naval College, where I studied such subjects as Seamanship, Navigation and Naval Life. During that time, I travelled widely on board ship, visiting most parts of the northern hemisphere but never crossing the equator! When I left the Navy, I had reached the rank of Executive Lieutenant, and at that time I was the Navigating Officer on board a frigate which was based in Londonderry, Northern Ireland. While I was in the Navy, I used to attend the church services and parades which we had, but my life was not fully committed to our Lord at that time. My brother preceded me into the Anglican ministry, and I became interested in what he was doing. He encouraged me to go and hear Billy Graham at Harringay, and that was the occasion when the whole direction of my life changed.
- ELH So you then began training for the ministry soon afterwards?
- JMVD Yes, I did three years at theological college in Oxford training for the ministry. I served my first junior post at a church in Kent, some twenty-five miles south of London, an area with a lot of commuters who worked in London itself. I then went to a very different type of parish in East London for my second placement, on the outskirts of the city. After that, I became a vicar in Staffordshire, the potteries country, and we had many of the potters living in our parish. It was a rural area - I was ministering in two villages, among a wide cross-section of the community. I had the opportunity also, however, to be involved in mission work in the local town, Stoke-on-Trent, the centre of the potteries area.
- ELH And then did you return to the London area straight after that?
- JMVD Well, I took a two-year sabbatical at that point and returned to theological college to read for a degree in divinity as an external student of London University. Then I took up a parish back in east London again, where I have been for the past fifteen years.

ELH So how did your links with CMJ come about?

JMVD My links with CMJ started right back during my training for the ministry, when I had the opportunity to attend one of CMJ's annual summer holiday weeks. And from that time onwards, I have maintained an interest in the work of CMJ, and have always invited speakers from CMJ to the parishes where I have served. In Leytonstone, my last parish, we staged a major presentation of CMJ's "The Bible Come to Life" Exhibition, with all the local churches taking part. Following that experience, I felt that God was leading me to participate more in the work of CMJ and so I was very pleased when the opportunity came for me to join the Council [Board of Directors] in 1979.

ELH And what led to this fairly drastic new step of taking over at the helm of the ministry?

JMVD After fifteen years in east London, I felt that I should be looking for a new post, and I approached Walter Barker to ask if there might be the possibility of full-time work for me within CMJ - and this led to where I am now.

ELH You are taking over as General Director at a time when relations between the Christian and Jewish communities in Britain are a very newsworthy item, with calls from members of the establishment in both groups for Anglican and other church leaders to discourage, or even publicly renounce, Jewish evangelism. Where does that leave you as the head of an Anglican missionary society dedicated to sharing the Christian faith with Jewish people?

JMVD I think people need to remember that evangelism among Jewish people is not optional if we take the Scriptures seriously. As we look at the Scriptures, we are led to the fact that the Gospel is addressed to both Jew and Gentile, and we must be faithful to that. Of course, this does not mean that the Jew should give up his Jewish roots and heritage as he comes to the point of recognising Jesus as the Messiah. As far as the Anglican church is concerned of course, our particular work has been going on for more than 175 years now and is one of the oldest missionary societies in our church. We remain committed to evangelism, and we attempt to fulfil our task with sensitivity and with great respect for the Jewish people and for their heritage. Of course, the fact that a number of our staff members are themselves Jewish believers makes a difference to our approach.

ELH Is there anything you would specially like your fellow-members of LCJE to pray for, as they remember you stepping into this new role next month?

JMVD Yes, that the Lord would give me the necessary gifts to lead the ministry, and that I may know clearly the way in which He wants our ministry to go.

ELH And have you any word in turn that you would like to share with the readers of this bulletin?

JMVD I would like to share the word which has been so very relevant to my own call to this work. I was at Narkiss Street Baptist Church in Jerusalem, at the time when I was seeking some confirmation from the Lord that this was the right next step, and there came a reading from the book of Revelation. It was a word for me, and maybe a word for all of us in the work at the present time, as the risen Lord says to His church, "See, I have set before you an open door which NO MAN CAN SHUT".

Words by
Reginald Heber

Holy! Holy! Holy!

Music by
Stuart Dauermann

Not too slowly

1. Ho-ly ho-ly ho-ly, Lord God Al-might-y, Ear-ly in the mor-n-ing our
 3. Ho-ly ho-ly ho-ly, though the darkness hide Thee, Though the eye of sin-ful man Thy

song shall rise to Thee. Ho-ly ho-ly ho-ly mer-ci-ful and might-y,
 glo-ry may not see, On-ly Thou art ho-ly there is none be-side Thee,

God in three Per-sons, Bless-ed Tri-ni-ty (Thou art the Holy One the
 Per-fect in pow'r, in love and pu-ri-ty. Ka-dosh kadosh Adon-ai Tzva-

three in one) Ka-dosh kadosh ka-dosh Adon-ai Tzva-ot

Copyright 1982 Stuart Dauermann
All rights reserved

2. Ho-ly ho-ly ho-ly, all the saints a-dore Thee, Casting down their gold-en crowns be-
 4. Ho-ly ho-ly ho-ly, Lord God Al-might-y, All Thy works shall praise Thy name in

side the crystal sea. Che-ru-bim and sera-phim fall-ing down be-fore Thee
 earth and sky and sea. Ho-ly ho-ly ho-ly, mer-ci-ful and might-y,

Who wert and art and e-ver-more shalt be (Thou art the Holy One the
 God in three Per-sons, Bless-ed Tri-ni-ty. Ka-dosh kadosh kadosh Adon-ai Tzva-

three in one) Ka-dosh kadosh ka-dosh Adon-ai Tzva-ot

last time only:

The **BACK** Page

Yes, the Bulletin looks different this time! The text has been produced on LCJE's new APPLE MACINTOSH 512K computer! The computer has been given to LCJE as a special gift by Dr Charles Halff of THE CHRISTIAN JEW FOUNDATION in San Antonio, Texas. Dr Halff, on hearing that the task of coordinating the international consultations and communications of LCJE would be greatly assisted by the purchase of a computer, immediately felt that this was the kind of contribution which The Christian Jew Foundation would be glad to make. THANK YOU, DR HALFF, for your very practical concern and loving generosity.



As of January 1986, the Caspari Center in Jerusalem has a new director, Torleif Elgvin. Mr Elgvin, who has been serving as a pastor in northern Norway for the past five years, replaces Ole Chr. M. Kvarme (who has taken up his new post as General Secretary of the Norwegian Bible Society). Before going to Israel, Mr Elgvin spent some months at the University of Oxford, researching the Dead Sea Scrolls material. In particular, he focussed his attention on the recently published "Temple Scroll", perhaps the most important of all the non-Biblical material from Qumran. His wife Kirsti has a special interest in music, and is also kept busy raising their three sons, Olav (5), Johannes (3) and Svein (1).



Menahem Benhayim's book Jews, Gentiles and the New Testament: Alleged Antisemitism in the New Testament was published towards the end of 1985 by Yanetz Press, Jerusalem. The author inquires, "When either Jew or Gentile examines the New Testament, how much does he read into it the accumulated prejudices of centuries of controversy and unhappy encounter?" He examines the background of prejudices on the part of both Jewish and Christian communities, and exposes gross misinterpretations by both Jews and Gentiles, Christian and non-Christian, which have obscured and sometimes even eclipsed the basic Hebraic character of the New Testament Scriptures. Copies of this useful little book may be ordered directly from Menahem Benhayim, P.O. Box 7329, Jerusalem 91072 (price \$4 plus \$1 for overseas postage).