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LETTER TO THE CHURCHES

STATEMENT ISSUED BY THE LCJE
THIRD INTERNATIONAL CONSULTATION 1986

WE, THE MEMBERS OF THE LAUSANNE CONSULTATION ON JEWISH EVANGELISM, conclude our third world-wide conference with this letter to the churches. Recently there has been widespread media criticism of evangelisation among Jewish people, and church bodies have also expressed opposition to such ministries. In this situation, we desire to share with you our convictions and concerns relating to the Jewish people.

God's Irrevocable Call

God's call to the Jewish people is irrevocable. We rejoice that God chose Israel to reveal his mercy and grace to all the world. God's choice of his people is still in force. The New Testament stresses that they are beloved for the sake of the fathers, and that to them belong "the adoption as sons, the divine glory, the covenants, the receiving of the law, the worship and the promises... the patriarchs... the human ancestry of Christ" (Romans 9:4-5, 11:29). In his love for the world, God has faithfully and graciously watched over his people through the centuries. The salvation of 'all Israel' is also included in God's purposes for the world and will bring rich blessing to the nations (Romans 11:12, 26).

During the turbulent years in which Yeshua lived, there emerged among the covenant people those who loved him and willingly confessed him as Lord and Messiah. Since those first decades, God's reconciled community has always included both Jewish and non-Jewish believers. We are grateful that this is indeed the case in the 1980s! We see this as a sign of God's continuing work of redemption.

We grieve over the discrimination and suffering which have been inflicted upon the Jewish people in the name of Jesus the Messiah. These deeds constituted a denial of God's love for his people and a misrepresentation of the person and work of Jesus. We denounce all forms of antisemitism as contrary to the gospel and to the content of the New Testament. We must protest, however, when past history is used to silence the church in her witness to the Jewish people. To withhold the gospel from the Jewish people would be an act of gross discrimination. We believe that it is time to renew our obligation to share with the Jewish people, both in word and deed, the good news of reconciliation in Jesus the Messiah.

Our generation has witnessed the rebirth of Jewish sovereignty in the land of Israel. We view this as an act of God's mercy and faithfulness. God's covenant with the people of Israel embraces his promises concerning the land, just as his covenant with mankind embraces all creation. We realise that Israel's salvation is not to be thought of primarily in territorial or political terms, and that there are differences in our understandings of the theological significance of the State of Israel. But we delight in the life of the Jewish people as a nation in their ancestral homeland. We are also grateful for the presence of a vital community of Jewish believers in Yeshua in Israel, and call upon the official authorities to acknowledge their rightful place within the Jewish people. At the same time, we are concerned about unbiblical attitudes to minorities in Israeli society; the Hebrew Scriptures make it clear that minorities are to be treated with respect and dignity. We echo this for the sake of these people themselves and for Israel's sake, who is called to be a light to the nations.

We also bring the church's attention to the plight of Soviet Jewry and of Jewish minorities in other countries where their freedom is limited. We express our concern for their spiritual and physical well-being, and urge the church to join us in praying and acting responsibly to secure their freedom.

"To the Jew First"

We believe that the Jewish people and Jesus the Messiah are fundamentally bound to one another in God's purposes of salvation for the world. God's call to Israel to be a light to the nations was, is and will be fulfilled through Jesus the Messiah (2 Corinthians 1:20, Romans 11:15).

Today, therefore, we call upon the Body of Christ to restore vigorous evangelistic outreach to the Jewish people to the same, natural and central place as it had in the ministry of the Early Church. The words of Paul are still in force: "The gospel.. is the power of God for salvation to everyone who believes: to the Jew first, and also to the Gentile" (Romans 1:16).

It is frequently asserted that the church has no evangelistic obligation to the Jewish people, and that there are two covenants: the Jewish people are accepted by God through the Sinai Covenant and non-Jews through the New Covenant in Jesus the Messiah. On the contrary, it was before the highest council of the Jewish people that the early Jewish apostles claimed: "There is no other name under heaven given among men by which we must be saved" (Acts 4:12). We uphold the apostolic witness that salvation comes through Jesus Christ alone: there is only one covenant of salvation. If the gospel is not the power of salvation for the Jewish people, to whom it was first addressed, how can it be Good News to people from other nations? Biblically, the gospel proclamation to the Jewish people is the foundation stone upon which Christian mission to all nations is built. We therefore urge the church to uphold the legitimacy of Christian witness to the Jewish community and to be obedient to God in the fulfilment of this witness. Likewise, we call upon Jewish Christians to fulfil their evangelistic responsibility to be a light to the Gentiles.

Within the context of Christian witness, dialogue with the Jewish people is valuable and essential. Dialogue can help to promote mutual understanding and respect and to break down stereotypes. But it is more. Dialogue can enhance our understanding of the church and Israel because the church in its roots and in its hope is intimately linked to the Jewish people. For that reason, we regret that Jewish Christians have often been excluded from the current Jewish-Christian dialogue, and we call upon the churches to insist that Jewish Christians be invited to contribute to that dialogue. However, dialogue must not replace our concern to witness positively to Yeshua as the Messiah, nor detract from our call to the Jewish people to embrace him as Saviour.

Enriched by Diversity

We are greatly encouraged to share the news about considerable growth in the number of Jewish believers in Jesus, both in Israel and elsewhere in the world. These Jewish believers are variously known as Hebrew Christians, Jewish Christians, Christian Jews or Messianic Jews, depending on personal preference or the culture in which they live. Some of them have joined established denominations or congregations, whereas others have been incorporated into Messianic Jewish congregations. This latter category of congregations emphasises the Jewishness of the gospel and its application to contemporary Jewish life.

Today Christian communities in various parts of the world are developing their cultural distinctives. Jewish believers are also developing Jewish expressions of their faith in Jesus and of their life with him. This includes the use of music and the arts and creative patterns of worship and celebration. As Jewish believers share their biblical heritage with the church, they have enriched many congregations.

We therefore call upon the churches to affirm the Jewish identity of the Jewish believers in their midst and to provide an environment in which new believers can develop that Jewish identity on a sound, biblical basis.

We affirm the unity of Jews and non-Jews in Jesus Christ. This unity is fundamental to the gospel: Jesus has brought reconciliation between God and man, and has broken down the barriers between Jew and non-Jew (Ephesians 2:14).

How shall they hear?

It is urgent that each individual Christian make every effort to share the Good News of Jesus the Messiah with all people. As we look and long for Christ's return and for a new heaven and a new earth, we remember that the gospel must first be brought to the fullness of the nations and to the Jewish people for their salvation. We therefore call upon all who are in Christ to be faithful, obedient, expectant and prayerful in the proclamation of the gospel to Jew and non-Jew alike. (Romans 10:12-15).

REPORT

FROM THE GENERAL MEETINGS OF THE LCJE THIRD INTERNATIONAL CONSULTATION

Two business meetings were scheduled to take place at the Third International Consultation of the Lausanne Consultation on Jewish Evangelism, one for reports from the President and International Co-ordinator and the other for decisions on the future structure of LCJE. The latter meeting could not be contained into one hour (!), so a third meeting was summoned on the last full day of the conference, 26 August 1986.

Members were reminded that the following guidelines had been laid down for LCJE at the Newmarket Consultation in 1983:

1 THE PURPOSE

The purposes of LCJE are

- 1.1 *To gather and catalogue information useful in Jewish evangelism and to furnish such material in an occasional publication.*
- 1.2 *To provide a platform on which Jewish missions can meet to co-ordinate strategies.*
- 1.3 *To monitor and report trends in the Jewish community.*
- 1.4 *To stimulate theological and missiological research related to Jewish evangelism.*
- 1.5 *To arrange for consultations that will be useful to those engaged or interested in Jewish evangelism.*

2 THE OFFICERS

- 2.1 *The LCJE has a President, an International Co-ordinator, an Assistant International Co-ordinator, and a Steering Committee consisting of the International Co-ordinator, the Assistant International Co-ordinator and one other member.*
- 2.2 *The International Co-ordinator and the Steering Committee are elected at the General Meeting of LCJE by the voting members in attendance.*
- 2.3 *The International Co-ordinator shall administer the work of the Steering Committee, promote the cause of Jewish evangelism and co-ordinate between the LCJE chapters.*
- 2.4 *The Steering Committee shall further the goals of LCJE, organise its General Meeting, prepare and administer the budget.*
- 2.5 *The President shall be informed of all Steering Committee activity and is entitled to attend any LCJE meetings.*
- 2.6 *The LCJE also has Area Co-ordinators in North America, Israel, United Kingdom, Europe, Australia, South Africa.*
- 2.7 *The Area Co-ordinators have the right to attend and vote at the meetings of the Steering Committee. They are responsible for their own travel expenses. They shall receive notice of future meetings and Minutes of proceedings.*

3 MEMBERSHIP

Membership is open to those who were invited to the Mini-Consultation on Reaching Jews in Pattaya, Thailand, the Newmarket Consultation, or those who have been nominated by two or more members of LCJE. Other qualifications are:

- 3.1 *Members be in substantial agreement with the Lausanne Covenant.*
- 3.2 *Members be in conformity with the categories set forth below:*
 - (1) *Any congregation which has applied itself to a ministry which includes Jewish evangelism.*
 - (2) *Any agency or person directly involved in Jewish evangelism.*
 - (3) *Any scholar who has done work in the field of Jewish evangelism.*
 - (4) *Any writer who has written on subjects which reflect on Jewish evangelism.*
- 3.3 *Members meet a dues requirement as set forth below:*
 - (1) *Mission societies and other agencies: a quarter of one per cent of a year's income for each three-year period.*
 - (2) *Small missions and agencies: U.S.\$300 triennially.*
 - (3) *Individuals: U.S.\$25 triennially.*

At the meeting on 26 August 1986, the following proposal was passed by a clear majority:

THAT THE GUIDELINES FOR LCJE SHALL BE AS THOSE FOLLOWED OR DETERMINED IN THE PAST BY LCJE WITH THESE AMENDMENTS:

- 1 That the Steering Committee be called the International Co-ordinating Committee.
- 2 That the first purpose of LCJE shall be "to promote the presentation of the gospel of our Lord Jesus Christ to the Jewish people everywhere".
- 3 That the officers of the LCJE shall be as to date with the exception that there shall be no Assistant International Co-ordinator.
- 4 That the International Co-ordinating Committee shall be composed of the International Co-ordinator and two others as appointed by the LCJE General Meeting.
- 5 That nominations for membership may be received in local chapters.
- 6 That there shall be an International General Meeting of LCJE at least once every five years.
- 7 That each member shall pay the following subscriptions:

Individual members	U.S.\$15 annually
Congregations, organisations and agencies with annual income of less than U.S.\$50,000	U.S.\$100 annually
Ditto, with annual income of less than U.S.\$100,000	U.S.\$200 annually
Ditto, with annual income of less than U.S.\$500,000	U.S.\$400 annually
Ditto, with annual income of less than U.S.\$1,000,000	U.S.\$600 annually
Ditto, with annual income of more than U.S.\$1,000,000	U.S.\$800 annually per U.S.\$1m, but no more than U.S.\$5000.
- 8 The International Co-ordinating Committee shall submit for approval by the membership of the LCJE draft proposals for voting allocation and procedures for the General Meeting.

ELECTION OF OFFICE BEARERS

Rev. Murdo MacLeod and Rev. David Harley were elected unopposed to a further term of office as President and International Co-ordinator respectively.

Miss Susan Perlman, Rev. Ole Kvarme and Rev. Baruch Maoz were nominated to be members of the International Co-ordinating Committee. In a written ballot, Miss Susan Perlman and Rev. Ole Kvarme were elected.

AREA CO-ORDINATORS

The General Meeting agreed that an Area Co-ordinator for South America should be appointed, and Rev. Peter Clarke was invited to act in this capacity.

At the meeting of the European members present, Rev. Otto Hovik was invited to become the new Area Co-ordinator for Europe (including the United Kingdom).

OTHER PROPOSALS

Mr Yacov Damkane proposed that LCJE should take the initiative in promoting network outreach among Jewish people in different major cities each year. While this proposal was received warmly and sympathetically, it was pointed out that LCJE's mandate did not extend to engaging itself in evangelism. It was resolved that the proposal should be referred to both the International Co-ordinating Committee and the Area Chapters, that they might do all in their power to encourage the implementation of such network outreach.

Dr Arthur Glasser and Mr Garry Denlinger proposed that LCJE should take steps to establish a network of all institutions and agencies worldwide providing formal training in Jewish evangelism, publishing a list of such schools and institutions in the Bulletin, encouraging the sharing of course syllabi and materials, and forwarding papers and reports to the editorial staff of Mishkan for possible publication. This proposal was received favourably and the General Meeting asked Rev. Maurice Bowler to co-ordinate its implementation.

NEXT INTERNATIONAL CONSULTATION

No date or place was fixed for the Fourth International Consultation. The General Meeting was informed that the Lausanne Committee for World Evangelisation was tentatively planning to hold a worldwide consultation in Lausanne, Switzerland in July 1989 (fifteen years after the historic first meeting in 1974, at which the Lausanne Covenant was drawn up). The International Co-ordinating Committee was encouraged to consider the possibility of holding an LCJE International Consultation in conjunction with this meeting. In view of various unknown factors, the International Co-ordinating Committee was invited to proceed to determine the date and place of the Fourth International Consultation.

The General Meeting agreed unanimously that members of the International Co-ordinating Committee should formulate a resolution to the leadership of LCWE expressing the desire of LCJE members to be involved in the 1989 Lausanne Consultation in a vital way.

The General Meeting agreed unanimously that an LCJE International Consultation should be held in Israel at the earliest possible opportunity.

CONSULTATION STATEMENT

The Conference Statement (see page 2) was unanimously approved at the final Plenary Meeting on 27 August 1986 and was published as a Letter to the Churches. The conference expressed its thanks to the Drafting Committee (Susan Perlman, Ole Kvarme, Walter Riggans and Elizabeth Hill, assisted by Steve Downey and Gerald Anderson).

ACCOUNT OF RECEIPTS AND PAYMENTS

FOR PERIOD 15 SEPTEMBER 1983
TO 15 AUGUST 1986



(As presented to General Meeting on 22 August 1986)

	£	p	£	p
Surplus from Conference up to 15 September			414.26	
RECEIPTS				
Subscriptions			1555.82	
Donations			<u>4612.58</u>	
			20585.66	
PAYMENTS				
Administrative and Secretarial services	2089.82			
Postage and Telephone	2434.44			
Stationery and Copying	763.54			
Travel and Accommodation	6867.73			
Literature and Publicity	2897.10			
Bank Charges and Exchange Commissions	120.34			
Equipment	<u>4104.67</u>			
			19277.64	
TOTAL BALANCE IN HAND 15 AUGUST 1986			<u>£1308.02</u>	

Notes

a) The audited accounts for the period 15 September 1983 to 30 June 1985 were published in the LCJE Bulletin no 6. In the above figures, the receipts and payments for the period 1 July 1985 to 15 August 1986 are added to the audited accounts for the period 15 September 1983 to 30 June 1985. The accounts for the period 1 July 1985 to 31 December 1986 will be audited at the end of the year.

b) Administrative and Secretarial Services expenses comprise payments made to Helen Fordham (part-time secretary to the International Co-ordinator from 15 September 1983 to 30 June 1985), an honorarium to the International Co-ordinator, audit fees, and payments relating to the P.O.Box, heating and lighting for the present office, and registration under the Data Protection Act of 1986 (a legal requirement in the U.K. with regard to information stored on computer disks).

c) Travel and Accommodation expenses comprise the travel and accommodation bills for the three meetings of the international Steering Committee and for the overseas trips made on LCJE business by the International Co-ordinator, and hire charges for meeting rooms at the Dallas and Chicago meetings of the North American LCJE Chapter.

d) Literature and Publicity expenses comprise the costs of preparing and printing the LCJE Bulletin and the subscription for LCJE members to the first year's issues of Mishkan.

e) Equipment expenses comprise the purchase of a Brother typewriter, a filing cabinet, an audio typing unit, a telephone, a telephone answering machine, a desk and the Apple Macintosh Computer (which was purchased by special donation from Dr Charles Half of the Christian Jew Foundation).

f) Receipts and payments for the Third International conference are not included in the above accounts.

Acts 4:12
THERE IS ONLY ONE NAME OF
SALVATION

*by the Rt Rev. John Taylor, Bishop of St Albans
(Bible Study presented at the Third International Consultation)*

I know that David Harley has welcomed you all to All Nations Christian college in its delightful setting in the English countryside but I feel that I have a special part to play in welcoming you all, from every part of the world, to this International Consultation in the Diocese of St Albans. It is one of the privileges of my job as Anglican Diocesan Bishop to have within my boundaries both this fine College and also in St Albans the Headquarters of the Church's Ministry among the Jews. You may feel disappointed not to be meeting in Jerusalem or in Galilee, and I am particularly sorry not to be able to be in Israel this summer in order to visit the Garden Tomb, where I have just been honoured with the distinction of being president of the Garden Tomb Association. But if not in Jerusalem, where better could we all be than on the doorstep of St Albans, where the first English martyr for the faith of Jesus Christ met in his death in the year 209 A.D.

The theme of our Consultation has been a matter of special interest to me ever since I spent a year as a research student of the Hebrew University in Jerusalem. It was there that I developed a love and admiration for Judaism and learnt for the first time to view Christianity through Jewish eyes. Those were the days before the rise of the Messianic Jewish movement, and the struggling Christian churches of the Israel of the Mandelbaum Gate catered for expatriates and a few disgruntled Israelis who were endeavouring to get out of the country to find better pastures.

For this morning's Bible Study I have been given one verse and a subject, but the verse has a context which needs to be examined, and it gives rise to a theological debate about the uniqueness of Christ and the relationship of Christianity to other religions. Our theme therefore is of fundamental importance for this Conference, and though I cannot hope to do justice to it I draw comfort from the knowledge that it will be a theme to which we shall be returning time and

again in the days that lie ahead.

I propose to confine my remarks to three subjects:

- a) the teaching of Acts 4 and its implications for the mission of the Church.
- b) some reflections on Romans 11:26 in the light of this.
- c) the limits of dialogue and the urgency of evangelisation.

The teaching of Acts 4

The setting of the passage with which we are dealing is a day of healing, as Peter and John raise the cripple at the temple gate to his feet, a day of preaching as Peter addresses the crowds who gather, a day of conversions as five thousand hear the word and believe, and a day of angry reaction from the priests and Sadducees, annoyed "because they were teaching the people and proclaiming in Jesus the resurrection from the dead".

So it was that Peter and John spent the night in custody and the following morning they were brought before Annas, Caiaphas and the Sanhedrin. The question they were asked by their inquisitors is revealing: "By what power or by what name did you do this?" One gets the impression that since the Day of Pentecost, the preaching of the Apostles and the conversion of numbers of hearers had become a commonplace in Jerusalem. But now a miracle had taken place in full view of the temple crowds and it was time for the authority of Peter and John to be put to the test. Peter's reply gives a direct answer to the question "By what power or by what name?"

"Rulers of the people and elders, be it known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, by him this man is standing before you well." In passing, it is worth noting that Peter's answer

corresponds precisely with the formula he used in healing the lame man, namely, "In the name of Jesus Christ of Nazareth, walk". This is the first juxtaposition of the name "Jesus of Nazareth", a designation of our Lord which was popular with all four gospel writers, with the word "Christ". The phrasing of this name had particular potency in the healing miracle and despite its uncompromising nature, Peter repeated the phrase before the Sanhedrin.

There are however four other phrases which demand closer attention. The first is the conditional clause in verse 9, "If we are being examined today concerning a good deed done to a cripple, by what means this man has been healed..." - which must surely have a touch of irony about it. For the examination was not really about the miracle which had been performed, but about the theological implications behind its occurrence. Peter answers in these words as if to say that he knows perfectly well that the Sanhedrin are concerned about more weighty matters than their question suggests.

The second addition to the bare answer is the Apostle's phrase, "Whom you crucified, whom God raised from the dead". Here is the note of accusation which was a feature of the apostolic proclamation from the day of Pentecost onwards - "This Jesus you crucified and killed by the hands of lawless men" (Acts 2:23); "The God of Abraham glorified his servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release him. But you denied the Holy and Righteous one, and asked for a murderer to be granted to you, and killed the Author of Life, whom God raised from the dead" (Acts 3:13-15). This note of direct accusation was a feature of early Christian preaching, laying the blame for the death of Jesus firmly at the door of the people whom he came to save. Not the Jewish people, mind you, but the Jewish priesthood. There was an anti-clericalism among the early Christians with which we are not totally unfamiliar today!

Thirdly, there is the additional statement of verse 11: "This is the stone which was rejected by you builders, but which has become the head of the corner". Here is a gratuitous Messianic identification, based on Psalm 118, which makes it quite clear that the humiliation of Israel's Messiah, through being rejected and crucified by its priesthood, has been compensated by God's action in raising him from the dead and making him the capstone of His mystical dwelling place.

Finally there comes the sentence which is our

text for today: "And there is salvation in no-one else, for there is no other name under heaven given among men by which we must be saved".

This is a problem text for many commentators. Kenneth Cracknell says of it: "Lifted out of its context this is a very formidable statement indeed. Salvation is uniquely through Christ. There is no other possibility. But our very first question must be about the context of this pronouncement by St Peter. Does he allow us to build up the universal dogma that no non-Christian has any hope for salvation?" (*Why Dialogue?*, B.C.C., 1980, pp.21f). Cracknell points out that the context is a healing miracle and declares that Peter is not making a general statement of universal validity but is appealing to the Jewish leaders that such a healing is reason for them to accept their Messiah. He further points to the ambiguity of the word 'salvation' (*soteria*), linking it with 'healed' in verse 9 (*sesostai*), and he suggests that there is a case for translating 4:12 as "there is no healing in anyone else at all.... there is not other name.... by which we must be healed". He has the grace to add: "Of course the usual translation is the most likely.... but clearly there must be some doubt whether there are enough grounds here to deduce an exclusive doctrine about who is ultimately acceptable to God". If nothing else, Cracknell's handling of the text demonstrates the embarrassment it causes to those who are exploring the relationship of Christianity to other faiths.

What then does the text imply? I would make three observations. The first is that Peter's statement is *hortatory*. That concluding phrase "by which we must be saved" shows that he is beginning to preach to his hearers, urging upon them the need to come to Jesus to be saved as the lame man had done. He has gone beyond the stage of simply answering his interrogators' question: he has moved over to the offensive. Secondly, though it is possible for there to be a healing element in the root *sozein*, the word 'salvation' in verse 12 must mean more than healing, and the didactic streak that we have already observed forces me to the conclusion that *soteria* carries with it all the traditional theological overtones of that well-documented New Testament concept, with its implication of deliverance from judgement and the power of evil, and freedom to serve God in the power of the Spirit. It is this which is to be found in Jesus Christ of Nazareth and in none other. Thirdly, the very fact of verse 11, with its claim to authentic messiahship for Jesus, being placed between verses 10 and 12, indicates that the

purely healing issue has been dealt with and that a transition has taken place to the bigger question of Christian evidences and apologetic. Verse 12 is not therefore to be read within the limited context of an interrogation about an act of healing of a lame man. Peter is back to beating the gospel drum! The author of Acts is making a statement of far wider significance than merely answering a local question about authority. I am convinced that Acts 4:12 represents a fundamental theological statement of St Luke.

We have still not resolved what is meant by the phrase "salvation is in no-one else", and to this we must now turn our attention. The words carry with them a degree of inflexibility but also a considerable measure of tolerance. The inflexibility is clearly in the implication that you cannot find salvation without its being through Jesus Christ. The saving work for mankind has been done by Christ and without Him there would be no saving work. He has uniquely achieved it and this fact cannot be sidestepped. But there is tolerance too for the text does not in itself insist that to be saved people have to go through a particular hoop of conversion or belief or intellectual understanding, or even awareness of the name through which salvation comes to them.

Take for instance the case of those who lived under the old covenant, trusting in the mercy and promises of God but without any full appreciation of the redemptive work which Christ was to perform upon the Cross. It could be argued that they are saved by faith through the Christ who was to come, even though they are clearly not saved by faith in that Christ, for they did not know of Him to put their trust in Him. But one thing is certain, their salvation - if such it is - is not apart from Christ: it is through Him. Similarly with those who have never heard the gospel or who have never had the capacity through mental or physical handicap to know Christ and to trust Him, if, and it is a speculative if, God in His wisdom and mercy grants them salvation on whatever grounds (and the judgement is His and His alone, according to criteria which He lays down and which are not necessarily revealed in Holy Scripture), then such salvation is not apart from Christ, it is through Him and through His saving work alone. One could go further and say that this text could even tolerate Rahner's theory of anonymous Christianity. For in showing that adherents of other religions can be called "Christians without a name", and that there is saving grace within other religions, Rahner nevertheless affirms that this grace is Christ's.

"Whatever saving grace is present in the world has been constituted and caused by the event of Jesus Christ" (Knitter, No Other Name, p.128). I would be surprised if there were many at a Consultation like this who found Rahner's approach to world religions convincing (though one must admit that it is intriguing), and I am not for a moment advocating it, but I call it in evidence to show that it is possible to hold such a view and still live within the theological boundaries of Acts 4:12. Salvation cannot be divorced from the work of Christ, but on the other hand Acts 4:12 does not justify Cracknell's fear of an exclusivism which says that no non-Christian has any hope for salvation.

There are undoubtedly, however, embarrassing consequences for those who see dialogue as the right and proper relationship that needs to exist between Christians and those of other faiths, and we shall return to this later. For the present we must simply observe that there must inevitably be strains and inequalities in the dialogue if the Christian partner is to be faithful to the teaching of Acts 4:12 and believes that Christ's salvation is quite unique and that no other way has comparable validity. And as I read Peter's words in Acts I am drawn to that inescapable conclusion.

Some Reflections on Romans 9-11 in the light of this

I am not sure if I am justified in extending my range to these crucial chapters of Romans, especially when I am aware that everyone at this conference must be his or her own expert on the interpretation of these controversial texts. But they do have an important bearing on Jewish evangelisation and I feel that the least I can do is to declare where I personally believe they are leading. It would be difficult otherwise to relate the "no other name" of Acts 4 to the ministry to which you all feel called.

As I have re-read Romans 9-11 I have been struck more forcefully than ever before by their centrality in the developing thought of the epistle and I repudiate entirely the view which I used to hold, and which many still do, that they represent an interpolation into a book which could just as easily have run on from the end of chapter 8 to the beginning of chapter 12. Once this is grasped, the connectives are there for all to see. C.K.Barrett puts it thus in his Commentary: "The connection between chapters 1-8 and chapters 9-11 is much closer than is sometimes recognised; for chapters 1-8 are not so much concerned with an 'experience of salvation' as with the character and deeds of God

who is the source of salvation, and chapters 9-11 are not at all concerned with Paul's patriotic sentiments but with the character and deeds of God who elected the Jews and now calls the Gentiles. In the second as in the first half of the epistle Paul writes about God and His strange mercy in offering to men justification on the basis of faith alone, but his portrayal of divine freedom and grace is determined by somewhat different sets of circumstances."

The different circumstances begin with Paul's "great grief and ceaseless pain" as he contrasts the idyllic prospect of "in all these things we are more than conquerors through him who loved us" at the end of chapter 8 with the apparent failure of God's love in its rejection by the very people, Paul's compatriots, whom God's Son had come to enlighten and to save. Paul finds refuge in the doctrines of God's elective purpose, His sovereignty and the remnant, though he freely admits that though these provide explanations they do not in any way exonerate Israel from her culpable sin of unbelief. "Israel failed to obtain what it sought. The elect obtained it, but the rest were hardened" (Romans 11:7). But, he goes on, "through their trespass salvation has come to the Gentiles, so as to make Israel jealous. Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion (*pleroma*) mean!?" With this rhetorical question he prepares the way for the famous *crux interpretum* of 11:26 with the apparent implication that after the Gentiles have had their full opportunity to respond to the Gospel, the Jews will have another chance and "all Israel will be saved".

The text demands a more precise exegesis, and much hinges on the meaning of the word *pleroma* used severally both of Jews and of Gentiles: v.12, "How much more will their [i.e. the Jews] *pleroma*...", and v.25, "The secret is that a partial hardening has fallen upon Israel, and will remain until the *pleroma* of the Gentiles has come in; when this is done, all Israel will be saved". There are many questions here that cannot be answered categorically, not least the extent of the numbers which are referred to under the terms 'partial', 'fulness' and 'all Israel'. The *pleroma*, however must mean something like 'full complement', i.e. all whom God intended to be there will be there. This is predicted of the Gentiles who believe and I would assume, both from the pious hope of v.12 and from the contrast with the partial hardening referred to in v.25 and from the concluding phrase "all Israel will be saved", that the same

will apply to the Jews, whose 'full complement', matching that of the Gentiles will finally comprise the totality of 'totus Israel' - not every last Israelite (any more than every last Gentile will be saved) but the full number of God's elect, the company represented symbolically in Revelation by the number 144,000.

The important thing to bear in mind is that, echoing Acts 4:12, their salvation will be totally through Christ, the Deliverer who will come from Zion and banish ungodliness from Jacob. But there are tantalising features too, not least that there is no mention of how this influx of Jewish believers will take place. The only clues are (a) that it is by implication an eschatological event; (b) that it will be based on God's covenant promises to His people; and (c) that it is described in terms of receiving mercy, so presumably the Jews will come in the same way as the Gentiles will have come - to the Father through the Son, in penitence and faith, and at the impulse of the Spirit and the Word.

The Limits of Dialogue and the Urgency of the Gospel

In the light of our discussions thus far we come back to the question of how this affects the Church's duty to evangelise and what it does to our efforts to promote dialogue with those of other faiths. But before we go any further it must be made clear that what was said about the essential and unique place of Christ in salvation is by no means restricted to a verse in Acts 4, but is to be found throughout the New Testament. Indeed one of the striking characteristics of apostolic Christianity was its conviction that God was in it and that God would ensure its eventual triumph. The first Christians were not defeatist because they were so sure that God would give them the victory: they had an inbuilt sense of obligation to their fellow men and women to impart the good news to them, indeed the very word 'good news' implies that it was something more than a set of beliefs to be discussed with others in an open-handed way. In a word, most of Christianity's teachings contributed to the belief that it was superior to other beliefs and unique in its quality and content. The unique Incarnation, the death and resurrection of Jesus, the commission to go into all the world and evangelise, and the doctrine of Christ's ascension and kingship, are all equally intolerant of alternative sets of beliefs.

This fact will inevitably impose strains upon the Christian's right and proper duty to engage in honest and open dialogue with those of other religions. For if he is to be true to the faith he

professes he cannot deny that he regards it as being intrinsically true and he therefore finds it impossible to sit down on equal terms with another and pretend that both their religions are equally valid. His purpose in dialogue must not be a covert way of doing evangelism for that would be dishonest, though he can freely admit if pressed to do so that there is nothing that he would like more than to see his partner convert to Christian beliefs. But the purpose of dialogue is for mutual education and for deep human relationship, as each lays bare his innermost thoughts, convictions and experiences to the other. The best definition of dialogue is that it is 'a conversation in which each party is serious in his approach both to the subject and to the other person, and desires to listen and learn as well as to speak and instruct'. If that cannot be our aim, it is better not to attempt the exercise.

But the exercise is infinitely worthwhile, for our knowledge both of another's faith and of our own is incomplete and in need of correction and augmentation, and we can only see ourselves and our faith correctly when we see them mirrored through the eyes of someone else. The chief benefit however is that it is a way of meeting people whose different beliefs otherwise provide a good reason why the natural psychological barriers they present need never be taken down. To engage in dialogue is to develop in humility, sensitivity and human understanding, all of them qualities which are needed in increasing measure for the sake of our society's health and well-being.

Does it then follow that proclamation can threaten that unity? The answer must be yes, for the danger is always there that the evangelist lacks discretion or trespasses beyond the bounds of acceptable conduct (how important it is for Christians to restrain themselves, and each other, with responsible codes of behaviour!) and leaves his hearers wounded, resistant or confused. That is no argument against evangelism, only against bad evangelism. The Great Commission has still not been repealed, and proclaiming the truth of the gospel is written deeply into the Christian constitution. Two days ago, I received a letter from a Jewess pleading with me to use my good offices to persuade the C.M.J. to give up the missionary part of their activities. My reply had to be that to remove the missionary element from the Christian faith would be to distort it grievously and I had no mandate to make encroachments upon the gospel, for it was not mine, nor even the Church of England's, but Christ's gospel that we are entrusted with. A church that withdraws from evangelism has lost touch with its essential message for the world.

Finally we go back to Acts 4 as we try to answer the question how we go about proclaiming the message of Christ to the Jewish people.

1. We do so with the conviction of eye-witnesses: "that which we have seen and heard declare we unto you" is the genuine apostolic style of evangelism. This does not mean a gospel of testimonies but it does mean that what we say we can authenticate (cf. 1 Corinthians 15:8, "he appeared unto me").
2. We do so with the humility of fellow-sinners. We share in the corporate guilt of all those who in Christ's name have despised and ill-treated Jews, and we can only approach them with our gospel if we do so on bended knee and as an act of reparation.
3. We do so with the boldness of Peter and John, for it is not impossible that we shall be met with hostility as they were. But the boldness they showed led to the reminder of their having been with Jesus. "And when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they wondered; and they recognised that they had been with Jesus" (Acts 4:13).
4. We do so with our signs close at hand. For the apostles this meant the healed cripple who stood alongside them and effectively silenced all opposition. Unfortunately we cannot engineer such effective visual aids whenever we go out preaching, but our converts are often our best arguments and we should feel no embarrassment about taking them with us, though without over-using them.
5. We do so out of obedience to God. "We cannot but speak of what we have seen and heard" (verse 20). I am a little fearful of people who like doing evangelism, who even regard it as fun and an adventure. Adventure it is, but it is always costly, sometimes desperately so, and often the best work we do is when we least want to obey God's call. But submitting to His will and preaching the word out of season as well as in season is the best guarantee of God's supernatural grace and power being given to us.
6. We do so, naming the Name. There is a dynamic quality attaching to the name of Jesus. It releases our tongues when once we use it, and it pierces other people's defences when they hear it used. No wonder the apostles said that there is salvation in no-one else, for there is no other name given among men by which we must be saved.



A WITNESS IN ZION

by Baruch Maoz, Field Director of CWI in Israel and Pastor of Grace and Truth Christian Assembly in Rehovot, Israel
(delivered as an Evening Address at the Third International Consultation)

I'd like to think about "A Witness in Zion" together with you this evening. You will remember the event when two apostles found themselves accosted by a cripple at the entrance to the Gate called Beautiful. The healing of this man became a source of excitement and wonder for many there in the Temple Court so that within a short time quite a large crowd had gathered. And then Peter addressed to them these words from Acts 3 [reading from Acts 3:12-26].

I would like us to centre particularly on vv.21-26, although some of the thoughts with which we will be occupying our minds will be derived from the greater part of the text we have read.

I think that there are at least three necessary and legitimate conclusions which can be drawn from this text. Firstly, Peter as the spokesman of the apostles did not conceive of his faith as something that was strange to his Jewish background, foreign to his unbringing or contradictory to his identity as a Jew (contrary to the thinking of many contemporary German theologians and others!). On the contrary, Peter understood his faith in Christ as the necessary (not a necessary), the natural, the logical, the compelling consequence of his Jewish identity. "To you", the children of Abraham, the children of the covenant, "to you first" although not to you exclusively, God has sent His Son thus fulfilling His promise to you. Indeed, Peter conceived of his faith in Christ as being the fulfilment of Israel's national calling!

Secondly, it is clear that Peter therefore concluded that the gospel had a claim upon Israel. He had no doubt that the gospel must be addressed to these people first, as also did Paul: "To the Jew first and also to the Greek". It is interesting that at this very early stage in the history of the apostolic proclamation, Peter conceived of the gospel as being not exclusively a Jewish thing, but as being primarily a Jewish thing at least in order of priority. "To you first",

God has done these things. Why to you first? Because you are the sons of the covenant which God made with your fathers, because you are the children of Abraham, because this is in continuity with what God has been doing in the history of your people. To you first, Jesus has come: to turn ungodliness away from Jacob by turning each one of you from your sins. Peter was concerned for the nation as a nation. Yes, I'm sure he believed in friendship evangelism as one way of proclaiming the gospel, but even as he sat over coffee with his next door neighbour, Peter thought in terms of the nation: "and to you" (plural), to the people of Israel as a whole. There was no room for doubt in the apostle's mind. Jesus was meant for Israel and Israel was meant for Jesus. It was in fact this which was the most heavy burden and compelling force in the life of Peter and his fellow apostles. It was this which drove them away from their homes. It was this which made Paul such a restless traveller, which moved the apostles from one place to another, willing to risk anything, willing to take up their cross. They had a message which had to do with the whole destiny of their nation, with the whole present and future of their people. Judgement was imminent in one way or another, because the Christ had been denied, had been rejected, had been crucified in that very Jerusalem where Peter was proclaiming. And he was driven on with the force of the truth which he knew: he knew very well that Israel's whole future rested on Israel's response to the message of Messiah.

Thirdly, it was for this reason that the apostles and Peter amongst them had one compelling desire. And everything else they did, so far as we can tell, was measured by this yardstick, by this goal: the salvation of Israel. And in all they did, in all their strategic planning (and I think there is evidence of strategic planning), in all their contemplation of what they should do or what they should not do, they constantly had in mind this goal: Israel must believe. Israel is destined to believe! Israel shall believe: but how

will they believe if they do not hear? And how will they hear without a preacher? And so they preached! Where didn't they preach? For one thing, they went especially to places where they were told not to go, because these were most strategic to addressing the nation. They were not satisfied with the ones and the twos or the fifties or the hundreds. They were burning with an insatiable appetite. They would be satisfied with nothing less than a national repentance. And if that was not what they could have in the providence of God, they would certainly address the nation as a nation. Israel must hear! Of course, this is evident throughout the apostolic ministry. Paul knew himself to be sent to the Gentiles, but he said he exercised even this calling magnifying it in order to provoke his brethren to jealousy. In all those missions to the Gentiles, there wasn't a city where there wasn't a Jewish community which Paul didn't address first! From synagogue to synagogue he went, and if he failed in one synagogue, he picked himself up and walked on to the next. And if there was no synagogue, he would go to the river, where the women were wont to gather together for prayer. But he must preach the gospel to the Jew first at any price! In other words, Paul (like Peter) understood that "to the Jew first" meant that he could only preach a balanced gospel in his overall message to the world if he preached to the Jew first. Nor was he ever free from this yearning desire, in spite of his calling. He preached with a heavy heart and with continual sorrow, with anguish of soul for the sake of his brethren Israel, who believed not, even while exercising himself in the specific sphere of his own calling: "and also to the Greek".

This is evident also in the fact that when the persecution broke out in Jerusalem and the church was scattered, the most vulnerable of all the church remained in Jerusalem. The church was scattered throughout all Judaea and Samaria, but the apostles remained in Jerusalem. Why did they do that? I'm sure that's not the piece of wisdom that we would have offered to them! Could they not have followed the example which was afterwards set, of preaching from Yavne or from Galilee? Maybe they could preach more successfully in Alexandria, where they would enjoy the protection of the authorities, or Damascus or Ephesus or perhaps even Rome! After all, there were plenty of Jews in Rome, and they would be far more susceptible to the gospel there than they might be elsewhere! But in spite of the risks involved, the apostles did not budge from Jerusalem. Why? I think it is

because they understood something of which we continually need to remind ourselves and our brethren. They realised that a witness in Zion was the key to Jewish evangelism. And therefore Jerusalem was the focal point of their endeavour. It was a matter of strategy. Whatever might happen to the Jews in Rome (they might for example be exiled from Rome, as happened in the days of Claudius), this would not have as far-reaching effects on the Jewish nation as an expulsion or an earthquake or some event in Jerusalem. Whatever might happen in Asia or in Syria would not have the same far-reaching national impact that the proclamation of the gospel in Jerusalem, in Israel, in Zion, could have. So, for the apostles, "to the Jew first" was not only a theological tenet: it was also a strategic consideration, a motivating force, a basic rationale.

If we are to follow the apostolic example, I would suggest that we too, whilst struggling to emphasise before the church the legitimacy of preaching the gospel to the Jews and seeking to reinforce in the mind of the church the need to approach the Jew first, need to address our own people, calling them to Christ, calling them to repent. How can we consult on evangelism without making some meaningful direct contribution thereunto by calling, as the international consultation on Jewish evangelism, upon the Jewish nation to consider the claims of Christ?

Strategy must play a large part in our thinking. So what are we not doing? Or what are we doing wrongly? Or what are we doing rightly that we should continue to do? I think that, to some extent, the title given to me gives us an indication of something we should be thinking about more clearly: "A Witness in Zion". Israel as a people, and as a people in their own land, must become directly or indirectly a focal point in all our ministries. We must not only speak about "to the Jew first", we must realise it. What happens to the gospel in Israel will affect the future of the nation, strategically and in every other sense, far more meaningfully than the establishment of 150,000 active and lively Messianic Jews in the United States, or a half million of them (God grant us so) in Europe and in England. A lively Jewish Christian church in Israel, prominent, courageous, wise, holy, united, is going to make more of an impact upon the Jewish nation than anything else that we could ever do. We do not have a destiny of being a minority! Whatever our eschatology may be, we are destined to swallow up the

nation, not even to be a majority, but to become the whole: for "all Israel shall be saved"! And it is therefore our duty to think in those terms. We have a nation to conquer for Christ: "all Israel". Whoever will take the country of Israel will take Israel's heart. For far too long we have been satisfied with maintaining an existence, or with some slow growth. It is time to think courageously, daringly!

When I was converted to Christ in 1963, I could not find one Hebrew-speaking congregation in the country. Now twenty-three years later there are between 29 and 31! There was hardly anything one could read in one's own language that was Christian except two or three chapters of Billy Graham's 'Peace with God', the Scriptures themselves, and a songbook that happily no-one now uses! That was all there was. Now there are between two and three thousand Jewish Christians in the country. I don't know how to make mathematical extrapolation, but if we just had the same growth rate, can you imagine what the size of the Jewish Christian community in Israel would be, not in another twenty three years time, but in the next decade? If after twenty three years we have about thirty congregations, house groups, etc., how much more are we going to have in the next decade! We're not having slow growth in Israel. Those of you who know me know that I tend to understate these things. We are having rapid growth! I'm excited! It's encouraging! We are seeing the development of a witness in Zion. It isn't always deserving of support but it is certainly in need of it.

I'd like us therefore to think about how we could work together in strengthening and enlarging the witness in Zion. Firstly, it's very important that whatever we do, we do together. I'm sure we all agree. The problem is that all of us want to be the conductor and very few of us are prepared to be the various parts of the orchestra! This is an issue that we need to face fairly and openly and ask ourselves, how can we bring the various parts of the orchestra together so that we can create such a harmonious, such a victorious, such an attention-grabbing symphony, that Israel will not be able to do anything but sit up and listen! To my mind, that is one of the greatest potentials of LCJE. Even if there was no other reason for LCJE, for that purpose alone I would be prepared to divest myself of almost everything else in order to see LCJE become a virile, united body through which we can network together to strengthen the witness in Zion. Our resources are far too few compared to

the task that we should dare think to function otherwise. After all, we are united in the absolute essentials. We preach Christ, the eternal Son of God, who died for our sins according to the Scriptures, who was raised again on the third day by the power of God, who ascended on high to be a Prince and a Saviour for Israel! We preach the future of Israel, however we may prefer to word it, however we may understand that future in its broader or finer details. Jesus is the future of Israel! Can we not, ought we not, dare we not preach him and preach him together?

Secondly, I think that we need to be able to face the fact that Israel does have a claim, especially on those of our dear brethren who are working elsewhere exclusively or primarily. Now I agree Israel is a morass, it's a quicksand, it's a jungle. Israelis are pushy, Israelis are this and that, of course we are! But we belong to you, and you to us, and we to the nation of Israel, and the nation of Israel to Christ. Therefore please bear with us (believe me, we also think we have to bear with you a little bit!). Let us bear with each other in order to do something meaningful. Think about it when you plan your next programme, your next budget, your next endeavour. Have you given thought to doing something in Israel? I'm not saying necessarily setting up an agency. I've lost count of how many agencies, bodies, associations, individuals, freelances, missionary organisations, churches and denominations are established in Israel! I'm not even saying necessarily send a full-time worker. I think that the last time I counted them some time ago (and I hope they've not grown!), there were over a thousand evangelical missionaries in Israel, not counting all the freelances who are not known and not counting all the Israeli believers who are there, known and unknown. It's not necessarily that. It's thinking about Israel and relating to Israel in some meaningful way in order to help us, in order to strengthen and enlarge the witness in Zion.

I've made reference to the fact that we're somewhat ornery. In some senses we're in a teenage period. We're no longer holding on to the hands of mom and dad and we want to cross the street alone! We need to learn to cross the street alone. We might be run down by a bicycle or we might have to skip fast before a car comes: but if you don't let us cross the street alone, we're never going to learn to cross it. And some day you won't be around to help us cross the street and we'll be standing there waiting for our

children to show us the way across. Our eldest is a teenager, so I know what it feels like when you sit there biting your nails saying, "Don't worry, she'll be all right" - and in your heart you say "Boy, I hope so!". We're in that period where she wants to make her presence felt and she wants to make it very clear that she has her own rights. We can't just plan to go out and assume that she's going to babysit for us. In fact, it's not very fair on our part to expect her to cancel her plans so that we can carry out our own. In the same way, you must allow us to develop (slowly!) our corporate personality. Be patient with us, and pray for us. I know you've had experience, superb experience, many of you, as individuals and organisations, some of which have been around longer than we as individuals have been around. And much of this experience can help us - but some of it can't. And ultimately it is going to have to be we who will make the decision. For when the chips are down, it is we who are going to have to pay the price, it is we who are going to have to face the music. Therefore please be patient with us as we seek to learn together.

There is a witness in Zion. Individuals are coming to Christ. An effort for evangelism has been developing over the course of the years and will continue to develop. Churches are slowly coming to the stage (although we've not arrived there yet) where they are becoming less personality-orientated and more Christ-orientated. And this means that we are getting together. For example, there is the national pastors' fellowship, which is meeting now every six or eight months. We have not yet come to the stage where we can make decisions together. The only decision we can make together is to



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come and listen to each other, but believe me that's nothing short of a miracle! We are listening, and there is an ebb and flow, and some people go, and then they come back, and then of course others go because those ones came back!! But what is happening is that people are finding out (just as in LCJE) that the other guy whom you've never met or haven't met for twenty years is really not quite so bad, and that actually there is a lot that unites! And we find that we're facing the same issues.

In the central Tel Aviv region, we are even more advanced. We have been meeting regularly over a longer period of time in the pastors' fellowship, and we have been able to come to some meaningful decisions. We are supporting each other's ministries. We do not agree on every point, but we agree on Christ without evading the issues on which we disagree. And one of the results, for example, since we have decided that we will support each other's discipline, is that we have saved ourselves the problem of perennial butterflying from one congregation to another - you know those problematic persons who, once they are called to account over one issue, think that there is always another congregation that will be glad to have them. Not quite so in central Israel any longer! And I'm sure that any of those are participating could testify to the effectiveness of this. We're meeting together, we're functioning together, we're talking together, we're evangelising together. We're making decisions by which we are binding ourselves one to another. Dear friends, there is a witness in Zion, but it is very far from what it needs to be. You can help us make it more of that. Please do so!

Cassettes and Booklets

from the LCJE Third International Consultation

Cassette tapes of the major papers and presentations given at the Third International Consultation are available for purchase at \$4 each (including mailing costs), as follows:

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- MP1 **Dialogue and Proclamation** by Walter Riggans, response by Dr Gerald Anderson
- MP2 **Evangelism and Church Growth** by Dr Arthur Glasser, response by Martin Goldsmith
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- BS2 **Acts 4:12** by Bishop John Taylor
- BS3 **Acts 4:32-35** by Ole Kvarme
- BS4 **Acts 5:17-41** by Avner Bosky; **Acts 13:13-43** by Dr Richard DeRidder
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- EA6 **A Witness in Zion** by Baruch Maoz
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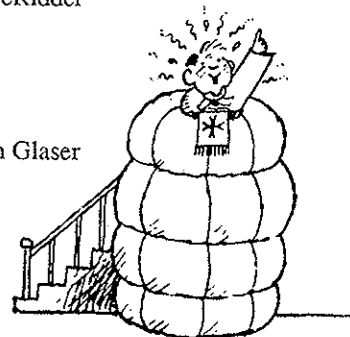
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Checklist of Selected Periodicals in English on Christian Witness to the Jewish People

Compiled by Gerald H. Anderson for LCJE

- The American Messianic Jew** (twice a year)
Messianic Jewish Alliance of America, P.O.Box 1055, Havertown, Pennsylvania 19083, USA.
- Ariel Newsletter** (quarterly)
Ariel Ministries, P.O.Box 3723, Tustin, California 92681, USA.
- The Chosen People** (eleven times a year)
The American Board of Missions to the Jews Inc., 100 Hunt Road, Orangeburg, NY 10962, USA.
- Common Ground** (quarterly)
Council of Christians and Jews, 1 Dennington Park Road, West End Lane, London NW6 1AX, England.
- Current Dialogue** (twice a year)
World Council of Churches, 150 Route de Ferney, P.O.Box 66, 1211 Geneva 20, Switzerland.
- The Everlasting Nation** (six times a year)
International Board of Jewish Missions Inc., 1805 Bailey Ave, Chattanooga, Tennessee 37404, USA.
- Good News** (five times a year)
Good News for Israel, Box 23018, Richfield, Minnesota 55423, USA.
- The Hebrew Christian** (quarterly)
International Hebrew Christian Alliance, Shalom, Brockenhurst Road, Ramsgate, CT11 8ED, England.
- Herald** (quarterly)
Christian Witness to Israel, 44 Lubbock Road, Chislehurst, Kent, BR7 5JX, England
- Immanuel** (twice a year)
Ecumenical Theological Research Fraternity in Israel, P.O.Box 249, 91002 Jerusalem, Israel.
- Interpreter** (three times a year)
Hebrew Christian Approach to Israel, P.O.Box 110, Lutherville, Maryland 21093-0110, USA.
- Israel for Christ** (quarterly)
Committee on the Christian Approach to the Jews, 1907 Chestnut St, Philadelphia, Pennsylvania 19103, USA.
- Israel my Glory** (six times a year)
The Friends of Israel Gospel Ministry Inc., P.O.Box 908, Bellmawr, New Jersey 08031, USA.

Issues (six times a year)
Jews for Jesus, P.O.Box 11250, San Francisco, California 94101, USA.

Jews for Jesus Newsletter (eleven times a year)
60 Haight Street, San Francisco, California 94102, USA.

Lausanne Consultation on Jewish Evangelism Bulletin (quarterly)
All Nations Christian College, Easney, Ware, Herts, SG12 8LX, England.

Messianic Judaism Today (six times a year)
Newsletter of the Union of Messianic Jewish Congregations, 2208 Rockland Ave, Rockville, Maryland 20851, USA.

The Messianic Outreach (quarterly)
Messianic Literature Outreach, P.O.Box 37062, Cincinnati, Ohio 45222, USA.

The Messianic Witness (quarterly)
The Messianic Testimony, 93 Axe St, Barking, Essex, IG11 7LZ, England.

Mishkan: A Theological Forum on Jewish Evangelism (twice a year)
United Christian Council in Israel, P.O.Box 116, Jerusalem 91000, Israel.

Salvation (eleven times a year)
International Ministries to Israel, 301 N.Elm St, Nappanee, Indiana 46550, USA.

Shalom (three times a year)
The Church's Ministry among the Jews, 30c Clarence Road, St Albans, Herts, AL1 4JJ, England.

Shalom (five times a year)
The Church's Ministry among the Jews, 1402 Shepard Drive, Suite 201, Sterling, Virginia 22170, USA.

The Shofar Magazine (quarterly)
Baptist Mid-Missions, P.O.Box 26387, Los Angeles, California 90026, USA.

The SIDIC Review (three times a year)
International Jewish-Christian Documentation Service, Via del Plebiscito 112, 00186 Rome, Italy.

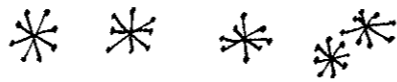
UCCI News Clips Digest (monthly)
United Christian Council in Israel, P.O.Box 116, Jerusalem 91001, Israel.

UCCI News Magazine (twice a year)
United Christian Council in Israel, P.O.Box 116, Jerusalem 91001, Israel.

The Vineyard (monthly)
The David Press, P.O.Box 25, Carnegie, Victoria 3163, Australia.

Gerald H. Anderson is Director of the Overseas Ministries Study Center, and Editor of the International Bulletin of Missionary Research.

The **BACK** Page



Nu, what did you think of it?

"We should have had a talent show one evening!"

"I would have liked us to have had a day or more set aside to DO some evangelism together."

"I needed a day off in the middle!"

"Next time, please could we schedule a cricket match between the U.K. and the U.S.A.!"

"The food was wonderful."

"The food was marvellous and I so appreciated the fresh flowers in the dining room."

"The facilities at All Nations were just right and the rooms were comfortable."

"It was very well organised and I realise the effort that went into that."

"The fellowship was unforgettable. Everyone was great!"

"I think we needed a main session devoted to prayer to see where the Lord was leading us."

"I enjoyed the worship, and only wished there was time for more of it."

"The early morning prayer meeting was of great benefit to the few who attended!"

"David and Lisa Loden and Stuart Dauermann did an A-1 job on the music."

"There was a good balance between traditional hymns and more jiggy tunes!"

"The morning Bible Studies should have been 15 minutes rather than 40."

"I wish we'd had more time for questions and discussions on the main papers."

"The reports of what was going on around the world were exciting - we needed more!"

"I simply enjoyed meeting everyone and sharing in fellowship together."

"I was pleasantly surprised at the unity of the gathering."

"I'm going home to listen to the cassettes and try to take it all in second time around."

"I was thrilled with the reports on the evangelism taking place in Israel."

"The business meetings were a disaster. I was simply astounded that anything was accomplished."

"I'm going away with a real vision for what we could achieve together in Europe."

"An enormous amount of work went into the theological papers."

"The amount of theological material was mind-blowing. It really challenged me to think!"

"The main speakers did a marvellous job, very stimulating."

"The evening talks were very inspiring after all the heavy theological stuff."

"The conference scratched where it itched."

And a final comment from Steven Myers: *"The best thing about the conference for me was that Elizabeth Hill agreed to marry me!"*