

# LCJE Bulletin

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Networking Jewish Evangelism



Lausanne Consultation  
on Jewish Evangelism



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## From the Coordinator

### Jewish Evangelism and Good Friends

Lausanne Consultation on Jewish Evangelism (LCJE) is, as indicated by its name, a part of the worldwide Lausanne Movement. So has it been since LCJE was established in 1980.

We in LCJE acknowledge our continued relationship with the Lausanne Movement. We still need the support of good friends in the evangelical movement. And we venture to think that we in LCJE also have something to say to brothers and sisters whose primary calling is to share the gospel with non-Jews.

The year 2008 will be remembered not least for the support of continued Jewish evangelism given by the World Evangelical Alliance (WEA). In the spring of 2008, WEA sponsored full-page advertisements in American newspapers with a crystal-clear message about the necessity of ongoing Jewish evangelism, something we have mentioned in the last two issues of the LCJE Bulletin.

In this issue of the Bulletin we tell about a theological conference, held on the outskirts of Berlin in August and sponsored by WEA's Theological Commission, which resulted in "The Berlin Declaration on the Uniqueness of Christ and Jewish Evangelism Today." That declaration is also crystal clear.

With this support for Jewish evangelism, WEA has put its good name on the line and is now accused of promoting anti-Semitism. An example of this is what is said in a statement from the New York-based Anti-Defamation League, quoted in the Online Edition of the *Jerusalem Post* on September 7: "As long as the WEA teaches that Judaism is incomplete or misguided, anti-Semitism will continue."

What a blessing that we who are involved in Jewish evangelism – whether we are Jewish or non-Jewish – have such good friends in the evangelical world, friends who are prepared to live with this (false) charge and continue to support Jewish evangelism and fight anti-Semitism!

*Kai Kjær-Hansen*

The third LCJE CEO conference will be held  
May 18-22, 2009.  
More about the conference on page 21.

# Reexamining our Faith and Commitment

By David Sedaca, LCJE Coordinator for Latin America

The Berlin Declaration, calling for “Renewed commitment to the task of Jewish evangelism” and “Recognition of the uniqueness of Christ as the crucified, resurrected and divine Messiah who alone can save from death and bring eternal life,” brings to the forefront the need to consider the question of what are the fundamental truths that need to be renewed. Today biblical truths are reexamined, as they are no longer taken at face value. For some the consequence of such examination is the affirmation of fundamental biblical principles, while for others the consequence is the need to adjust biblical principles to fit modern standards of tolerance and inclusiveness.

The need to reconsider one's beliefs isn't new, as a matter of fact; the Bible doesn't prevent us from reexamining our faith, yet we are exhorted to remain firm on that which has brought us salvation and peace with God. Paul reminds the early Christians of the value of taking a stand for what they believe: “Now, brothers, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have



believed in vain” (1 Cor 15:1-2). The Apostle Paul also encourages the believers to “Be on your guard; stand firm in the faith; be men of courage; be strong” (1 Cor 16:13). In these times when our faith, principles, and motives are questioned, we shouldn't shy away from giving testimony of our faith. I'm not telling you here what you must believe – although I'm very firm in my convictions – but rather, what you must do with what you believe.

In first place, you must be ready to give a reason for your faith: “Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect” (1 Peter 3:15). Gentleness and respect have often been misconstrued as letting others say what they want, while we keep silent out of respect. It follows that we must stand firm and be on guard, because our faith will be

put to the test and even be attacked. Paul's words of advice are simple: if what we have believed in has worked for us, then we must hold on to it. Finally he suggests that we take a stand for what we believe. We have recently witnessed a very highly politicized presidential election in the United States, and there was hardly a person who didn't take a stand on something, whether it be political, economical, or social issues. America is not the exception. I highly value any individual who takes a stand for what he believes. It doesn't mean that I have to agree with what he stands for, but I appreciate an individual who has the intelligence to believe in something and the conviction to take a stand for it. If this is the case in the social and political world, it should also be the case for our spiritual convictions. If it isn't so, then Paul says unambiguously that we have believed in vain. When in doubt about our convictions or why we need to take a stand, Paul's advice is to remember the value of what we obtained through them. Because I believed the “Good News” of Messiah I have been saved. That is something worth taking a stand for.

*David Sedaca*  
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# The Berlin Declaration on the Uniqueness of Christ and Jewish Evangelism in Europe Today



**WEA**  
WORLD EVANGELICAL ALLIANCE

An international task force of the Theological Commission of the World Evangelical Alliance met on the issue of the uniqueness of Christ and Jewish evangelism in Berlin, Germany, from August 18-22, 2008. We met to consider how our community might express genuine love for the Jewish people, especially in Europe. Participants included Christians from Germany and Messianic Jews.

## **1. Love is not Silent: the Need for Repentance**

We deeply regret the all too frequent persecution of Jewish people in Jesus' name. We do not for a second deny the evil it represents. During the genocide of the Holocaust, when the Jewish people were in their greatest peril, most Christian believers were silent. Many, such as The Stuttgart Confession of Guilt right after World War II, have apologized for the failure to speak out and for not doing more to demonstrate genuine Christian love to the Jewish people. Some of our brothers and sisters in the European Christian community suffered as well for resisting the anti-Semites and perpetrators of the atrocities. Many more today feel embarrassment and shame for the general failure to protest. As a result, there is an evident insecurity about relations with Jewish people. Also, there is a tendency to replace direct gospel outreach with Jewish-Christian dialogue.

We believe that genuine love cannot be passive. Jesus taught that authentic love could not be unfeeling when other human beings are in misery and need. Honest love must include an expression of Christ's good news in word and deed. Therefore, Christians everywhere must not look away when Jewish people have the same deep need for forgiveness of sin and true shalom, as do people of all nations. Love in action compels all Christians to share the gospel with people everywhere, including the Jewish people of Europe.

## **2. Beyond Genocide: the Problem of Sin**

We acknowledge within the sad record of European Christian history the "teaching of contempt," intolerance toward Jewish people and Judaism, abhorrent acts of coercion, anti-Semitism in attitude, word and deed. The historical events of the Holocaust developed within a climate of anti-Semitism. The German Evangelical Alliance out of concern for that history has expressed shame and responsibility for Christian silence and too few attempts to stop the horror.

Jewish people interpret Christian failure to speak out as complicity in their genocide during World War II. However, there were some valiant Christians who did speak up, risking and sometimes losing their own lives to save Jews.

In light of rising European anti-Semitism and anti-Israelism vigilance is necessary now. Jewish people are not the only victims of genocide as evidenced today. The Holocaust survivor, Primo Levi, warned, "It has happened. Therefore, it can happen again." The source of all genocide is sin. This sin affects all humanity, both the persecutor and the sufferer. God's response to sin is the gospel. Therefore, this grace must be proclaimed to every human being.

## **3. The Solution for Sin: the Uniqueness of Christ**

We recognize that genocide illustrates the enormity of sin. God is not responsible for genocide; we humans are. God has provided the solution.

It is often seen as unacceptable to challenge another's religious views. Nevertheless, we regard failure to share the gospel as ignoring the problem of sin. No one should ignore Jesus' assessment of human sin. Everyone needs what God offers by his grace: forgiveness of sin and a transforming divine presence in those who respond. Jesus did not seek to dominate, but gave himself on the cross as sacrifice for sin. His death cleanses from the guilt of sin and provides a new relationship with God. This benefit is neither earned nor entered into by birth. It is received

Confessing Jesus as Messiah affirms Jesus' uniqueness as a person, especially to Jews, because Messiah (or Christ) is a Jewish concept. He is sent as the Word, anointed as Messiah and vindicated by God to sit at his right hand. Through resurrection Jesus shares in the divine glory, task, and authority. Jesus of Nazareth is more than a prophet or a religious teacher. Rather, he is the unique Son of God, mediating and administering God's promise. By his divine authority, Jesus extends his offer to all. He exercises the divine prerogatives of forgiving sin and receiving worship. This is why we confess Jesus as both human and divine.

God calls believers to take the gospel to the world. Everyone needs to hear this message including the Jewish people. Proclamation to Israel was Jesus' priority. It also reflects the apostles' practice of going to the Jew first. Nothing has occurred since Jesus came that changes the need for Israel and the nations.

#### **4. The Call to Action: Jewish Evangelism**

Christians are called to share this good news, with sensitivity and humility. Witness to the gospel should be motivated by heart-felt love and expressed in practical ways. So, we stand in solidarity with the Jewish people, opposing anti-Semitism, prejudice and discrimination. This sinful behavior is irreconcilable with the calling of Christ's disciples.

Most of all, we invite Jewish people and all others to consider the claims of Jesus. We share this gospel with Israel and all nations, not as an attack on the integrity of others. We uphold everyone's right to freedom of speech, freedom of religion and an open forum for all. While respecting the views of others, we still challenge them to consider the message of the Messiah.

Christians have much to learn from the Jewish people. We recognise our need to hear Jewish concerns. We affirm the importance of dialogue in promoting mutual understanding and sympathy. Dialogue provides an opportunity to share deeply held beliefs in a context of mutual respect. Dialogue and evangelism are not mutually exclusive. We reject the notion that evangelism is deceptive in claiming that Jews can believe in Jesus. We also reject the accusation that evangelism is the equivalent of spiritual genocide. We affirm the right of Jewish believers in Jesus to practice those traditions that affirm their identity, reflect God's faithfulness to his people and uphold the Messiahship of Jesus.

We recognise the important role of Messianic Jews in the work and witness of the Church. Their special contribution gives testimony to the Jewish origins of Christianity and brings understanding of our Jewish roots. They remind us of the Jewishness of Jesus and of the first Christians. They also point to the fulfillment of God's promises to save his people. We encourage them to stand firm in their identification with and faithful witness to their people. The Lord is also glorified in the visible demonstration of reconciliation of Jew and German in the body of Christ.

#### **The Next Step**

Therefore, as Christians concerned for the well being and salvation of the Jewish people, we call for:

- Respect for religious conviction and liberty that allows frank discussion of religious claims
- Repentance from all expressions of anti-Semitism and all other forms of genocide, prejudice and discrimination
- Recognition of the uniqueness of Christ as the crucified, resurrected and divine Messiah who alone can save from death and bring eternal life
- Reconciliation and unity amongst believers in Jesus
- Renewed commitment to the task of Jewish evangelism

*This statement was developed by a World Evangelical Alliance Task Force meeting on the Uniqueness of Christ and Jewish Evangelism in Berlin, Germany. Adopted August 22, 2008. Participants: Henri Blocher (France), Michael L. Brown (USA), Darrell Bock (USA), David Dowdey (USA), Richard Harvey (UK), Rolf Hille (Germany), Kai Kjær-Hansen (Denmark), Michael McDuffee (USA), David Parker (Chair, Australia), Eckhard Schnabel (Germany/USA), Berthold Schwarz (Germany), Bodil Skjøtt (Denmark) and Tuvya Zaretsky (USA)*

# The Berlin Consultation on the Uniqueness of Christ for Salvation And Jewish Evangelism in Europe

By Tuvya Zaretsky, President of LCJE

In August 2008, a small group of international scholars gathered outside of Berlin, Germany, to meet in consultation on the subject of the uniqueness of Christ for salvation and the implications for Jewish evangelism in Europe. The World Evangelical Alliance Theological Commission (WEA/TC) was the sponsoring agency. The World Evangelical Alliance represents approximately 420 million Evangelicals in 128 countries.

The field of Jewish evangelism greatly benefitted from the earlier watershed *Willowbank Declaration on the Christian Gospel and the Jewish People*.<sup>1</sup> That was also a product of a consultation sponsored by WEA (World Evangelical Fellowship at that time) Theological Commission, in 1989. It became an important missiological landmark pointing the way forward and encouraging presentation of the gospel to Jewish people. It affirmed that Jews need the gospel of Jesus Christ as much as anyone else. In fact, it said, to withhold the Lord's only message of salvation for all peoples would be the greatest act of anti-Semitism against the Jewish people.



*Tuvya Zaretsky, the Berlin Consultation Coordinator BFS*

Then again in 1990, the WEA/TC sponsored another task force on Jewish evangelism in Chicago. The focus was to broaden Christian knowledge on the subject of Jews and Jewish evangelism. Excellent papers were presented at both of those consultations. Regrettably, none of those papers were ever published.

Nevertheless, the *Willowbank Declaration* was effective in strengthening resolve to extend Christ's love to the Jewish people. It was also timely. Three major denominations in the United States, and in particular the Presbyterian Church USA, had considered a change of position regarding Jews and Jewish evangelism. Many believe that the

*Willowbank Declaration* helped to shore up eroded confidence in the cause of Jewish evangelism at the PC(USA) General Assembly that same year. It provided a standard that Jewish mission agencies were able to reference in confirming broad Christian support of Jewish evangelism. It continues to be a published statement of the LCJE.

18 years later, the World Evangelical Alliance came forward again to support Jewish evangelism, particularly in North America. In February 2008, the WEA sponsored a brief statement that appeared in the *New York Times* above the signatures of 54 prominent Christian theologians, missiologists, and church leaders, with more endorsements added later. Once again it affirmed the validity and importance of Jewish evangelism. At the same time, a changing climate in Europe was presenting a new opportunity.

Sixty years after the end of warfare in Europe, post-modern thinking and secularism are having their day in Europe. While Jewish people have been moving back into Germany, Christian theologians across Europe have

grappled with the responsibility to communicate the gospel to them. Jewish reaction against the good news has been based upon the mistaken notion that Christians were perpetrators of the Holocaust. While the National Socialists in Germany were a political movement, not a religious one, they persecuted Christian who resisted their efforts too. In 1990, Kenneth A. Myers wrote in support of the *Willowbank Declaration* that Christians ought not to readjust theology in the shadow of Auschwitz.<sup>2</sup>

Even as zeal for Jewish evangelism in Europe has been wavering under insecurity, a new Jewish population was returning to Germany. Today, more than 230,000 Jews, mostly from the former Soviet Union, have moved into Germany. This is now the third largest concentration of European Jewry behind France and the UK. The time for a renewed call to Jewish evangelism in Europe is at hand.

In 2004, Rolf Hille, Chairman of the WEA Theological Commission, and David Parker, their Executive Director, agreed that it was time to convene a consultation in Europe. The subject would be the uniqueness of Christ and Jewish evangelism in Europe today. Rolf had the insight to put Germany

forward as the place to hold the historic meeting. Thirteen scholars were invited from the WEA Theological Commission, key seminaries, and academic and mission organizations to gather near Berlin, Germany, four years later, during August of 2008. Fourteen papers were commissioned around the theme, "The Uniqueness of Christ for Salvation and Implications for Jewish Evangelism in Europe."

The intermediate goal was to present the papers and sharpen thinking on subjects that addressed aspects of the question before the consultation. Publication of those papers is anticipated in 2009, with the initiative of the WEA.

The immediate focus was to produce a statement out of the consultation.

A drafting team worked to capture the heart of their experience together. That included deeply thoughtful discussions on their papers and a trip into Berlin to visit the Jewish Museum and the Memorial to the Murdered Jews of Europe. The result was a simple, 1,200 word document, the *Berlin Declaration on the Uniqueness of Christ for Salvation and Jewish Evangelism in Europe Today*.

The tone of the statement is gentle as it speaks to fellow Christians throughout Europe. It is also unwavering in affirming Jewish



*Conference participants sightseeing in Berlin. Front row from left: Bodil F. Skjøtt, Henri Blocher, Eckhard Schnabel, Darrell Bock, Rolf Hille, David Parker. Back row: David Dowdey, Kai Kjaer-Hansen, Mike McDuffe, Berthold Schwarz, Richar Harvey, Tuvya Zaretsky. (Michael L. Brown had to cancel his participation in the conference.)*

evangelism, and that forgiveness of sin is found in no other name but that of Jesus the Messiah. The *Berlin Declaration* calls for

- Recognition of the uniqueness of Christ as the crucified, resurrected and divine Messiah who alone can save from death and bring eternal life; and
- Renewed commitment to the task of Jewish evangelism.

Those two points have been picked up and amplified in Christian and secular media since the WEA press release went out just days after the consultation. The *Declaration* has already been translated into German, Russian, Spanish, and Danish. It is being distributed among Christian communities in Europe and North America and has been posted on the WEA home page online.

Jewish leaders were quick to react. The Anti-Defamation League (ADL), based in America, was quick to issue a denunciation without engaging any of the thoughtful ideas that were addressed to Christians in the *Declaration*. They charged the WEA, in inflammatory language, of targeting European Jewry for conversion, declaring the statement a “serious affront to the Jewish people” and “disrespectful

to Judaism’s own teachings.” The ADL press release also declared “troubling” the WEA validation of Messianic Jews and their allegedly “deceptive proselytizing tactics.”

Rolf Hille, who also serves as Director of the Albrecht-Bengel-Studienhaus in Tübingen, commented on the Jewish reaction for *IDEA Spektrum* magazine in Germany. He cautioned that the ADL is “defaming friends of Judaism and Israel by quoting the *Berlin Declaration* in a lopsided fashion.” He pointed out that the document laments the guilt of Christians in the Holocaust and that it urges evangelicals to combat anti-Semitism, prejudice, and discrimination. Hille also affirmed that Christians could give witness of their faith to Jewish people since doing so is part of Freedom of Speech and Freedom of Religion. He pointed out that those are rights that are guaranteed in all democratic countries, including the State of Israel.

Similar sentiments, if not language, from the Jewish community greeted the *Williowbank Declaration* almost twenty years ago. They should come as no surprise. We can pray for those who issue such responses and keep in mind that “they are beloved for the sake of the fathers.”<sup>3</sup>

At the conclusion of the consultation, the *Berlin Declaration* was approved and adopted by all who participated as the Task Force on behalf of the Theological Commission. It is anticipated that the *Declaration* will be adopted as an official declaration of the WEA Theological Commission and ultimately the whole international WEA body. We owe a debt of gratitude for the work invested into this project and the organizational support provided through the World Evangelical Alliance.

Please pray for the publication of the excellent papers that were presented in consultation. Let us not forget the Jewish communities of Europe and those Christians who will respond and bring the gospel of life into them with renewed courage and conviction.

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1. Available online at [www.LCJE.net](http://www.LCJE.net)
  2. Kenneth A. Myers, “Adjusting Theology in the Shadow of Auschwitz,” *Christianity Today* (October 8, 1990), available online at [www.christianitytoday.com/ct/2002/augustweb-only/8-12-52.0.html](http://www.christianitytoday.com/ct/2002/augustweb-only/8-12-52.0.html).
  3. Romans 11:28

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On the following pages are extracts from three of the contributions at the Berlin conference. Footnotes in the original manuscripts are *not* included here. All contributions from the Berlin conference will be collected in a book that is expected to be published by Paternoster Press in 2009.

## Martin Luther and the Anti-Jewishness of His Time

By Berthold Schwarz, Freie Theologische Akademie, Giessen, Germany

To talk or to teach about “Luther and the Jews” could be a somehow dangerous undertaking. Dangerous at least because of two major reasons. First: “Because Luther was terribly wrong in his reasoning against Jews, he can’t be right in other parts of theology either; therefore, he should not be received as an authority of the church anymore.” Well, I don’t share this opinion. But it is taught in several ways, and it is often heard in the case against Luther’s anti-Jewishness. And – this is also a major problem in dealing with the mentioned topic above – if someone does not share this judgment against Luther, he finds himself immediately labeled as an anti-Semite, too.

Second, another danger could be that Luther’s reasoning against the Jews is wrongly understood. Indeed, there exist several opinions on how Luther’s anti-Jewishness should be interpreted. The popularized, non-academic extremes are either, “Luther is all in all the



*Dr Berthold Schwarz' theme was "Martin Luther and the Jewish People with Implication for Jewish Mission." The preface and conclusion of the paper are printed here.*

believer's enemy because of his cruel words against Jews” (total condemnation); or, “Luther has said some wrong things against Jews and erred in his understanding of the Jews, but he is still our hero of faith. Therefore his words against Jews are of minor importance” (somehow a glorification).

I do not condone Luther’s anti-Jewish writings. He was deeply wrong in saying what he said. I have sadness and anger toward Luther’s later anti-Jewish writings and his treatment of the Jews. Honest answers must be given as

to why Luther said what he did, and those answers do not completely free him of anti-Semitism.

While I do not consider myself an expert in Luther studies, I try nevertheless to present a reasonable and fair solution, based on experts’ research. According to this research I cannot agree with these extremes. Neither can I accept Luther’s teaching on Jews as if it was just a minor lapse (it was not!), nor can I condemn him as a *persona non grata* (a person not acceptable at all) as if he should be erased out of Christian theology. Both extremes are taught today among Christians, Jews, scholars, and in Messianic Jewish circles. But both extremes should be avoided.

### **The Historical Setting and the anti-Jewishness of Luther's Time**

The historical setting must also be considered. Luther was not the first to speak unkindly about the Jews. The Romans disliked them, the Christians slaughtered thousands of them during the crusades. In 1290

England expelled them, thirty years later France did likewise, in 1492 they were murdered and expelled from Spain. R. Bainton speaks to this situation: "If similar tracts did not appear in England, France, and Spain in Luther's day, it was because the Jews had already been completely expelled from these countries." Luther's actions are almost mild in comparison.

One last consideration centers on the fine art of quoting out of context. The critics who condemn this writing of Luther only, of course, quote what will promote their cause, - although most critics quote only a few pages. They quote Luther without considering the times or the context of his entire article. The following examples show the need for context: It would be quite out of place to use Luther's and Erasmus' strongly worded writings against the Turks as a weapon against modern Turkey, or to quote the pamphlet of King Henry VIII against Luther as a weapon against present-day Lutherans.

Johann Eck also wrote some virulent anti-Jewish tracts. "The absolute champion of anti-Jewish polemics in the early modern period was Luther's Catholic opponent Johannes Eck, whose 1541 *Refutation of a Jew Book* was 'a summa of the anti-Jewish literature of the Middle Ages, leaving out no

accusation of genocide, blasphemy, or treason'" (Carter Lindberg). The Roman Catholic Church (especially that of Luther's time and before) doesn't have a spotless record of defending the Jews and other groups against intolerance and hatred. "In 1553 all copies of the Talmud found in Rome were burned in public. Pope Paul IV (1555-1559) ordered measures to be taken against the Jews, and twenty-four men and one woman were burned at the stake. On July 12, 1555, he issued a bull that renewed all the oppressive medieval legislation against the Jews, excluding them from professions, limiting their financial and commercial activities, forbidding them to own real estate, and humiliating them by obliging them to wear yellow hats" (Lewis W. Spitz).

"Although Johannes Eck, Luther's dedicated opponent, and others wrote vitriolic attacks on the Jews, some of Luther's colleagues, such as his dear friend Justus Jonas, present at Luther's deathbed, Andreas Osiander, reformer in Nuremberg, were very understanding of the position of the Jews" (Lewis W. Spitz).

"When Osiander ventured to publish an anonymous tract defending Jews against the charge of ritual murder, Eck, knowing the true identity of the author, calls him the 'evangelical scoundrel' who dared to

defend the 'bloodthirsty Jews.' The Lutherans, Eck curses on, were all evil monks who had stirred up the Peasants War and were now defending the archenemies of Christendom . . . Eck concludes his long-winded vituperation by accusing Osiander of slander against the whole of Christianity, because by denying the truth of ritual murders, the evangelical reformer was in essence accusing Christians of murder, magic, and lies" (Po-chia Hsia).

Despite this, these slanderers insist on quoting Luther to promote ideas he never had any intention of saying. And yet we need not defend Luther too far. The words from Luther's pen were not inspired. Gordon Rupp had it right when he wrote about Luther: "I confess I am ashamed as I am ashamed of some letters of St. Jerome [and] some paragraphs in Sir Thomas More . . . and must say that their authors had not so learned Christ, and that, thank God, this is not the major part of what they had to say."

Martin Luther was a sinful human being, and his writings against his opponents, especially against the Jews, show this. At times we may wish that Luther would have "tread more lightly" and exercised a little more tactful restraint. To reason that Luther's work is somehow nullified because

of his anti-Jewish writings is perhaps an argument for an impossible standard: it is to say that one must live a life of perfection in order for one's work to have validity.

Many examples can be drawn from the Scriptures to prove that God uses sinful people to proclaim his truth. I would have never imagined that Peter, who walked daily with the Lord Jesus Christ, would deny the gospel and face correction by Paul (Galatians 2:11-21). Solomon "offered sacrifices and burned incense on the high places" (1 Kings 3:3) to appease the multiple "foreign women" he married (1 Kings 11). The most striking example is King David, whose legacy includes adultery and conspiracy to murder. Yet God used these men despite heinous sin.

The Bible presents the Christian life as a struggle with sin (1 John 1:8-10; Romans 7). It also presents the normal Christian life as a living faith showing itself alive by its works (James 2:14-26; Ephesians 2:8-10). As I would stand against Peter's denial, Solomon's idolatry, David's adultery and conspiracy to murder, so I would stand against Luther's anti-Jewish writings. That a holy God chooses to use sinful men to accomplish his will is an example of his mysterious divine providence: all things work together for his glory. Therefore, on the other hand, we dare not let others falsely accuse and slander a man whom God used to restore the truth.

### **Some Implications for Jewish Mission**

Simply because Luther was

wrong in his attitude toward the Jews does not necessarily mean he was wrong on the need for church reform, the proclamation of the gospel of justification by faith alone (*sola fide*), the uniqueness of Christ for salvation (*solus Christus*, *sola gratia*), or the hermeneutical principle of *sola scriptura*. No Protestant with a clear understanding of biblical anthropology argues that Luther was an infallible interpreter, a divine authority, or immaculately conceived.

We realize Luther was a man of many faults. Yet when he proclaims the gospel, he is in many cases correct because the Bible clearly teaches what he had discovered. When he speaks out against the abuses of the Roman Catholic Church he is right because Scripture proves it. When he makes terrible statements about the Jews, he's not right (or wrong) because he was somehow a Protestant pope or the originator of Protestantism. He's wrong because a clear exposition of the Scriptures do not support such terrible statements. Nevertheless, believers in Jesus Christ are challenged in several ways by Luther's position towards the Jews.

1. In Luther's view the "bad" example of the papacy with its self-righteousness was a hindrance for Jews to become believers in Christ. If Christians were



Conference participants visited both the Jewish Museum and the Holocaust Museum in Berlin. Pictured: the monument above the Holocaust Museum; the museum itself is underground.

instead a “good example” of God's love and compassion, an example of true words and godly deeds, Jews could become more and more open to listen to the gospel-truth of Jesus as their Messiah and Lord.

2. Compassion, endurance, and kindness are necessary while sharing the good news with Jews. In proclaiming the gospel – the truth about Lord Jesus Christ and his salvation – steps of recognition and faith are helpful, e.g. the understanding of the deity of Christ, the Trinity, the cross, the state of total depravity of sinners, the righteousness of Christ for believers, etc.

3. As we have seen in Luther's case, each missionary to Jews should be aware of his “own” doctrine about Israel and Jews. He should also be aware how he would describe the biblical relationship between the church and Israel in the past, the present, and the future. Without a thoroughly thought through and biblically based position, problems could arise in addressing Jews with the gospel.

4. The different existing models of replacement theology have to be acknowledged and judged on biblical reasoning. Every missionary to the Jews needs to have a solid understanding of what supersessionism is, what it teaches, and how it could be avoided. Some severe problems of the days of

Luther occurred because of the “Zeitgeist” (mindset) against Jews from the medieval age. What kind of mindset do today's believers carry in their hearts regarding the Jews and Israel? What kind of theology about Jews is accepted by the missionary to the Jews? Orientation is mandatory.

5. The understanding of Romans 9-11 should be clear, based on hermeneutical and theological reasoning.

6. Is a mass-conversion of Jews to be expected at any time, or only at a specific salvation-historical time in the future?

7. The uniqueness of Christ and salvation in him has to be deeply understood by everybody who ministers among Jews. Luther's emphasis on these central issues has to be discussed and reflected on. That means: how many ways of salvation exist? Luther had stressed the one way of salvation in the crucified and resurrected Christ. Is there any second or even a third way of salvation “without faith in Christ” (as a matter of *revelatio generalis*), e.g. for Jews because of their relationship to Yahweh from biblical times on? Luther rejected this view.

Nowadays an increasing number of theologians see a way of salvation and eternal life in Judaism without faith in Christ. What about the center of reformation theology, the justification by faith in

Christ?

8. We also have to carefully consider matters of eschatology: (a) What is said about Israel's future in Romans 9-11? What does “Israel” mean in this context anyway? (b) What could be taught about the eschatological fulfillment of the OT promises (return to the promised land, the reign of the Messiah on the throne of David, etc.)? (c) How should believers deal with the salvation-historical schedule mentioned and taught in Scripture?

9. I assume we should add to the matters of doctrine and of missiology the aspect of “Israelology,” a theological reflection of the relationship of church and Israel on many levels.

10. Another important implication for Jewish missions is hermeneutics: how shall we interpret the OT? Led by the light of the NT only? Is there an understanding of the OT without the NT? How is the relation to be understood between OT and NT?

11. Reuchlin, Osiander, Justus Jonas (later Spener, other German Pietists, and Franz Delitzsch) are good examples that the study of Judaism (Hebrew language, Hebrew texts, rabbinic literature etc.) and the love of Jews, Judaism, and their traditions is still a central issue for the dialogue with Jews today.

12. Avoid abusive and harsh language in criticizing Jewish theology or traditions.

Luther is a warning example to anyone who is active in evangelizing Jews. He started somehow well in 1510, 1514, and 1523, and ended tragically in 1537 and the 1540s. Today's missionaries among Jewish people should be aware that there could be frustration

ahead in their ministry, because the conversion of Jews needs patience and endurance. Quick conversions are usually not to be expected.

Luther's theology is still a challenge. Neither was his teaching inerrant, nor his writing inspired. He was

terribly wrong in his cruel teaching on Jews. But even as a sinner, his emphasis on the uniqueness of Christ and his salvation, and his understanding of justification by faith in Christ without works or merit, have to be discussed in fulfilling the task of Jewish mission.

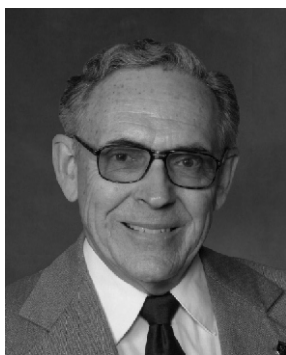
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## The Life of Johann Heinrich Callenberg

By David Dowdey, Pepperdine University, Malibu, California

The life of Johann Heinrich Callenberg spans from January 12, 1694 to July 16, 1760; he was born in the village of Molschleben as the son of a farmer. In handwritten letters preserved in the library of the orphanage in the city of Halle, Callenberg himself states that he was reared by "... modest but honest parents in all chastity and discipline."

Callenberg became fatherless at an early age. A local preacher took an interest in him and saw to it that the young Callenberg would attend a prep school in the city of Gotha. The school's widely respected director, Pastor Vockerodt, took him under his wing in a splendid manner. The Pietism of Spener and Francke had earlier had a strong influence on Vockerodt. This strong influence was directly transferred to Callenberg at an early age, and would remain quite decisive for the remainder of his life. In 1715, at the age of 21,



*Dr. David Dowdey's theme was "The Early Pietistic Movement's Contribution to Jewish Evangelism." The section about Johann Callenberg is printed here.*

Callenberg entered the University of Halle and enthusiastically became a protégé of August Hermann Francke. While residing at the university, Callenberg made the acquaintance of a scholar named Salomon Negri.

### **Callenberg and mission**

Originally from Damascus, Negri was broadly experienced as a translator and received an offer from Francke to become a professor of oriental

languages. Negri was able to help Callenberg work his way through doubts about his faith, having himself experienced similar doubts while working and teaching among free thinkers in France and Italy.

Ultimately, however, it was the sermons of Francke that had decisive influence on Callenberg and his religious thinking. The idea of Christian missions fascinated him and occupied him most intensely during his greatest doubts. Initially he thought of missions among the Muslims and devoted himself to a study of Arabic, Turkish, and Farsi under Prof. Negri. Under the influence of Pietism, he avoided any form of exuberance in his Christian life and views on missions. He called his fellow missionaries "itinerant co-workers." He had a strong distaste for whatever smacked of appearances. He believed nothing compared to the inner peace that comes through

faith in Jesus Christ, thus he had a deep sense of obligation toward people who did not know this peace.

The salvation of non-believers was a burden of the heart for him. At one point he interested himself in preparing and distributing missionary literature among the Muslims of Russia. Originally a student of philosophy, he changed his study major to theology. His scholarly accomplishments and zeal for the kingdom of God attracted the attention of Francke, who then desired to have him fill a faculty position at the University of Halle. Thanks to the influence of King Friedrich Wilhelm I, in 1727 Callenberg was hired as professor of philosophy. By 1739 he was full professor of theology. Moser's *Lexikon* of 1740 stated,

Callenberg lectures on the history of scholarship in general and of every discipline in particular, on recent Jewish literature, on Arabic, inasmuch as a piece in the Koran is explained after a preceding explanation of the grammatical theories, on Syriac, on the rights of Christians under the Muslims, on metaphysics, especially on its application in theology, on rabbinics, and on Yiddish, and he keeps ascetic hours.

Beginning in 1735, Callenberg lectured on the

topic "How one can be helpful in converting Jews." In some years as many as 100 students attended this lecture.

### **Callenberg's Academic Career**

Callenberg's academic career reaped praise as well as criticism. The praise was mainly for his knowledge of languages and rabbinics. The criticism was mainly for his lack of originality and lack of writing skills. According to Le Roi, scholarship made no advances through Callenberg. The published texts we have examined are far removed from *belles lettres*.

He is not numbered among outstanding German scholars. In the area of missions, however, his contributions were considerable. Callenberg was one of the most consummate Pietists who ever lived and taught. As Le Roi observes, he was one of the most pious teachers a German university ever had. It was his Pietism that made him what he was – his love for men's souls, his diligence in work, his meaning for church history. "It is through his Pietism that he truly became the father of evangelical Jewish missions," says Le Roi. Were it not for him the question of Jewish missions would not have become what it became. All of this is inextricably tied with the so-called "Jewish question" in German history.

### **Examples of Callenberg's Work**

Because of the limitations of time and space it is possible to give only selected examples of Callenberg's work. He concentrated his efforts mainly on teaching at the University of Halle, on publishing materials to be distributed to the Jewish population, and on training and sending out itinerant teachers, or co-workers as he called them. A typical example of his publishing activity was the appearance, in 1729, of a tract entitled "Sendschreiben an die europäische Judenschaft" ("Message to European Jewry"). In this tract the centuries-old accusation that the Jews used the blood of Christians is refuted. However, an attempt is made to point out real guilt and how forgiveness of sins comes only through the Messiah.

The tracts published in Halle found wide circulation among the Jewish population and played an important role in the founding of the Institutum Judaicum. As mentioned above, Callenberg thought of missions initially in terms of teaching Christianity to the Muslims. Thus it is no surprise that he requested support to propagate Christian teaching not only among Jews, but also among the Muslims. The resulting generous support suggests that Callenberg's request struck a resonant chord among eighteenth-

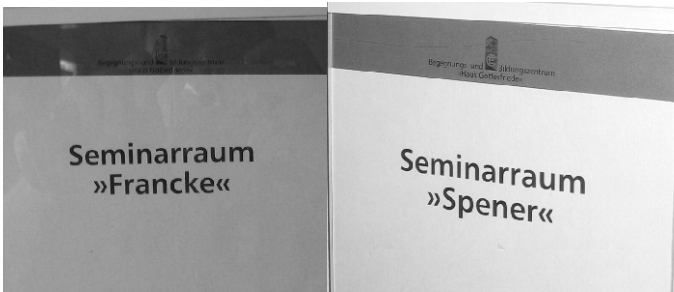
century Protestant Germans.

A powerful stimulus for Callenberg to continue his work in Halle was the view of a prelate named Hochstetter from Württemberg: Hochstetter, in a conversation with A. H. Francke, expressed the view that the Evangelical Church should try to expunge the criticism by Catholics that they were not doing enough for the conversion of the nations. Furthermore, he believed the Protestants should be doing a better job of

Gospel of Luke into Hebrew. One converted Jew, Fromann (a medical student and typesetter), was asked to help in this task. Students at the University of Halle paid attention to Callenberg's efforts and a good number were motivated to begin learning Yiddish with the intentions of serving as missionaries among the Jews. Callenberg was eager to see these future servants of the church carry his work into wider circles. Normally working as a professor of philoso-

rare if not inconceivable!

Callenberg recognized that he needed a definite plan of action to create mission literature. High priority would be a New Testament edition with partly short and partly exhaustive explanatory notes, some of which were specifically to refute Jewish objections to the Christian message as well as to prove the unity of the Hebrew Scriptures and the New Testament Scriptures. Furthermore, a brief church history text would be prepared to oppose Jewish distortions and misrepresentations of the Christian church. Finally, a text would present information about the various Christian churches – seen in the light of New Testament teaching – in order to counteract objections to the rather splintered scene of Christendom and hopefully to encourage membership in a particular church.



*The conference was held at the “Haus Gottesfriede” center in Woltersdorf, just outside Berlin. Spener and Francke have lent their names to some of the conference rooms.*

showing love to the Jews. By way of Francke these views reached Callenberg. After receiving the generous donations of money, he was convinced that a serious initiative should begin to bring the Christian message to the Jews.

Among the other printing projects foreseen by Callenberg were translations of the Gospel of Luke as well as the Acts of the Apostles, of course translated into Yiddish. Eventually plans were made to translate the

phy and theology, Callenberg began in 1729 to teach a course on missions and Yiddish. Further courses were added – for example, rabbinic writings, conditions among the Jews, and how one should seek to win Jews for the truth of the Gospel.

Such projects and activities were nothing short of phenomenal in view of the past centuries of Christian history. Just fifty years prior, these activities would have been

### **If Callenberg Had Been Less Modest**

Callenberg's ambitious publication and distribution endeavors appeared to be crowned with blessings, for as far away as Vienna, and in Hungary and Poland as well, one itinerant co-worker was using Callenberg's literature. Callenberg avoided the terms “missions” and “missionary” in connection with his work, and had no intention that the itinerant teachers make their activity their life's work. He apparently wanted them to spend

only a few years in this work, and then move on to other duties as theologians and pastors. His strategy was to remain flexible with regard to commitments and obligations to the young men in the event the financial sources dried up. As Le Roi comments, these overly cautious characteristics of Callenberg's reflect how firmly rooted he was in Pietism's posture of anxiety.

In Evangelical circles Callenberg is blamed for not having more faith and seeing the success of his institute as a sign of God's blessing and proceeding on with further expansion. Le Roi believes the missions could have taken on greater expansion if Callenberg had been less modest. The historical irony is that had it not been for Pietism the mission activity among the Jews would have never begun. Yet, Pietism was at the same time the hindering barrier to further expansion. The young itinerant co-workers were expected, in addition to their rather Spartan lifestyle of denial and relinquishment, to write up reports of their journeys and conversations.

In one Jewish community after another, the rabbis placed a ban on the itinerant teachers from Callenberg's institute to prohibit them from entering Jewish lodgings or conversing with Jews. In spite of this, the opposite of what the rabbis desired occurred: a sizeable

number engaged in friendly conversations with the co-workers.

Categories could be found, Callenberg writes, to describe the Jewish population. The stubborn one persisted in the prohibitions and railed against accepting the books and listening to the co-workers. Thoughtful people, however, were insightful and realized that the books were effective. According to Callenberg, more and more rabbis actually began to foresee and fear the coming judgments on their people. One rabbi said: "Wherever you people go forth to admonish Israel to repent, you are doing good and will receive eternal life for it; God will certainly reward you." In some instances, after a sermon was heard the ban was lifted.

### **Concluding Remarks**

Throughout all the 4000+ pages of text examined for this study there runs the common thread that the co-workers sought humane, loving interactions with all Jews they encountered in their travels. Deborah Hertz in her recent study also validates our findings, stating, "Pietists were enthusiastic to do good, and they did a great deal of it, administering orphanages, workhouses, and a wide variety of schools."

To restate briefly the findings of this study, we conclude with the following points:

(1) With regard to the question of Jewish missions, Callenberg was strongly influenced by Wagenseil, Spener, Francke, and Edzardi;

(2) Callenberg was heir of such Pietistic qualities as inner peace, a burden to share this inner peace with non-believers, and a strong distaste for whatever smacked of mere appearances;

(3) apparently Callenberg's plan to teach the Jews about the Christian faith became a reality when he commenced his publishing enterprise with the publication of Johann Müller's tract "Licht am Abend" in Yiddish;

(4) the next development in his enterprise was to give formal training to young men who would be sent out to Jewish communities;

(5) the vast records of the co-workers' activities (34 volumes) are admittedly not *belles lettres*, but they do disclose much detailed information about their daily routines and their conversations with the Jews; and

(6) whereas not every encounter or conversation was friendly or led to immediate conversion, we believe we have presented convincing evidence that there were numerous congenial, memorable encounters between Christians and Jews. This, undoubtedly, is a great credit to the Pietist movement.



# Preach the Gospel

By Michael McDuffee, Moody Bible Institute, Chicago

Many in this age hope to reach some kind of common understanding about religious reality, because they sincerely believe religion plays a crucial role in the building of peaceful relations among all peoples. Evangelicals must be prepared to confess, however, that peace cannot be secured through agreeing to false universal statements about the nature and content of true religion.

The gospel alone is the one true universal message God has sent to all humankind. The gospel is the good news that announces both what God has done for us sinners and our salvation by sending his Son into the world, and what God commands of us sinners to receive salvation from his Son, according to the Scriptures. We declare the revealed fact of he who is called Immanuel, "God among us," the Anointed One named Jesus because he shall save his people from their sins, the King of the Jews, the Head of the Church; we declare God appointed this Jesus the great High Priest who is the source of salvation to all who obey him (Hebrews 4:14, 5:9-10). He is the one Mediator between God and men who gave himself as a ransom for all (1Timothy 2:5-6). Through him both the Jewish people and the people of the nations have



*Dr. Michael McDuffee's theme was "Preach the Gospel! Be Ready in Season and out of Season, and Pursue what Makes for Peace." The last part of the paper is printed here.*

access in one Spirit to the Father (Ephesians 2:18).

## **The principle for preaching**

The principle for preaching the exclusively universal gospel should not be reduced to mere expedience or conditioned by another's approval. We must not restrict the venues for telling others the gospel. We want to guard against reducing the gospel to appeals demonstrating Christianity's cultural relevance or limit it to meritorious conversations believed to have been earned by right of forming friendships or cultivating personal relationships. Nor should the gospel be preached only in the wake of acts of kindness, although its preaching should always be accom-

panied by a manner of conduct worthy of the blessing of sharing the good news with another. The gospel is not to be collapsed into a problem to be examined for the furthering of religious dialogue or to prevent proselytism. Its study should not be reduced to an academic exercise, nor should it be handled pragmatically as if merely a problematic element deliberated over in the forming of public policy.

The gospel should be preached because it communicates God's love for all sinners and makes clear his hatred for all unrepentant sin. We declare that the Jewish people and the peoples of the nations alike are condemned to his wrath; we are all under sin, for God has cosigned all to disobedience that he may have mercy on all (Romans 3:9; 11:32). For the purpose of mutual uplifting and to better equip ourselves for discipling young Christians, we should reflect upon the following four postmodern perceptions of the gospel.

## **1. The Gospel Is an Affront**

By announcing how God has defeated evil, the gospel is an affront to the religious sensibilities of sinners. We declare, "The reason the Son of God

appeared was to destroy the works of the devil” (1 John 3:8b). Jesus, crowned with glory and honor because of the suffering of death, by the grace of God tasted death for everyone so that through death he might destroy the one who has the power of death, that is the devil, and deliver all those who through fear of death were subject to lifelong slavery (Hebrews 2:9, 14-15). God shows his love for us in that while we were still sinners, Christ died for us (Romans 5:8). God's own purpose and grace has now been manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel (2 Timothy 1:10).

Thus we testify both to small and great, saying nothing but what the prophets and Moses said would come to pass: that the Christ must suffer and that, by being the first to rise from the dead, he would proclaim light both to the Jews and to the Gentiles (Acts 26:22-23).

The times of ignorance are over. God now commands all people everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by this man Jesus whom he has appointed; and of this he has given assurance to all by raising him from the dead (Acts 17:30-31).

This Jesus, whom God has sent, utters the words of God, for he gives the Spirit without measure. The Father loves the Son and has given all things into his hand. Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him (John 3:34-36). Humankind is subject to God's wrath (Ephesians 2:3); however, those who place their faith in Christ, he saves from the wrath of God, having been justified by his blood (Romans 5:8-9 with 10:9-11).

On a day of his appointment God will inflict vengeance on those who do not know him and on those who do not obey the gospel of our Lord Jesus.

They will suffer the punishment of eternal destruction, away from the presence of the Lord and from the glory of his might, when he comes on that day to be glorified in his saints, and to be marveled at among all who have believed (2 Thessalonians 1:8-10). We preach as we have believed so that all may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in Jesus (Acts 26:18).

The true and rational words of the Gospel (Acts 26:25) offend every listener, both Jew or Gentile. Who wants to hear they are dead in trespasses and sins, following the evil one, and are by nature children of wrath (Ephesians 2:1-3)? Forcensically, the gospel evokes both fear and outrage. Existentially, it bruises the feelings of unrepentant sinners. Sinners both resent and dislike hearing about God's holy wrath, fair judgment, and eternal punishment.



*The Gospel is divisive. (Hyde Park Corner, London)*

## **2. The Gospel Is Divisive**

The gospel is divisive. Preaching it will inescapably increase our being subjected to the dangers of disconnectedness. This is an agonizing truth. Jesus does not offer peace as the world offers it.

The person of this world without Christ, Jew or Gentile alike, hates him because he testifies about

the works of the world that they are evil (John 7:6). The world hates us because it hated Jesus before hating us (John 15:18). Jesus clearly taught he did not come to bring peace on earth, but rather division (Luke 12:51). We stand therefore, having fastened on the belt of truth, preparing our minds for action (Ephesians 6:14; 1 Peter 1:13), realizing the gospel generates conflict, must be preached in a social arena of conflict and that the faith that comes from hearing it is tested in conflict. Being sober-minded, with our hope set fully on the grace that will be brought to us at the revelation of Jesus Christ, we should pray for one another accordingly.

### 3. Temptations to Distort the Gospel

The social forces of globalization both tempt us to distort the content of the gospel and threaten to censure it.

a. *Dialogue among Jews, Christians, and Muslims* threatens to turn the gospel into something that it is not. Beyond mere platitude, agreeing with the Archbishop of Canterbury that “Jews, Muslims and Christians can agree about a very great deal concerning the definition of what it’s like to be God” might qualify as a condition for promoting harmonious social relations, however it does nothing for the salvation of one’s soul. For what does it profit a man to gain the

whole world and forfeit his life (Mark 8:36)?

Confessing commonality of belief in one God and commending the recent Muslim statement “A Common Word between Us and You,” which announces “the *Two Greatest Commandments* are an area of common ground and a link between the Qur’an, the Torah and the New Testament,” and that therefore “the Unity of God, love of Him, and love of the neighbour form a common ground upon which Islam and Christianity (and Judaism) are founded,” might help lay the groundwork for furthering inter-religious dialogue in hope of securing “peace, mutual respect and cohabitation”; nonetheless such a confession of faith offers nothing more than bondage to a false hope in gaining salvation through obeying the law, a teaching the apostle Paul condemned in his letter to the Galatians. Demonstrative of taking up this misappropriation of the gospel is the Christian response to the Muslim statement signed by a number of Evangelical leaders, which was made available through the Yale Center for Faith & Culture. Under the heading “Religious Peace – World Peace,” the following patently false statement is made: “The future of the world depends on our ability as Christians and Muslims to live together in peace. If we fail to make

every effort to make peace and come together in harmony you correctly remind us that ‘our eternal souls’ are at stake as well.”

b. *The Organization of the Islamic Conference (OIC)* initiative to establish “defamation of religion” as an international moral standard censures the gospel. The gospel does offend people. The gospel hurts the religious feelings of all peoples, including Jews and Muslims. From a natural point of view the gospel is easily misunderstood to be an affront to human dignity. Without doubt the gospel can cause social disharmony. It is, indeed, an affront to our reputations. If prohibiting the defamation of religions, particularly of Islam, emerges as a new value enforced as an international basic human right, then the right to free speech and religious freedom will be terribly curtailed.

Beyond this, as Christians we must realize that maintaining the biblical integrity of the content of the gospel will be irreconcilable with such a demand. It is important then to speak out against this initiative. The international law firm, European Centre for Law & Justice (“ECLJ”), points out clearly the double standard the OIC is attempting to have recognized by international law:

i. “In Western countries, defamation of religion is used as a sword against

the media, academics, and artists, claiming that any negative depictions, or criticism of, Islam and its followers must be outlawed because it is defamatory or blasphemous. Here, defamation of religion or blasphemy trumps freedom of speech and the press, especially when there is the possibility of negative or violent reactions to the speech.”

ii. “In Muslim countries, blasphemy laws are used as a shield to protect the dominant religion (Islam), but even more erroneously and dangerously, they are used to silence minority religious believers and prevent Muslims from converting to other faiths, which is still a capital crime in many Muslim countries.”

Christians with good conscience should condemn this initiative for the hypocrisy it truly is and continue to preach the gospel in and out of season, whether approved or not by international instruments of law.

#### **4. Different Categories of Listeners**

Whenever we preach the gospel in this globalized world, but especially in the West and particularly in Europe, we do so in the hearing of others who make up four different categories of listeners, each of which adheres to an exclusive way of life: the secular-historicist, the committed Jew, the

confessing Christian, and the esteemed Muslim.

We should clearly state the exclusive identity, office and ministry of our Lord Jesus in their *mutual* hearing, which we must now presume *always* takes place and will do so on a continuous *coeval* basis. Preaching what to the ears of too many will be heard to be a repulsive gospel, one that is in fact exclusively true and inevitably divisive, will not enhance our reputation in their eyes.

#### **Reading One Another for Martyrdom**

The calling of the church is to send bearers of the gospel to all creation. To remain rightly aligned with the Lord's will for doing this we must never forget that God awarded priority to the Jews first, both by our Lord's ministry and in the history of the apostolic church. Holding fast to this truth guards those of us who are Gentiles in Christ against the corruptions of arrogance.

Having said that let me close by saying I fear especially for terrorist Muslims and their communities that lack the civil courage to expose and expel them. I fear these killers must suffer the hard lesson about the true meaning of martyrdom. This they will learn by their killing of the saints who bring the gospel to their communities. Those taught to confuse murder with

martyrdom cannot be set free from such a horrible lie except by seeing as evil for themselves their own bloodstained hands. Only the beloved saints as the people of prayer are worthy and made adequate to provide them this horrible object lesson.

I'm told Miles Davis once said, “Whoever's not nervous isn't paying attention.” I can only imagine that Jews are becoming more nervous in an age of growing anti-Semitism, when Christians and Muslims exchange common words with each other while the world's leading Islamic assembly seeks to globalize the legal conditions of dhimmitude. May we seek to comfort these dear men and women and their families by responding in the ways here outlined. However, even more than that, might the Jews of the world hear us boldly preach the gospel to the house of Islam without compromise. Might they see us practice kindness without prejudice. Might they witness our pursuing what makes for peace while enduring injustice with patience and without complaint.

No matter the consequences, might they be astonished by our holding fast to the Blessed Hope of always being with the Lord, without falling into despair or away from the faith.

# Third LCJE CEO Conference, May 18-22, 2009, in France

As announced in LCJE Bulletin no. 90, November 2007, the third CEO Conference will be held in France in May 2009.

## *Venue and dates*

The conference will be held at Hotellerie Notre-Dame de Lumières – a former convent not far from Avignon, on May 18-22, 2009 (Monday to Friday). The venue is set in beautiful surroundings.

## *Participants*

The invitation is extended to executives and leaders of organizations and churches who are involved in Jewish evangelism and who are members of LCJE (individual or agency members). Invited are also ICC members and LCJE Area Coordinators. Spouses are welcome to participate.

## *Program*

An LCJE CEO conference is not a conference where we come to listen to long and heavy papers. It is

rather a conference on burning issues for those currently involved in Jewish evangelism and with responsibility for a mission organization, its program, its finances, and its personnel.

The program will be made on the basis of proposals from those who register for the conference. We will have eight slots of 1½ hours each, with plenty of time for discussion.

## *Prices*

The price of the conference will be 600 Euros (single room) or 525 Euros (double room) per person.

The price includes room and board (all meals), shuttle from Marseilles International Airport to the conference venue Monday afternoon (May 18) and back again Friday morning (May 22), and a 5-hour excursion during the conference.

## *Travel information*

Arrival: Shuttle to the conference venue leaves Marseilles International Airport on Monday, May 18, at 14:00 (2 pm). Those who for some reason are unable to use this shuttle will have to arrange their

own transportation to the conference venue. However, there will be no deduction from the total conference price.

Departure: Shuttle leaves the conference venue on Friday, May 22, at 08:00 (8 am). Expected arrival at Marseilles International Airport at 10:00 (10 am).

Participants in LCJE's ICC meeting on May 22 can expect to be at the airport at 18:00 (6 pm).

It is *not* possible to arrive earlier or stay later at the conference venue.

## *Registration and payment*

Registration and full payment are to be made by January 15, 2009. No registrations will be accepted after this date. We welcome registration as soon as possible; cheques will not be drawn until the middle of January 2009.

Send registration by e-mail to [lcje.int@gmail.com](mailto:lcje.int@gmail.com); indicate whether you want a double or a single room and if you want to use the shuttle to and/or from the airport.

Payments should be sent by cheque to LCJE, Box 11, DK-8520 Lystrup, Denmark – in Euros or the equivalent in U.S. dollars – and must be received by 15 January, 2009.

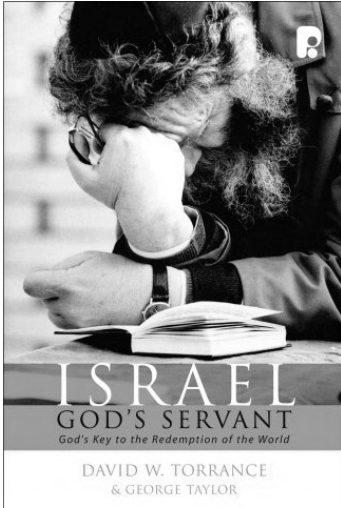
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*From the second LCJE CEO conference, which was also held in France, near Dijon – to the satisfaction of all participants.*

# Book Review: *Israel, God's Servant*

By Rich Robinson, *Jews for Jesus*



*Israel, God's Servant: God's Key to the Redemption of the World.* By David W. Torrance and George Taylor. Edinburgh: Handsel Press; London: Paternoster, 2007. 224 pp.

In contrast to many other books on the subject, this comes from a more Reformed perspective. It is a reworking and expansion of papers previously brought to “conferences, public meetings and study groups,” primarily, it seems, in the Church of Scotland. Torrance, a retired pastor of the Church of Scotland, will be remembered among other things for co-editing an earlier book, *The Witness of the Jews to God* (1982) and for contributions to the Lausanne Consultation on Jewish Evangelism. George Taylor is, curiously, a pseudonym, and his name appears in smaller print, leading to the

impression that he had the lesser role in producing the book.

Having originated as conference papers, most chapters are surveys or prolegomena to topics that could be further developed. This is not a criticism, for the book effectively whets the appetite to study in greater detail any number of the many topics. Indeed, the chapters themselves are a sort of survey of various topics that cluster around the theme of Israel in relation to God.

Part 1 surveys the Middle East conflict and its essentially religious nature, explains Islamic Fundamentalism, and describes a theology of Israel and the Land.

Part 2 explores anti-Semitism, particularly in its theological dimension: “Anti-Semitism is a rejection of God and his plans for our salvation,” is one subheading. The causes of anti-Semitism are subsumed under rubrics such as: “The Jews are evidence of God's existence”; “The Jews are evidence of our sinful nature”; and “The Jews are evidence of our dependence on God's grace.” Furthermore, the authors maintain that to be anti-Zionist is to be anti-Semitic. Then follows a survey of alleged anti-Semitism in the New Testament as well as real anti-Semitism in church

history, and a look at the Islamic worldview.

Part 3 opens with a look at the “signs of the times,” including the restoration of Israel. Here, chapter 9 is the most theologically thought-provoking. Titled “The Mystery of Israel,” it surveys the often mysterious nature of Jewish identity and God's role for Israel. As to identity, a few times it is stated that assimilation is the wrong way to go for Jews – raising again the perennial question of *how* Jewish believers in Jesus are to express their Jewishness. Simply by their existence? Or by something more?

On the role of Israel, of special interest is the authors' description of both positive and negative aspects of Israel's calling – called to be a witness to the world, but also called to reject the Messiah and bring salvation to the Gentiles before returning to God herself. While that brief summary may sound startling to some, I urge readers to contemplate the full chapter. The authors make a case for Israel as representative of humanity in our sin and need for God's grace, saying that such a view actually affirms the ongoing chosenness and role of Israel. One could enlarge on this viewpoint to include the solidarity between not only Israel and humanity in this

way, but Jesus and Israel / Jesus and humanity. Karl Barth is quoted with approval several times, and it is instructive to compare the authors' theology with that of Mark Kinzer in his *PostMissionary Messianic Judaism*, who at times leans heavily on Barth. Whereas both Kinzer and Torrance/Taylor speak of representation and solidarity (Kinzer: Jesus in solidarity with Israel; Torrance/Taylor: Israel in solidarity with the world under sin), they follow quite

different theological trajectories.

A critique of replacement theology follows, then a brief exegesis of Romans 9-11, and lastly a look at mission "to the Jew first."

Fifty pages (!) of appendices close out the 224 page book.

The book is both judicious in balance and clear in its advocacy of not only the right of Israel to exist, but of the *theological* role of Israel - both the people *and* the Land. In many ways it follows in the

footsteps of earlier Puritan restorationism, to which is added theological grappling with the very nature and role of Israel vis-à-vis the world, vis-à-vis anti-Semitism, and vis-à-vis God himself. Get hold of this book, read it, and recommend it especially to Reformed friends who may (as is often the case these days) deny any present place for the Jewish people or the nation of Israel in the plan of God. It will stimulate your, and their, thinking.

*rich.jfj@gmail.com*

### **From LCJE Member Agencies**

The Caspari Center for Biblical and Jewish Studies is seeking a Director of Development. A passion for Jewish mission and experience in fundraising are required. For a complete job description see [www.caspari.com](http://www.caspari.com).

### **LCJE Meetings**

#### **LCJE North America**

March 2-4, 2009, in Phoenix  
March 1-3, 2010 (venue to be announced)  
Contact Jim Sibley  
[na-director@lcje.net](mailto:na-director@lcje.net)

#### **LCJE CEO Conference**

May 18-22, 2009, in France  
Contact LCJE  
[lcje.int@gmail.com](mailto:lcje.int@gmail.com)

#### **LCJE AustralAsia**

July 21-24, 2009, in Sydney, Australia  
Contact Bob Mendelsohn  
[BobMendo@aol.com](mailto:BobMendo@aol.com)

#### **LCJE Europe**

April 19-23, 2010, in Krakow, Poland  
Contact Jean-Paul Rempp  
[jpnremppbn@wanadoo.fr](mailto:jpnremppbn@wanadoo.fr)

#### **LCJE International**

The Ninth International LCJE conference is scheduled for August 7-12, 2011 (venue to be announced)