

LCJE Bulletin

Issue 102, November 2010

Networking Jewish Evangelism



Lausanne Consultation
on Jewish Evangelism



From the Coordinator October – and Jewish evangelism in South Africa

LCJE Bulletin
Issue no. 102
November 2010

© Lausanne Consultation on
Jewish Evangelism

Editor: Kai Kjær-Hansen
Linguistic editor: Cindy Osborne
Design: Chris Skjøtt

Printed by: Yorke Printe Shoppe
Lombard, IL 60148

Published February, May,
August, and November

Individual membership US \$25
annually; subscription US \$15;
payable to LCJE

Our bankers are:
Den Danske Bank
SWIFT-address: DABADKKK
Reg.no. 3652
Account no. 4803086338
IBAN: DK6430004803086338
Or cheque drawn on a Danish
bank and sent to LCJE/Kai
Kjær-Hansen (address on back
cover)

CONTENTS

- 2 From the Coordinator
- 3 Ninth Int. LCJE Conference
- 4 Living and Persevering
- 5 Lost and Found
- 5 The Lausanne Congress
- 8 Opportunity Knocks
- 11 Reconciliation Changes Me
- 12 Messiah brought
Reconciliation
- 12 Pray for the Nations
- 13 Dialogue Sessions (I, II,
III, IV)
- 25 The Blessing to Serve
- 27 LCJE South Africa Conf.
- 30 Book Review

The month of October is behind us and with that two events in South Africa: the one-day LCJE conference for LCJE South Africa on October 15 and Lausanne III in the following week.

The LCJE conference gathered 130 persons, including 20 from abroad who had come for Lausanne III in Cape Town. Cecilia Burger, LCJE coordinator for South Africa, had envisaged this situation and included them in the program. Thus the national LCJE conference had a strong international flavour.

A summary of the meeting can be seen at the back of this issue of the Bulletin. Several of the papers delivered at the meeting will be posted on www.lcje.net.

A number of participants write about their experiences and impressions from Lausanne III – naturally with focus on Jewish evangelism. Although there are some overlaps in the articles, I have chosen not to cut them. In this way justice is best done to the authors' own experiences and reflections.

In LCJE Bulletin no. 100 I wrote: "I expect from Cape Town a clear and unambiguous affirmation of Jewish evangelism. I cannot possibly imagine anything else."

My expectations were not disappointed. From the leadership of the conference and the drafters of The Cape Town Commitment we met nothing but obligingness.

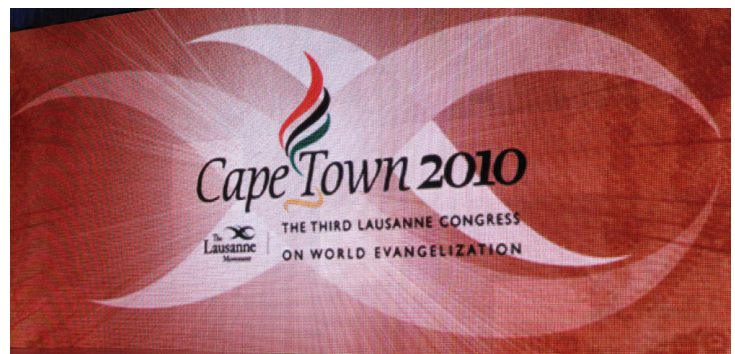
The statement on Jewish evangelism will appear in part II of the Commitment. The final version is not yet available. More about this in the next issue of the Bulletin.

Part I of The Cape Town Commitment, which is a Draft Advance Copy, is accessible on the net (Google LCWE). It is well worth reading – and reflecting on.

For Jewish evangelism and for all other mission these words hold true:

We love because God first loved us.

Kai Kjær-Hansen



Ninth International LCJE Conference 7-12 August 2011



High Leigh is a place with atmosphere, and it is far from the first time Jewish evangelism has been in focus in these old buildings.

The Ninth International LCJE Conference will be held a little north of London, UK, at High Leigh Conference Centre. It is located in Hoddesdon, Hertfordshire, and is easily accessible, whether it is from the centre of London or from the different London airports. The train journey from London takes about an hour.

Theme and program

The theme of the conference is: Mission and Jewish Evangelism – Always and Everywhere

The program will be available approx. December 20, 2010. It will be posted on www.lcje.net and sent to LCJE members together with the invoice for LCJE dues 2011.

Prices with accommodation

The prices include conference fee, all meals and coffees, accommodation (5 nights), conference booklets and photos.

In single room: 660 GBP (United Kingdom Pounds)

In double room per person: 560 GBP

Day guests

Enquiries from day guests about participation in the conference will not be considered till June 1, 2011. There is no guarantee for participation. The savings compared to participation with accommodation is minimal.

Registration

Registration and full payment are to be made by 1 April 2011. We welcome registration as soon as possible.

Kai Kjær-Hansen
lcje.int@gmail.com

FOR THE LORD WE LOVE: OUR COMMITMENT OF FAITH

WE LOVE BECAUSE GOD FIRST LOVED US

The mission of God flows from the love of God. The mission of God's people flows from our love for God and for all that God loves. World evangelization is the outflow of God's love to us and through us. We affirm the primacy of God's grace and we then respond to that grace by faith, demonstrated through the obedience of love. We love because God first loved us and sent his Son to be the propitiation for our sins.

(The Cape Town Commitment – Draft Advance Copy)

Living and Persevering by Faith

By Jean-Paul Rempp, LCJE Coordinator for Europe

Read the first four verses of Habakkuk chapter 2. The heart of God's second response to Habakkuk is evidently at the end of verse 4, but you will also find there the heart of the book: "The righteous shall live by his faith."

The bright teaching of this passage is obviously a call to a life of faith. The Lord gives only one answer to the prophet's deep perplexity: "The righteous shall live by his faith." In other words, when everything is pitch dark, even when we don't understand a single thing that is happening, let us learn to wait in faith for deliverance.

Does a more revolutionary message exist? It surely doesn't. In *The Screwtape Letters*, C. S. Lewis quite rightly puts the following words in the mouth of the enemy of our souls: "Our cause is never more in danger, than when a human, no longer desiring, but intending, to do God's will, looks round upon a universe from which every trace of Him seems to have vanished, and asks why he has been forsaken, and . . . still obeys." Faith is therefore refusing to be the slave of circumstance, by looking, not to the visible, but to the invisible: "Faith is the assurance of things hoped for, the conviction of things not seen" (Heb. 11:1).

In a few words, faith is living "as seeing him who is invisible" (Heb. 11:27b). In spite of appearances, through faith the righteous acknowledges the present reign of God in this world and the truth of his faithfulness; through faith, the



Jean-Paul Rempp

righteous interprets historical events from the perspective of God's kingdom; through faith, he experiences that "everything works for good for those who love God."

Things being so, how strong and dynamic the principle of faith is!! Such faith is invincible (cf. Rom. 8:37-39). Indeed, by his faith the righteous is victor at all times; even within the worst trials, he is able to worship, to abound in praises, precisely and above all when things are bad, and this is priceless in the eyes of God. I'll never forget one of my readings, some years ago, in a chapter of *The Alarm Clock*, a Huguenot book written after the St. Bartholomew massacre. Telling the story of more than 100,000 Protestants who were killed within 24 hours in Paris alone, this chapter begins with this wonderful prayer of worship: "Blessed be God . . ."

The main thing is not that we should be well, feel fit, be successful, or "produce"

much. The main thing is that God should be honored and blessed in health or sickness, in strength or weakness, in success or failure, in wealth or poverty, in peace or trials, in life or death.

Brothers and sisters, "let us walk by faith and not by sight," following the example of Jesus the man, persevering in the midst of trials: ". . . let us run with perseverance the race that is set before us, looking to Jesus, the pioneer and perfecter of our faith" (Heb. 12: 1-2).

At the Third Lausanne Congress on World Evangelization, I felt challenged as we were reminded of missionary Adoniram Judson's trials – among other sufferings, he lost his wife and his 5 children while on the mission field. When he died, after 35 years of service, there were only about twenty converts. But today, the church he founded is several hundred thousand people strong!

The work of bringing the gospel to the Jewish people isn't easy. Let us therefore persevere in the task the Lord has entrusted to us, whatever the difficulties or apparent lack of results may be, for we know that our work will not be in vain. Let us work in this way, expecting the very much hoped for moment when, by the sovereign grace of God, a large movement of conversion to Jesus will occur among the Jewish people¹, possibly by the end of this present age.

Jean-Paul Rempp
jpnremppbn@wanadoo.fr

1 About this point, see my book *Israël, Peuple, Foi et Terre* (Israel, a People, a Faith and a Land), Charols, Excelsis, 2010, p. 98 and 118.

Lost and Found

Ahead of the congress the meeting place for the Jewish evangelism group was said to be at the Registration. We quickly found a better place; namely, outside the *Lost and Found*.

Lost and Found seemed fitting for us. We confess that we were lost but found. We also confess that if today we are not found, we are lost.

All in all; about 45 people who in some way are involved in Jewish evangelism participated in the congress. Of these, about 30 were



Jewish believers, and among them about six were stewards. The delegation from Israel counted about twelve persons.

At the Congress LCJE members handed out more

then 600 copies of the LCJE Brochure, 75 copies of the LCJE Bulletin (nos. 101 and 102) and about 40 copies of the book "Jewish Evangelism: A Call to the Church."

kk-h

The Lausanne Congress: 1974 and 2010

By Tuvya Zaretsky, President of LCJE

The Third Lausanne Congress on World Evangelization (LCWE) was held in Cape Town, South Africa, on October 16–25, 2010. In 1974, I was privileged to be a participant at the very first Congress, in Lausanne, Switzerland. I'm honored to provide this report as an historic perspective on significant events that are separated by 36 years.

Billy Graham, the American evangelist, convened the first Lausanne Congress along with other church leaders like John Stott. Their intent was to strengthen evangelical faith and stir the church in its responsibility for world evangelism. Four thousand evangelical theologians, academicians, mission leaders and practitioners were invited around the theme, "Let the earth hear his voice." The late Jews for Jesus



Tuvya Zaretsky

founder, Moishe Rosen, received an invitation but could not attend. He sent me in his place – a brave act indeed.

In 1974, I had been walking with Jesus for only three and a half years. I couldn't understand the significance of that first Lausanne Congress. Now, 36 years later, I received my own invitation under the established and growing movement of the Lausanne Consul-

tation on Jewish Evangelism (LCJE). It was a blessing to attend the third Congress along with 25 other LCJE members and 11 other affiliates who came as volunteers or participants connected to Jewish evangelism. The theme in 2010, from 2 Corinthians 5:19, was "God in Christ, reconciling the world to himself." We were urged to join together, under the providence of God, to finish the task of world evangelization.

The four thousand invited participants came from 198 nations. In 1974, the demographic makeup favored North American and European Christians in the dominant roles addressing the rest of the global Christian church. In Cape Town, only 400 of the delegates came from North America. The majority was from the Global South, featur-

ing Asia, Africa and Latin America. Congress participants came to work, study, pray and think together about how the whole church could take the whole gospel to the whole world.

In 1974, the auditorium featured a platform with a large projection screen behind it with 4,000 listeners seated in theater style rows. In 2010, there was still one large platform, but now there were six theater-sized digital screens along the front wall of the Congress auditorium. However, all the participants were seated around tables of six. This was not to be a passive audience.

Plenary sessions in the morning featured Bible exposition through the entire Book of Ephesians. Content was taught by world-class speakers who were assigned slots of anywhere from three to 25 minutes. Those messages were sharpened by multimedia presentations in video, dance, drama and music. In response to the Bible lessons, we were asked to dig into the Word ourselves. The real practical application of the text happened in our small groups at each table. The 2010 Congress was a highly interactive experience.

During the second hour each morning we heard themed messages around truth (Christ in a Pluralistic and Globalized World), reconciliation (Christ in our Divided and Broken World), world faiths (Bearing Witness of Christ to People of Other Faiths), priorities (Discerning the Will of God for Evangelism), integrity (Calling the Church Back to Humility, Integrity and Simplicity), and



All participants in Cape Town were seated around tables of six at the two morning sessions.

partnership (Urging the Body of Christ Toward a new Global Equilibrium). In the evening plenary sessions we heard testimonies of inspiration and hope from the global church. Each day, a different geographic region was featured as life-changing stories were told.

Some Perspectives

The 1974 Congress in Lausanne was platform focused. The 2010 Congress was oriented to the participants. The flow of information at Lausanne One was outward to recipients. Lausanne Three focused on personal internal interaction, reflection, and team learning, all in response to directed topics.

There were similarities, too. In 1974 and 2010, the programs highlighted places where God was at work around the world. I remember in 1974 hearing about a massive movement of South Koreans coming to faith in Christ. In 2010, we heard the testimony of an 18-year-old North Korean girl, who, as a Christian, longs to see the gospel proclaimed among her North Korean people. Her moving story included

a description of persecution against her family, including the imprisonment and possible murder of her father by the very people to whom she longs to bring the gospel.

In 1974, we heard of the gospel penetrating non-Christian cultures. Hindus spoke of Christians within ashrams. In 2010, we heard about a growing movement of brave and persecuted Muslims who are bringing Christ into the mosques.

In 1974, we heard reports of cross-cultural missions on the rise among indigenous people movements. In 2010, indigenous Christian leaders from Latin America, Africa, East Asia and the Far East described ministries to their own people. In 1974, there was little discussion of the Middle East from the platform, and I can't recall any mention of Messianic Jews or Jewish Christians during any of the programs. All that has changed dramatically in 2010.

Messianic Jews were mentioned as part of plenary discussions in historical context and as an aspect of what God is continuing to do today among the Jewish people. And in the discussion on reconcili-

ation, we saw Dan Sered, a Jewish believer, and Shadia Qubti, a Palestinian Christian, describing unity in Christ together on the platform.

In 1974, Western leaders described what God was doing in other regions. In 2010, mission workers from non-Western regions described what God was doing in Christ among their own peoples. It was a shift to an insider's perspective. It was an insiders' conference. Just to illustrate the change, one night, separate rooms were set aside for people who wanted to pray for Palestine and for those who wanted to pray for Israel. The rooms were located side by side. However, as participants showed up to pray, in the spirit of the conference, they all joined together for united prayer in one room .

The 1974 Congress put great emphasis on mission theory. They taught about homogeneous units, church growth and the intervals between mission workers, new Christians and unreached peoples. In 2010, the emphasis was on church participation, mission, collaboration and practical mission application.

One morning, a 15-page resource list was distributed. It provided resource information about 632 unengaged people groups with populations over 50,000. At tables, all of the participants considered that list to see if they knew of resources that could reach those unengaged/unreached people groups. In the end, we filled out a Reflection and Commitment form. Those feedback forms were collected at the end of the hour in order to collate them and bring those

resources immediately to bear for evangelizing those people.

Outcomes

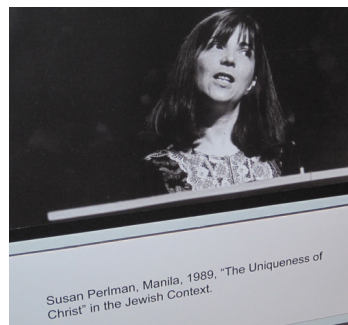
This Congress should give great encouragement to those of us who labor in the field of Jewish evangelism. While there were some shortcomings, the takeaway value is clearly significant.

Dialog Sessions: A total of about 160 small group dialog sessions were held in the afternoons. Five dialog sessions were committed to some aspect of Jewish evangelism. Doug Birdsall, executive chair of the Lausanne Committee, attended one of those dialogs as a demonstration of support from the LCWE. We can count upon continued partnership from the larger Lausanne movement.

Conference Statement: We have been assured that the final Cape Town Commitment will include support for Jewish evangelism in its call to action. That will be released in early 2011 as the second half of the Cape Town Commitment (see www.lausanne.org).

Diaspora Missiology: Each afternoon, there were themed Multiplex sessions. None was dedicated to Jewish evangelism. However, many of us were able to bring the perspective of Jewish evangelism into those sessions. In particular, the Multiplex on Diaspora Missiology acknowledged the important role of the Jewish diaspora in defining peoples on the move. In contrast to 1974, Jewish evangelism now clearly has a place in the discussion of Diaspora Missiology.

Lausanne 1974 took a tentative look into the field of



The history of the Lausanne movement was displayed in pictures. – Here Susan Perlman, Jews for Jesus, at Manila 1989.

Jewish evangelism. Lausanne 2010 showed that there is a place for Jewish evangelism. We all can learn from what God is doing elsewhere in the world. And the rest of the church and mission communities can learn from the lessons that we are reporting within the LCJE.

I particularly want to encourage any of our readers to take part in Lausanne network opportunities. You have great benefit to gain from engaging in the global network. And the current network participants need your input if they are to remain agile and grow in the directions that God is moving in world evangelism. The 2010 Lausanne Conference signaled that there is a place for Jewish evangelism in the global proclamation of the gospel. Doug Birdsall declared that he “hopes Lausanne gatherings will breath oxygen into the fire that sparks more fires” for the cause of evangelism. The next gathering for mission and church agency leaders is planned for June 2012. I hope you’ll be with us next time.

Tuvya Zaretsky
tuvya.zaretsky@jewsforjesus.org

Opportunity Knocks

By Daniel Nessim, Executive Director
of Chosen People Ministries, UK

Once in a long while, an opportunity comes along to play a part in the world missions movement. Although an LCJE member since the beginning, I had never thought that I would have the privilege to attend the world consultation. Competition here in the United Kingdom was intense, with more than five applicants desiring to take part for every space available. That is why I jumped at the opportunity to attend when Dr. Darrell Bock asked for volunteers to help behind the scenes in Cape Town. Providentially, my duties allowed me to attend almost all the sessions and to interact as a peer with conference participants.

There is no doubt that it was a rare opportunity to meet believers from around the world. I grew up reading books like Richardson's *Peace Child*, which chronicles efforts to bring the gospel to cannibalistic people in places like New Guinea. Now indigenous Christian leaders from New Guinea were in Cape Town. It is breathtaking to see what the Lord has done!

The LCWE

The Third Lausanne Congress on World Evangelization began with two themes that reverberated throughout. The first, taken from 2 Corinthians 5:19, was "God in Christ, reconciling the world to himself." The

second, a tagline, was "God is on the Move." To be honest, despite disclaimers from the front, I found this to be a somewhat triumphalistic tone. The fact is, however, I am convinced that it is true. We live in a remarkable age. In fact, the latest Operation World handbook, launched on the first full day of the consultation, predicts a continued and dramatic growth of Protestant, Independent and Anglican churches worldwide through 2025 (Mandryk, *Operation World*, 2010, pp. 2–4). Missionaries in Iran, for example, reported that more people in Iran are coming to Christ than in the last 1,300 years. Those of us in the Western world fear Christianity is sinking; it is – to the South, where the epicenter of Christianity is rapidly moving as churches in warmer climes steadily grow.

Ephesians Exposed

Every morning, the day began with an exposition of the Book of Ephesians. For me, this was a highlight, as different evangelicals from different parts of the world and different theological perspectives took us through the book a chapter at a time. This meant that every day we were treated to a view of Ephesians through a different set of lenses. As a result, I found myself looking at aspects of the book in ways

that had not occurred to me before. For example, Ruth Padilla DeBorst provided an interesting perspective on the relevance of Ephesians 2 to our society and its power structures. The next day, John Piper expounded chapter 3, concluding with an exhortation to care for people as people with all of their physical and social needs – but always to care most of all for what their eternal destiny would be without God.

A Messianic Presence

I have to confess that I didn't feel I was there to represent the LCJE alone. For me it was a great opportunity as a Jewish follower of our Messiah to be present in a forum where mission trends are discussed, examined and established for the future. I am a Jewish disciple of Yeshua myself, and from my perspective it is important for Jewish believers, the remnant of Israel, to take part in such events. After all, it was Israel that was originally called to be a light to the nations. That calling still stands, so the least we can do is to take part. The fact that the Consultation took place in such a beautiful city as Cape Town was icing on the cake, as daily we took in the vistas of Table Mountain and the ocean.

But why were we all there? Both Jewish and Gentile members of LCJE

hoped not only to learn and participate in the LCWE, but to contribute. That we did in a number of ways.

LCJE South Africa

First, we contributed substantially to LCJE in South Africa. On the Friday before Cape Town 2010 even began, many LCJE delegates were enjoying the South Africa LCJE day conference. Conveniently it had been scheduled to coincide with the influx of foreign LCJE members attending the LCWE the next week. Following the day conference we had the privilege of taking part in Beit Ariel's Kabbalat Shabbat service. In addition, a number of Chosen People Ministries staff taught in a three-day Yeshiva that Beit Sar Shalom Ariel convened, which seemed to be a great success.

LCJE in the LCWE

Secondly, we prayed and worked together to ensure that the cause of Jewish evangelism got a fair hearing at the consultation. At the conference, we held together. Three times we gathered in the late evening in David Brickner's hotel room to enjoy a little wine and cheese, fellowship, and to discuss our part in the Consultation. Kai Kjær-Hansen, LCJE international coordinator, took a key role in this, leading discussion and reporting on how our concerns were being addressed.

As LCJE participants we were very concerned to address statements in a paper

issued by Lausanne's Theological Working Group (TWG) which denied that there is any "chosen people" and criticized "certain forms of dispensationalism or Christian Zionism" for granting the Israeli state a "privileged place," thus denying "the essential oneness of the people of God in Christ." The full paper containing this statement is available at www.lausanne.org/documents/twg-three-wholes.html. This is where "faith and works" came together, and where I felt the value of LCJE proved itself. Various members, especially Darrell and Kai, were able to talk to key persons in the Lausanne movement and give them our feedback on the statements above. These discussions were constructive and productive.

As a result of efforts including Mitch Glaser, David Brickner and Lawrence Hirsch in creating a draft statement, Kai was able to assure us that there would be a clear statement from Lausanne on the necessity of reaching the Jewish people with the gospel. In addition, the TWG was prepared to take a look at what they had written and take action to rectify their statement in some way. The question I ask myself is, "What if we were not there?" The cause of Jewish evangelism could have been dealt serious harm.

I have to confess that I sometimes wondered what relevance the LCJE had to the world-wide missions movement. I remember my



Vladimir Pikman (left) and Daniel Nessim at the LCJE conference in Cape Town.

father Elie voicing concerns about this. So, sometimes the relationship between LCJE and LCWE over the years has seemed obscure, or even tenuous, to me. I had no illusions about its importance to us in the Jewish missions world, providing a neutral forum to meet and exchange ideas, yet I did wonder what our connection to the LCWE really was. Nevertheless, our relevance as a missions community became obvious as the week wore on. We were able to make a difference in terms of the posture of the global missions movement regarding evangelism among the Jewish people.

Reconciliation

Thirdly, LCJE members were at the heart of a move to attempt reconciliation – a theme of the conference – between lovers of Israel and Arab speaking brothers from across the "green line." A prayer meeting for Israel and another for Palestine had been scheduled to coincide in adjacent rooms. We all wondered – who set that up?! Whoever did, it was

impossible to countenance praying separately, with a wall separating us. Especially since our studies in Ephesians that week clearly referenced the “dividing wall of hostility” that our Savior has removed (Eph. 2:14)!

While our attempt to pray together without having set any guidelines was problematic, what stands out to me is that we made a genuine effort – and this in itself is a sign that there is a yearning for unity in our Messiah on both sides of the divide. I was moved by this, yet disturbed to see how difficult reconciliation really is.

A Foretaste

Fourth and lastly, in advance of our international meeting near London in 2011, LCWE provided an opportunity for us to connect ahead of the event. As a contingent, we “punched above our weight” in the number of seminars led by LCJE members. These seminars were not for our benefit alone, but for the wider Christian community. Thus there were seminars on discipleship issues that Jews and Muslims share, worldwide trends in the Messianic movement, evangelism and the Jewish people, and how to pray for the peace of Jerusalem among others. I particularly appreciated Stuart Dauermann’s talk on evangelising Jewish people as he emphasized the need for affirmative evangelism that affirms Jewish values, affirms Yeshua as the Son of David, affirms the fullness of Israel, and more. It

was gratifying to see one very significant global mission leader in the room take note and consider how their evangelistic attempts among other people groups could be more affirmative and less culturally imperialistic.

The Whole

The motto of the Lausanne movement is “The Whole Church Taking the Whole Gospel to the Whole World.” Sometimes I think that in the Jewish missions community we tend to become a little myopic, focused on our own field of endeavor. We’re probably not the only community prone to this. But after all we may think, we are ministering to (or may even be part of) the Chosen People, and our “field” of evangelism is fraught with missiological and theological implications like no other.

To be among Christians of every different ethnic group imaginable, among missionaries from every group, is an eye-opener. It is a helpful reminder that we are part

of our Lord’s Commission to make disciples of all nations. I cannot but think that this must have been the effect on many evangelists, pastors, and lay church leaders around the world. Together, we declared our unity in our Messiah and our common purpose. Together, we saw evidence that God really is on the move.

Nowhere was our unity and common purpose seen more clearly than at the closing celebration. Never have I seen such a well orchestrated, carefully planned, powerful and moving celebration of the Lord’s Supper. While my duties took me elsewhere, what I did see of the celebration was awe inspiring, and indeed we do well to be in awe of the person and work of our Lord and Savior. To him be the glory.

Daniel Nessim

DanielN@chosenpeople.org.uk



The closing session: “Never have I seen such a well orchestrated, carefully planned, powerful and moving celebration of the Lord’s Supper.”

Reconciliation at Cape Town

Reconciliation Changes Me

By Shadia Qubti, Musalaha Representative, Jerusalem

There is room only for us: to live in this land, to be free, to exist . . . without you. This is what my world teaches. However, 1.5 million Palestinians and I challenge that divide, because on one hand we are part of the Palestinian people, yet on the other hand we hold Israeli citizenship. Ten percent of us are Christian among a majority of Muslim Palestinians. We are a minority among a minority, struggling in a world calling for exclusion.

It was in Musalaha that I first met with Israeli Messianic believers. I felt uncomfortable, threatened. None of these feelings reflect Jesus. I grew up in a Baptist Church in Nazareth, where I had accepted Jesus as my personal Savior. But it wasn't until my first encounter with Israeli Messianic believers that I realized and understood that Jesus' act on the cross has reconciled me to God, and as a follower of Christ I have a responsibility to reconcile with my enemies. Without reconciliation, Jesus' act on the cross is not complete in my life.



Reconciliation is possible which Shadia Qubti and Dan Sered testified through their presentations.

As a Palestinian, it is hard to reach out to my enemy. As a Christian Palestinian, I am able to reach out to the "other" because Jesus gives me the eyes to see them as he seems me. He gives me the confidence to go against my society. He gives me the power to embrace them. Today, when I meet Israeli Messianic believers, I feel comfortable, close, and most importantly I feel at home.

This realization has had an immense impact on my life, and as a result I feel called to

dedicate my life to the work of Musalaha: to pursue and promote reconciliation between Israelis and Palestinians. In the Messiah there is room for all of us. He calls us to be one family. Reconciliation changes me. Reconciliation changes my enemy. Only then can we become the greatest witness, the living stones. And only then can we change those around us.

*Shadia Qubti
musalahagalil@gmail.com*



Messiah Brought Reconciliation

By Dan Sered, Director of Jews for Jesus, Tel Aviv

My mother is not proud of me being a believer in Jesus, and my dad would be outraged if he knew I was standing here next to a Palestinian.

You see, I am a good Jewish boy who was raised in Israel in a typical secular home. My father has had a long career in the Israeli military, and his job with the ministry of defense uprooted our family to New York. I was only 14 when we moved, and unlike my parents, I believed in God even at a young age. In Stony Brook University, while studying math, I met a Jewish girl named Dinah, who told me that Jesus' Hebrew name is Yeshua. Dinah showed me in the New Testament that Jesus fulfilled all of the prophecies

about the Messiah. My eyes were opened and for the first time in my life being Jewish made sense to me.

This was the beginning of reconciliation, and I felt an immediate burden to share this news with my Jewish people so that they could also be reconciled to God. A perfect connection with the ministry that I serve with, Jews for Jesus: We exist to make the Messiahship of Jesus an unavoidable issue to our Jewish people worldwide.

Talking about my Jewish people, the apostle Paul said, "For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead?"

You see, the Jewish nation's

rejection of the Messiah brought reconciliation to the world. Are not you glad for that? Living in the land of Israel, an unreached nation which is hostile to the gospel, makes me realize the reconciling power of the gospel. When Israeli Jews and Palestinian Arabs can say to one another, I love you in Jesus' name, the world will see the powerful reconciliation work of the Good News. The only hope for peace for the Middle East is indeed Jesus.

Please pray for the peace of Jerusalem and for the salvation of the people of Israel.

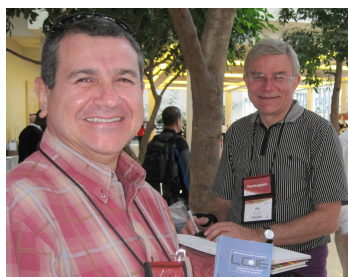
*Dan Sered
dan.sered@jewsforjesus.org*

Pray for the Nations

By David Zadok, LCJE Coordinator for Israel

The congress team and the planners of the Third Lausanne Congress in Cape Town did a marvelous job in planning and executing the program. Everything was thought of and planned, and prayed for well in advance. While we may criticize some of the decisions in the program, particularly concerning the overlooking of Israel on Middle East night, all in all they did a spectacular job. And to God be the glory.

Some of the many meetings that were planned in the program were the regional gatherings and times of prayer focusing on certain countries.



Kai Kjær-Hansen and David Zadok with LCJE brochures for handing out.

On Saturday there was an evening of prayer for Israel and for Palestine. For some reason, the organizers decided to separate us, placing our groups in adjacent rooms. The Israeli delegation was to meet in room 2.61 and the Palestin-

ian delegation in 2.62. After a short conversation with Kai and others, it was decided that it would be better for us to meet in one room together, and in this way to express the one new man, which we were learning about in our study of the Epistle to the Ephesians. After speaking briefly with Salim Munayer, we placed the two signs together and met in the same room.

There were about 40 people from the Palestinian and Israeli groups as well as guests from other countries. We rearranged the chairs into a circle so that we could all see each other face to face. Dr. Munir

Title	Venue	Time
Congress Team and Stewards	CTICC Ballroom	Sat 23 Oct, 21.15
Prayer for the nations: Palestine	Room 2.61	Sat 23 Oct, 21.15
Prayer for the nations: Israel	Room 2.62	Sat 23 Oct, 21.15

Luckily the announcement of the prayer meetings in two different rooms didn't announce what actual happened. The "wall" was broken down.

Salim Kakish, chairman of the Council of Local Evangelical Churches in the Holy Land, shared prayer requests from the Palestinian churches, particularly regarding evangelism and concerning the unity needed among Arabic speaking churches. Then we had a time of prayer that was conducted in Arabic.

Following this I shared items of praise and prayer for the congregations in Israel. The first item was praise to God for bringing us together as one body. I invited our

Palestinian brothers and sisters to join us in prayer. I wanted to avoid a situation where Palestinians would pray for themselves and we as the Israeli delegates would pray for ourselves.

Having lived for many of my childhood years in Iran, the amazing thing was meeting Farid, an Iranian believer of Muslim background. He came to the Israeli-Palestinian meeting. He told me, "In my country we always hear curses shouted against Israel, but as a Christian I have come

to bless you in the name of our Lord and Savior." At some point he stood up and prayed that the triune God would bless Israel and the believers in Israel.

God has done an amazing thing in Christ, uniting Jews, Palestinians and Iranians into one new man! May we work hard to see more and more expressions of the unity that we have in the universal body of Christ.

*David Zadok
david@ha-gefen.org.il*

LCJE was responsible for four dialogue sessions which are covered on the following pages. Further more Stuart Dauermann has a dialogue session entitled "Jewish Evangelism", for which we are grateful. Unfortunately a reporter was not present at that session.

LCJE Dialogue Session I

How to Pray for the Peace of Jerusalem

**Reported by Knut Hoyland, International Director,
Caspari Center, Jerusalem**



Knut Hoyland

"How to pray for the peace of Jerusalem." This was the title of the first of four

dialogue sessions hosted by LCJE during the Lausanne III congress held in Cape Town, October 16–25, 2010. It was one of 25 dialogue sessions that participants could choose from that day, and there was a good turn-out of about 40 people. More than half of these did not have a prior connection with LCJE. This dialogue session was

held, appropriately, on the day the conference theme was reconciliation. Earlier, in the morning plenary session, Shadia Qubti (Musalaha) and Dan Sered (Jews for Jesus) had shared about the situation for believers in Israel and the Palestinian territories and their role in reconciliation. In the dialogue session led by Bodil Skjøtt, David

Brickner (director of Jews for Jesus), Salim Munayer (director of Musalaha), and Wayne Hilsden (pastor of King of Kings Community in Jerusalem) shared their thoughts and engaged with the audience on the subject of praying for the peace of Jerusalem.

Following the title of the session, all three contributors spoke about prayer for Jerusalem and its importance. The underlying topic of the session, which one could assume was "How do we as believers or as a church relate to the ongoing political conflict in the Middle East (with its theological implications), with Jerusalem as its focal point?," was perhaps less engaged with. In any case, those who came to listen to, and perhaps take part in, a heated debate on the politics and theology of the Middle East were disappointed.

David Brickner

With a starting point in Psalm 122, David Brickner spoke about our prayers for Jerusalem being informed by a full biblical theology, especially in light of the politically, socially, and spiritually divided reality of Jerusalem today – a city of contrasts between hope and despair, life and death, love and hatred. As such it is a microcosm of the world. After recounting some of the conflict-filled history of Jerusalem, he underlined the importance of praying especially for God's people in Jerusalem, both Jewish believers and Palestinian Christians, especially for their



From left: Bodil F. Skjøtt (moderator) and the three speakers, David Brickner, Salim Munayer and Wayne Hilsden.

unity as a witness to those who do not believe. He further emphasized, "We must pray for justice and mercy. We should pray for increased effort on the part of God's people to meet the needs of the downtrodden, Jews and Arabs. The Bible also reminds us to pray for those in government to remember those in leadership, and to pray for all efforts at peacemaking no matter how frail and feeble they appear. Yet we know that true peace will only come to Jerusalem through the Prince of Peace, so our most fervent prayers should be directed toward the proclamation of the gospel of peace."

Salim Munayer

Salim Munayer, who initially expressed his agreement with what David Brickner had said, took a somewhat different approach in pointing out the reality of Jerusalem as a divided city and the problematic issue of Christians being drafted into a political conflict (which of course has a spiritual dimension as well) and taking sides in the conflict. He warned

against over-emphasizing one theology (Christian Zionism or Liberation theology) or theological issue (eschatology or social justice) to the exclusion of the other. He pointed out that this is not our calling and should not be our witness, especially when it gets in the way of fellowship between believers: "We allow theology to be used as a political weapon. This is not to say that our theology and politics should be totally separate, or that they can be, but we need to have room in our theology for others, even if we do not agree with them. Pursuing either theology alone, outside the context of the cross, will lead to violence, exclusion and rejection. We must remember God's commandment to love each other. Our aim should be unity through Christ's love and through the cross." He concluded by reaffirming that although true peace will ultimately only be fulfilled in Christ, "We must be proactive, not only praying. We must reach out to people we don't agree with, to people on the other side, to extend our hand and embrace and

love and help.”

Wayne Hilsden

In his introduction, Wayne Hilsden focused on the importance of not being caught up in the past of Jerusalem, but rather being aware of the importance of the literal place and the role of Jerusalem in God’s plan today and in the future. He pointed out that Jerusalem’s future according to the prophets is a glorious peace. He continued, “The day will come when God will bring peace to Jerusalem. I believe in working for peace. We are to be peace makers, but prayer moves the heart of God, and God has commanded us to pray. God chooses to partner with people to accomplish his purposes.” He underlined that praying and working for peace must go hand in hand, and shared signs of hope, among other things through the work of Musalaha and joint retreats for Jewish and Arab pastors held twice a year.

Further Comments from the Speakers

What then followed was not so much a panel debate, but some further comments from the speakers in light of what the others had said. When they were challenged to say what they would be willing to set aside in their theology in order to achieve peace, David Brickner commented that he was committed not to set aside his end time theology, but he would be very willing not to make it a front and center issue in the Jews for Jesus ministry.

A commitment to the gospel and to reconciliation will take priority. Salim Munayer interestingly said, “Ethnic identity can be sacrificed to achieve peace and ultimate reconciliation.” This comment was, perhaps unfortunately, not followed up on, as the issue of identity – national, ethnic, and spiritual – is one of the central issues for believers on both sides, and has the potential to both divide and unify.

The Audience got Involved

As the audience got involved it was encouraging to see representatives from countries like Brazil, Uganda, Rwanda, Ethiopia, and Pakistan all wanting to engage with believers in Israel and the Palestinian territories and take part in praying for Jerusalem. Some more difficult issues, such as the third temple, relations to the Muslim community, and evangelism to African refugees in Israel, were also raised. One person was also interested in help in getting a visa to visit Israel.

Any conversation that deals with the delicate issue of the political and spiritual reality of Jerusalem will usually end up either in an explosion of arguments and opinions, or in a cautious approach which seeks to avoid any overt confrontation. In this case I would say the latter was perhaps the case. Some of us who were present may have wished that some of the real, burning issues – such as the theology of the land, the issue of identity, and the question of how to define “peace”

– had been engaged with on a deeper level; but that said, time was of course very limited and we need to be glad that the session was held in such a spirit of reconciliation and unity. In a different setting, with other participants, that may not have been the case. The speakers should be commended for not getting lost in political or theological arguments and maintaining a clear focus on the centrality of the gospel, living and proclaiming it in the difficult reality of the conflict in the Middle East, and on prayer as a God-given resource for building unity and peace.

The real Challenge for LCJE

It was very encouraging to see believers from many different parts of the world taking seriously the call of the Scriptures to pray for Jerusalem, and wanting to do so in an informed manner. As for the cause of Jewish evangelism, my general impression from this dialogue session and the whole Lausanne III congress is that there is great potential for real involvement from the non-Western parts of the world. A sincere willingness to engage in reaching the Jewish people with the gospel was expressed by delegates from Latin America, Africa, and even from Muslim countries. The real challenge for LCJE is to broaden our network and find practical ways of involving brothers and sisters from all parts of the world in our calling to the Jewish people.

*Knut Hoyland
knut@caspari.com*

Comparing Notes – Discipleship Issues Affecting Messianic Jews (MJs) and Muslim Background Believers (MBBs)

Reported by Judith M. Rood, Professor of History and Middle Eastern Studies, Biola University



Judith Rood

Grant Porter began by identifying himself as a "Christian Background Believer." He told the story of Riad, a good friend and MBB, who is now a wealthy man living in the UK. As a boy growing up in West Africa, he was poor. When Riad was 8, his father broke his hip and was confined to his bed. Young Riad was tasked with staying at home to take care of him. To while away the hours, the father taught his son to play card games. Every year in their village there was a big card game competition, and that year, the boy's father decided to enter him as his partner. All of the neighbors made fun of the very idea of a boy competing, but the father insisted that his son was going to win, and win he did. Riad's card-playing skills became the talk of the town, and soon a Jesuit priest came looking for the whiz kid that he'd heard about. He told the father that he'd like to take the boy to go to school,

and so it was that Riad was able to begin his education. It turned out that he had a photographic memory. Today, he has become one of the thought-leaders in the UK. He dreamed about Jesus and began to read the Scriptures, but, because he is surrounded by Shiite Muslim leaders, he has been afraid to share his thoughts about what he is discovering. He now believes that Muhammad was trying to point to Christ, and that true Muslims are those who follow Christ. He has said that "people like me will never have a home until we are at rest with Jesus." This story illustrates the issues surrounding the believers' movement within the Islamic community.

Richard Harvey then shared his story. He said that a certain Tony, growing up in Switzerland during WWII, moved with his parents to South Africa, where he later joined the navy. After the war, he moved to England, where he became a member of a synagogue. One day, his son came to him and told him he wanted to go to church, and Tony told him he'd like to go with him. Neither felt that they had ever found God in the synagogue, but his son – Dick – had three Christian friends who shared their faith with him.

Arguing with them, he could not prove their claims about Christ wrong. Then Dick had a vision about Jesus' open tomb, and told his friends that he was in trouble. Tony and Dick both became believers, and later, Tony's father and another son also became believers. Richard was the son who'd led his father to church.

What Issues do MBBs and MJs have in Common?

Following these two stories, Susan Perlman asked, "What issues do MBBs and MJs have in common? What's the same, what's different?"

Richard and Grant both agreed that baptism is understood as a betrayal by both communities. Church membership is also a problem for both. The anti-Semitism of church culture is a big problem for Jews, whereas the Western character of the churches is a big problem for Muslims. Both agreed that MJs and MBBs are "tribal outsiders" who have deep issues with church leadership and culture. They also agreed that intermarriage is a real problem, but that for MBBs the problem is more acute because according to Muslim law the children are defined as Muslims if they have a

Muslim father or a Muslim mother. There are few marriageable believers who share a Muslim or Jewish background. Although it was not mentioned, other communal rites, like funerals and burials, are also very problematic.

Turning to the issue of discipleship, the two identified different issues facing MBBs that are not an issue for MJs. Social death, which characterizes JBB experiences of the 18th and 19th centuries, is no longer a real issue; however, the social stigmatizing, ostracism, and persecution that MBBs experience can lead to death. Such social isolation often results in MBBs returning to Islam, according to another MBB who presented at a different session.

Brother Daniel – the Only Muslim Background Believer in the Room

At this point, Brother Daniel was introduced to the audience as the only Muslim background believer in the room.

The discussion then turned to theology. Richard raised the issue of Trinitarianism and the need to use Messianic proofs from the Tanakh in Jewish evangelism. According to Grant, the death of Christ, the capriciousness of Allah, and the power of the resurrection are not clearly expounded in Muslim evangelism, nor is the doctrine of inerrancy. The issues of ethnic identity and faith in Christ can confound the believers' own sense of who



From left: Grant Porter, Susan Perlman (moderator) and Richard Harvey.

they are, as the churches do not affirm culture, and even the cultures themselves are not clear. Discussion included the relationship of JBBs to Israel, the synagogue, and the diaspora; and while the relationship of MBBs to any aspect of their culture leaves them completely confused, "they are really struggling" over the questions of nationalism and religion. He provided a chart showing contextualization levels (C1–C6) and explained that these categories were based upon believers' preferences and were anthropological, not theological categories. [Later, during the discussion period, Tuvya Zaretsky contrasted a different understanding of religion as part of culture.] Richard then said that ethnicity is "permeable, a social way of ordering cultural difference." He also stated that "religion is embedded ethnicity . . . a conservative aspect of culture." Grant then addressed the emotional response to the question, "Who am I if I accept Christ?"

Susan interjected, "I'm a Jew and I know I'm a Jew and I'm a follower of Yeshua."

But Muslims don't have an ethnic identity necessarily: some come from tribal or national groupings. Susan then said, "Our faith is rooted in Messiah," as Grant tried to explain the difference between Jewish ethnicity and the multiple identities of Muslims. For Gentile Christians, the issues of ethnocentrism, land issues, and Jewish ethnicity are complicated. Judaism is a worldwide people, while other people groups are more geographically defined. Grant tried to explain that cultural syncretism in Islam is often defined against Arabism; for example, in Indonesia Islam is merely a veneer over tribal cultures.

Brother Daniel then began to share his story. He said that he had been searching for meaning and began to visit suffering people. He met some missionaries who were working with lepers, and a short time later a blind man led him to Christ. Brother Daniel is now sharing his faith with learned Muslims who are sincere and honest but who have doubts about the truth of Islam. Brother Daniel wanted certainty about his ultimate fate,

and that that is what led him to accept Christ. He is now disconnected from the Muslim community, and that is the price of having peace about his eternal future. His ministry has been among others like himself despite the dangers. Over the last 10 years he has reached out to Muslim imams and mullahs. Brother Daniel says that today Muslim scholars have many doubts about the Qur'an, particularly the attributes of God. As a result, many of these Muslim scholars have become atheists. However, the Qur'an, Brother Daniel says, clearly reveals the deity of Christ. He now believes that Muhammad was trying to help his people to recognize the God of Israel, and so he works with these scholars to provide answers about their own salvation and ultimate fates.

Brother Daniel then discussed Jewish and Muslim beliefs in good deeds vs. sin as an impediment to the faith. He said, "We get scholars who believe that Christ is God, but they must be pulled aside from their society for 6 months to two and a half years for intensive Bible study. The Word of God is powerful, so we bring them to our homes, where there are no distractions like TV or radio, but only the Bible and the Qur'an. We study every day for 8 hours with scholars who accept the sonship of Christ, even though they are rebelling against those whom they love and trust the most." He says that the

evidence of their changed lives can only be achieved by using the Qur'an, because that is where they begin, and the People of the Book are respected as resources for Muslims who want to know more about the God of the Bible. Thus Brother Daniel defended contextualization in order to teach from Genesis about sin, and from there, the entire gospel. For example, he shows Muslims that the power of choice led to man's sinful condition because he chose to separate from God.

Ethnicity and Culture

A brief discussion ensued about ethnicity and culture and how we work out our identities. An Ethiopian scholar suggested that evangelicals in his country have created unnecessary tensions with an indigenous believers' movement because of their position on contextualization. Richard explained that Messianic Judaism is a social construct of identity, and that the process of developing an "ethno-theology" is underway. [This issue was also discussed in a multiplex on ethnicity and contextualization in relationship to Islam featuring Joseph Cummings of Yale Divinity School.]

Anxieties about syncretism are behind evangelical concerns about contextualization, to the extent that one of the LCWE participants actually stated that "culture is sin," in the belief that the gospel is opposed to culture. These contextualization cat-

egories are descriptive, not prescriptive. Social identity construction depends upon shared cultural values and expressions, and if these are stripped away the loss of identity weakens the ability of the believer, of Jewish or Muslim background, to participate fully in the church.

Another point that was raised is that there is no parallel between the Tanakh and the Qur'an, since the Qur'an is not a revealed text. However, to reinterpret the Qur'an through the lens of Scripture is a legitimate evangelistic method. Dispensing unbiblical material in the Qur'an, with the clear understanding that it is not a revealed text, is a bridge to Muslims. Brother Daniel put it this way: "We use the Qur'an to destroy faith in the Qur'an as the inspired word of God."

In response to a question, Grant said that places where contextualization (C4, "a strange kind of Christian"/C5, "a strange kind of Muslim") is most prevalent are Indonesia, Bangladesh, North India, Egypt, West Africa, and Nigeria. C6 is common everywhere; there are no indigenous C4/5 churches anywhere.

The final discussion was that we are only beginning to describe similarities between MBBs and MJs in this session.

Another Dialogue Session: Islam and Christianity

I attended another dialogue session on "Islam and Chris-

tianity," featuring MBB Ziya Meral from Turkey. Since this panel was held at the same time as one of the LCJE dialogue sessions, I am including a report on it because this dynamic intellectual is an important MBB voice, and we have much to gain from his wisdom. His critically acclaimed report on Islam and human rights, "No Place to Call Home: Experiences of Apostates from Islam and Failures of the International Community," "which is based on in depth field research in 6 countries, legal surveys of Muslim-majority states and theological surveys of current and traditional Islamic thought," is an important resource for all of us working in Middle Eastern contexts.

He explained that "converts are seen as morally reprehensible" by Muslims, especially Shiites, who view them as unclean. He referenced the book *Silence* by Endo, because, sadly, most MBBs in Turkey abandon their faith out of loneliness and despair. He criticized the doctrinal shallowness and heresies that are circulating in the churches, which he tied to discipleship into churches which are "self-ref-

erential" rather than planted in Christ and his Word. He criticized ministries for "sprinkling an alien message with a few Arabic words" with the goal of conversion – without dealing with ethnic hatreds, some of them defined in theological terms. He emphasized the fear faced by many Middle Eastern Christians who are vulnerable to suffering for the sake of the gospel. What can we do to reach out to them to encourage and disciple them, fellowship with them, and bear their burdens with them?

Ziya said that the church needs "a new vision between the Horizon of the Text and the Horizon of Identity." Today, he said, "the global politics of fear prevent us from understanding the times we live in which have led to the dehumanization of Muslims"; the modern missions movement of the 20th century is no longer a viable method in the 21st century in the context of new technologies, where the need for discipleship and fellowship is so urgent; and finally, that we must understand the churches as "social enclaves" which can perpetuate "ethnic

violence through a sociology of hatred." He reminded us of Alexander Solzhenitsyn's observation that "the line of evil runs through the human heart" and that we must be vigilant and circumspect that the gospel is not used for evil purposes.

Yet in summing up, this brilliant young human rights scholar said that the gospel message represents hope for the individual, the community, and the country – ethnically and politically. He wrote a play called *Kohelet*, based on *Ecclesiastes*, and included the entire book in the program, getting many of his countrymen to read the Bible for the first time, and they want more. His creative energy has helped him to persevere despite his social isolation. Ziya's sense of connection with the great Jewish thinkers Buber and Levinas illustrates the shared intellectual legacy of MBBs and JBBs raised in secular societies, despite our ethnic and cultural differences.

*Judith Rood
judith.rood@biola.edu*

See Ziya's essays at

<http://www.christianitytoday.com/ct/2008/march/29.41.html>

<http://www.christianitytoday.com/ct/2009/march/27.48.html>

<http://www.denizenscorner.com/2010/03/kohelet-my-play-opens-curtains-in.html>

Jewish Evangelism in the State of Israel

Reported by Gabriella Nagy, Budapest, Hungary



Gabrielle Nagy

On October 22, LCJE offered a dialogue session on evangelism in the State of Israel. The moderator was Tuvya Zaretsky, and the speakers were David Zadok, Dan Sered and Rachel Goldstein-Davis from Israel.

It was first mentioned that as in any democratic state, evangelism in the state of Israel is legal, although not to children under the age of 16.

David Zadok

David Zadok mentioned that one obstacle in reaching out to Israelis is the lack of available literature. He highlighted that the majority of the population doesn't understand the Masoretic text of the Bible, which is written in the language spoken at King David's time. The Hebrew language is a modern phenomenon, since it was a dead language for 2,000 years. There are no commentaries and no systematic theological books available in Hebrew; a new translation of the Law and the Prophets has just been completed,

and according to plans, by the middle of 2012 the entire Old Testament will be available in modern Hebrew.

David reports that in the last 5 years he has seen openness to the gospel, primarily among Russian speakers and the Israeli community who really require literature in their own language. David highlighted that even though the majority of the population could read English materials that are widely accessible, it is still crucial to have such books available in Hebrew to educate the children and grandchildren in their mother tongue. It is important to show through printed Hebrew materials that faith in Yeshua is as Jewish as anything else.

Rachel Goldstein-Davis

After having been congratulated on her recent marriage, Rachel shared about the ministry she is involved in: a "mercy ministry" that runs a soup kitchen for the needy in Tel-Aviv. On Tuesdays a variety of people visit their premises: the elderly, single mothers, Central African refugees and West Africans; i.e., the "united nations" comes to the doorsteps. However, it is illegal in Israel to do "bait and switch" outreach, which means that the workers are not allowed to offer food and share the gospel at the same time.

Rachel is happy to report that life testimonies are not forbidden, and they have a selection of materials, Bibles and tracts available on the tables so those interested can take them freely. They have seen a tremendous change in people who first came as needy individuals, wanting the biggest portions for themselves, and who according to the soup kitchen's rules had to slowly learn to share and pass the plates to others down the table. This resulted in a transformed attitude, trust, and openness toward each other. The initial chaos slowly dissipated. Some of these visitors now attend church services.

Dan Sered

Dan Sered shared that the name of Jesus needs to be rectified as a result of a medieval decree by the rabbis to refer to Jesus as Yeshu. This acronym means "may his name be blotted out." Therefore, JFJ started the "Behold your God" 6-year saturation evangelistic campaign in the 12 identified regions of Israel. They conduct two outreaches per year (one in the spring and the other in the fall) with the goal of re-establishing the name of Yeshua, which means "he brings salvation," and to help Israelis understand that Yeshua is not a foreign, Gentile concept but a very Jewish one. During

these ongoing campaigns they have encountered opposition, persecution and openness at the same time. As a result, 130 Jewish Israelis have professed faith, and 8,000 requested New Testaments and have indicated openness to follow-up meetings and one-on-one study of the Scriptures.

Education, Holocaust Survivors and Soldiers

David spoke about educational institutions for children. Educating children, the next generation, is a concept very strongly promoted in Judaism as instructed in Deuteronomy 6. There are 60–70 books published in Israel every week, thus the country has the highest number of books published per capita in the world. However, the education system has experienced some challenges, and a 45-day strike forced many teachers to leave the profession.

A Messianic school is a dire need. A few years ago a pastor's son returned home from a Tel-Aviv middle school to tell his father that during the Old Testament class (a mandatory part of the national curricula) they studied the lives of David and Jonathan. In the teacher's interpretation the two men were engaged in a homosexual relationship. Such events resulted in a paradigm shift in the approach towards public school. Whereas formerly, Messianic parents had thought that public school is a good and natural forum



From left: Dan Sered, Rachel Goldstein-Davis, David Zadok and Tuvya Zaretsky (moderator).

to reach out to the community, nowadays the drug and sex scenes at many schools discourage parents from sending their children to state institutions. There is a need to teach the truth and the Scriptures; a kindergarten has already opened in Tel-Aviv and a middle school is soon to be opened as well. David also mentioned that non-believing parents tend to send their children to such "religious" institutions where the level of education is higher than the average and the children are taught good morals.

Rachel mentioned that numerous Holocaust survivors and former USSR residents entitled to Israeli pensions have settled in Sderot, a sleepy, quiet little town very close to the Gaza Strip. On many occasions they were assigned free accommodation on the third floor of their building, and during the rocket attacks they only had a few seconds to find shelter from the shells, which proved to be a physical chal-

lenge for the elderly. Some of them said, "If we survived the Shoah, we are going to survive this!" Many of these elderly people, usually from an atheistic background, are forgotten and feel very lonely. Many have come to faith in Yeshua as a result of the care and attention they were given by mission workers.

Dan was asked about the missionary work conducted among soldiers. Serving in the Israeli Defense Forces is obligatory from the age of 18 (right after high school), and there are more believers among the soldiers than ever before. The army culture is rather difficult to cope with, and these young believers are encouraged to stay connected to the Lord and to be a light in their setting.

Questions and Answers

David answered a question about immigrants. The Russians are biggest group, with a massive influx between 1992–96. During this period the population of Israel

increased by 25%, which created some social challenges for the country while also opening up ministry opportunities. The arrival of the Falashas and Egyptian Jews add to the color.

Nowadays we see that there are several initiatives, like the Back to Jerusalem movement, which aim to bring the gospel back to Jerusalem. However, there will be a time when the gospel not only reaches the land of Israel, but will go forth from the land again.

When asked about partnership and how people could contribute to the ministry, Rachel encouraged people to partner with Israeli missions and spend some time, may it be a day or a week or more, serving as volunteers. "You may come as a tourist, but if you come and experience life in Israel not only from a tour bus, you may end up changing your mind and stay longer! We would be happy to assist with requesting flight ticket modification!" she said jok-

ingly.

Nevertheless, experiencing life among Jewish and Palestinian believers turns the dead stones of the ancient sites and cities into living stones, members of the body of Christ.

Another trend was mentioned, namely Israelis who are on the move. Upon finishing their military service, thousands of young people leave the country to hike and travel around the world, eager to find places to party cheap. You might not have a chance to travel and minister in Israel, but Israelis could be coming your way! India (Goa) is a primary destination, and the MASA program was set up to reach young Jewish people by joining them on their pilgrimages. You may read more about this program in LCJE paper #60, published in 2004.

Some other Q&A items were targeted at multiculturalism in Israel, and the speakers acknowledged the controversial fact that Jews themselves are racist. This

issue has been addressed by some congregations, which aim to reach out to the disadvantaged and outcast groups. The speakers also highlighted the need for cultural sensitivity when ministering to Jews, and the need for Hebrew-speaking volunteers. David referred to the previously mentioned linguistic problem through an example. In Genesis 15, the three one-year-old animal sacrifices sound like a triangle cow in modern Hebrew – a good source of laughter, but a hardship when we desire to convey the message of the Scriptures. Besides, New Testaments can't be purchased from stores (only the Old Testament), since it is illegal to stock and sell the Brit Chadasha in Israel.

As a final closing word, the forum participants expressed their gratitude to the Lausanne Congress on World Evangelization for its continual support for LCJE.

*Gabriella Nagy
ngaboca@yahoo.com*



LCJE Dialogue Session IV

Contemporary Trends in the Messianic Jewish Movement Worldwide

Reported by Theresa Newell, CMJ, USA

In the fourth and last dialogue session centered on Jewish mission and evangelism at the LCWE in Cape Town, Mitch Glaser, Director of Chosen People Ministries (CPM), facilitated a series of

reports on what is happening outside of Israel in the Messianic Jewish movement.

Mitch defined the Messianic movement as "Jewish people who have come to faith in the Messiah and con-

tinue to identify as Jews." Earlier in the 20th century, many Jews who believed in Jesus as Messiah identified as "Hebrew Christian." It was following the Holocaust that the Messianic move-

ment as we know it today became a new wave, though statistics record that there was also growth of Jewish believers during the period between the two World Wars. Mitch set the beginning of this contemporary "wave" of the Messianic movement at 1967, with several later "waves" following the migration of Russian Jews to Israel in the early 1990s and the establishment of a significant number of Messianic congregations in Israel since then.

Another important development is the emergence of Messianic Jewish institutions for training Messianic leaders, such as All Nations in England, Criswell's Pasche Institute for Jewish Studies, the Charles Feinberg Center, the Israel College of the Bible, the LCJE conferences, the Borough Park Symposium, and a new training center in Germany. He pointed to the growth of congregations around the world, for example 142 congregations today in Israel alone, up from perhaps three in 1948 and 82 according to a 1998 survey.

Australia and Eurasia

Lawrence Hirsch, director of Celebrating Messiah (CM) in Australia, reported on the growth of the Messianic movement in Australia, New Zealand and Eastern Russia. Jews for Jesus (JFJ) and Christian Witness to Israel (CWI) also have workers in Australia, where 140,000 Jewish people live, most of whom migrated from Eng-



Theresa Newell

land and Eastern Europe.

Eight to ten thousand young Israelis trek to New Zealand "to discover God" each year. Scott Brown leads a work there of meeting with these groups and sharing about Messiah Yeshua.

Six years ago Lawrence began taking groups to find, and share the gospel with, the "forgotten Jews" in Siberia and the Urals. The main work among these Russian speaking Jews is in Birobidzhan, located in a Jewish "autonomous region" set up by the Soviet Union. Lawrence reported that the rabbi of the Orthodox synagogue is now a Messianic leader and that baptisms are done in the Biro River when there is no ice! The leader of a Jewish group in Vladivostok has also come to faith. Leaders of newly formed Siberian Messianic congregations are being trained in Germany.

England and Canada

Daniel Nessim, who lived for 23 years in Vancouver, British Columbia, Canada, now ministers in London, so he brought a report from both countries.

Of the 300,000 Jews in the UK, about 3,000–5,000

are believers. The work was begun in London in 1809 by CMJ, the Church's Ministry among Jewish People. In spite of the steady and long witness there, few enduring congregations have been planted, though many are still doing first line evangelism. Dan suggested that the reason a strong Messianic model has not been sustained in the UK is "disasters in leadership" during critical times of potential growth. There is also a growing polarization in England between pro-Palestinian and pro-Israel sentiments and a lack of interest in Jewish mission in the churches. Besides CMJ, CWI, Messianic Testimony, JFJ and CPM have workers in England. A training program under Richard Harvey at All Nations is a positive addition.

Among the 360,000 Jews in Canada, where work began as early as 1759, there are more believers. By the early 20th century, the Presbyterian and Anglican missions had grown. During World War I, the Hebrew Christian synagogue of about 100 spoke Yiddish and influenced families of future leaders such as Martin Chernoff and David Brickner families. Toronto remains the hub of Jewish mission in Canada.

France

Jean-Paul Remp (CWI) reported the following:

1. France's Jewish population is the third largest in the world: 765,000 Jews with few workers. France's Jewish population is a mixture of

Ashkenazim and Sephardim.
2. There are many affinities between Protestant and Jewish communities based on their experience of persecution and lack of religious freedom in the past.

3. While many missions are working among French Jews (JFJ, CPM, CWI), there are only several hundred Jewish believers, most of whom have been integrated into churches.

4. 700,000 French-speakers live in Israel: how do we prepare French materials for this large number of Jewish people?

5. A book by Jean-Paul, Israel – the People, Faith and Land, which is helpful to the ministry, has recently been published in French.

6. A Messianic congregation exists in Brussels.

7. France also has Europe's largest Arab population, and tensions have grown between the two groups, often precipitating the migration of Jews to Israel.

Germany

Vladimir Pikman (CPM) noted that before World War II, 100,000–300,000 Jewish believers lived in Germany, and that there were congregations of believers in Berlin at that time. According to statistics, from 1933–40, 700 Jewish people were baptized. In 1991, Russian Jews came into Germany, and there are as many as 300,000 today with 3,000–5,000 added from former Soviet states. Twenty years ago there were no Messianic congregations; today over 40 congregations



Mitch Glaser and Lawrence Hirsch involved other participants in their dialogue session. From left: Lawrence Hirsch, Jean-Paul Rempp, Mitch Glaser, Gabrielle Nagy, Vladimir Pikman, Daniel Nessim, Michael Sischy and Ryan Karp.

are active thanks to outreach campaigns. Vladimir reported that the Messianic movement in Germany is very united and harmonious, with leaders meeting together regularly for fellowship and planning sessions, and sharing facilities.

Schools are being established in Berlin and offering degrees such as MAR in biblical studies and master of divinity.

Other European Missions

A Messianic congregation exists in Amsterdam, but there are few Jews there. Works are beginning in Poland as Jews begin to “come out of hiding.” There are congregations in the Czech Republic and in the Baltic States. Work has begun among the 50,000 Jews of Rome. Most of the Jewish believers in Hungary worship in evangelical churches, but a few Messianic congregations have begun.

In Ukraine Boris Grisenko reported that the largest

congregation is in Kiev, but there is a “family of congregations” which are growing and which meet three times a year for prayer retreats with over 1,000 Jewish believers. Materials in Russian have been used over the last 15 years in Ukraine.

USA

Ryan Karp reported on the move among second generation JB's worldwide, who are learning from earlier generations. “We have grown up in Messianic congregations and feel more comfortable in our identity as Jewish believers in Yeshua,” he said. In New York City, a group called “Metro Moses” attracts a community of young people, Jew and Gentile, to study the Bible. The group is overseen by JFJ. This “grassroots” movement among young people is growing. Young Israelis are coming to faith and being discipled and baptized as well on a global scale. “Many of us attended Muchan, the global Messianic

congress in Berlin for young JB leaders. We are forging our own way, getting married and asking questions about how we will raise our children as Jewish believers in Jesus," Ryan said. "Do we have a bris, a bar mitzvah, marry under a chuppah? We ask ourselves."

South Africa

Michael Sischy serves as JFJ director in South Africa. CMJ also works in Cape Town. Michael reported that political pressure and a change in government have led to emigration among South African Jews. As a result, the Jewish

community has not only shrunk but has become more insular as it feels a level of threat from rising anti-Israel sentiment in the culture. Young Jews are adopting more orthodox practices under the rising influence of an active Chabad movement. At the same time, Michael reported, they have seen a rise in inquiries from elderly Jews. Also, many of the young are marrying outside the Jewish community, and there is greater openness in the churches toward Jewish evangelism. Messianic congregations exist in both Johannesburg and Cape

Town.

Mitch closed the session by summarizing: Jewish evangelism has always been strongest when the church has been involved and has taken evangelism to the Jews seriously. For example, the Pietist movement brought much fruit. "May the Lausanne Movement once again love Jewish people and share in the mission to the Jews again and encourage churches to come along side Messianic missions."

*Theresa Newell
cmjusa@comcast.net*



When the Spirit of the Lord.....

.....
The Blessing to Serve

By Ellen Zaretsky, Jews for Jesus, Los Angeles

I was privileged to serve at the Third Lausanne Congress on World Evangelization – Cape Town 2010. No, I wasn't an invited participant. I went as a volunteer! This was my first experience at an international missions conference for the whole church. It was an amazing time and a blessing to be allowed to play a small role in such an historic event.



*Welcome to Cape Town -
and to serve the congress*

My Career in Mission

My career in missions began in late 1977, when I drove out to California from the eastern

USA in order to work with Jews for Jesus. I first served as an executive secretary to Moishe Rosen, Jews for Jesus founder and executive director. In 1980, Tuvia Zaretsky and I were married. I moved with him to New York City to serve as a field missionary, first with the Jews for Jesus Manhattan office and then in our Boston branch.

When Tuvia and I started

our family in 1987, I went on a very long maternity leave. Actually, I focused my ministry for the next twenty years in our home, raising three children. During my maternity leave, however, I attended seminary through Jews for Jesus' partnership with the Fuller Seminary School of World Missions. I was able to earn a master of arts degree in missiology, concentrating on Jewish studies, in 1991 through the program for staff spouses. And now, with our children all grown, I have gone back to work part-time to share in Tuvya's ministry.

When Tuvya was invited to be one of the 4,000 participants at the Third Lausanne Congress in Cape Town, South Africa, I wanted to go too. At the Lausanne website, I saw that there was a need for volunteers. Now, I have to admit that one reason why I wanted to volunteer was so we could be together there. That is because our 30th wedding anniversary was going to take place exactly during the conference! How wonderful it would be to celebrate our marriage by participating together in this very important global missions event. After all, our lives are dedicated to serving the Lord in reaching our own Jewish people with the gospel.

The conference organizers were trying to find approximately 1,000 volunteers to work behind the scenes, serving the Congress participants in various capacities. They were looking for "young leaders." I didn't imagine that I exactly qualified as a younger leader, with children of my own in their twenties! Sure, that's true, but I told myself

that I qualified as someone who is really "young at heart."

So I downloaded and emailed an application. After filling it out and sending it in, I was surprised when an invitation came back pretty quickly, inviting me to serve. With my missiology education and mission experience, I was invited to be part of the "Congress Team." That meant I would serve as one of the support staff on the Communications Team within the Media division. That sounded scary!

Specifically, I was asked to serve in an important role as one of just ten specialists who would be Session Summary Team members. That meant I was serving as part of a team that was responsible for writing summary reports of the morning and evening plenary sessions and the afternoon multiplex sessions.

The early morning hour was for Bible reading and study. We needed to capture the core lessons that were taught by the Bible teachers. The second session every morning considered critical issues of our times as they relate to world evangelization and the future of the church.

Each member on the Summary Team was assigned, at most, a session a day. To do our job, we needed a bit of a journalist's spirit, which included being inquisitive, being a good listener, as well as being attentive to details, facts and figures. It was hoped that we would be able to capture the "big picture" without losing sight of specifics.

So my job was to attend the sessions, clipboard and paper or computer in hand, carefully listen to the speaker and/or speakers, and take notes. I

then had to put together a one page summary, using an established information gathering and reporting system. Here is an example of some of what I wrote for one of the sessions I was asked to summarize, following the established outline.

The Session: *"Making the Case for the Truth of Christ in a Pluralistic Globalized World."*

The Presenters:

*Carver Yu

*Michael Herbst

*Os Guinness

Statement of the

Issue/Problem:

What is truth? How do you determine truth in a global world of pluralism and secularism? How do you proclaim the universal truth of the gospel in a culture that sees it as insignificant or irrelevant? It is a challenge to proclaim truth without being arrogant or irrelevant. Os Guinness answers the issue by dealing with the question, "Why does truth matter?"

Key Points:

Truth in cultural differences – pluralism proclaims that all religions are equally true; truth is a cultural construction valid only for the culture that constructs it. (I listed three more key points.)

Synopsis of the Session:

Carver Yu set the stage for the discussion of the issue of pluralism by posing the idea that if the truth is relative, then the gospel is arrogant. Michael Herbst posed the issue of secularism: if the truth is without God, then the gos-

pel is irrelevant. Os Guinness concluded that the gospel is profound, timely and effective. He summed up with six reasons why truth matters. (I listed the six reasons.)

Takeaways:

We can avoid the charge of arrogance by seeking to present the gospel from “below,” serving people who need the truth and do not know it. Jesus is the one, unique, absolute truth for all people. He is the truth (John 14:6). Christians must be guardians of absolute truth in Christ. We worship and serve the God of truth.

I must admit, I was under pressure every day that I had to write up one of those summaries . . . staying attentive, recording notes following the outline, writing up the summaries, praying I was accurately capturing what the presenters wanted to communicate, all while meeting a deadline! We had to get all summaries in to the Session Summary Coordinator within three hours. One night, the session I was assigned to ended at 9:15



Tuvya and Ellen Zaretsky at Cape Town – and also celebrating their 30th wedding anniversary.

p.m. After submitting my summary, around midnight, I found myself looking for other volunteers so we could walk together from the Convention Center back to our hotel!

Toward the end of the conference, I was asked if I could do just one more summary. I admit, I had to pass on this one last assignment. Why? Because Tuvya and I had dinner plans to celebrate our anniversary! I wasn’t going to miss that – and no problem; another summarizer stepped up.

So, what happened to our Session Summaries? They went to the Program Com-

mittee, the Communications Team, possibly the media, possibly made available for review by scholars, theologians, mission workers and researchers and then used for archival purposes. For anyone who wants to learn more about the Congress and listen to any of the sessions, go to www.lausanne.org/cape-town-2010 Serving as a volunteer in Cape Town was a wonderful way to contribute to a major event in the cause of serving Jesus. I was blessed and am grateful for the opportunity.

*Ellen Zaretsky
ellen.zaretsky@jewsforjesus.org*

.....

LCJE South Africa Conference in Cape Town

Compiled by Cecilia Burger, LCJE Coordinator for South Africa

Prior to the LCWE Congress in Cape Town, LCJE South Africa held a conference on Friday, October 15. One hundred thirty people, including twenty from abroad, attended the conference. The theme was “Jewish Evangelism in the 21st Century?”

Cecilia Burger asked three LCJE members for their impressions:



Cecilia Burger (right), who organised the LCJE-conference in Cape-Town together with LCJE’s secretary Bodil F. Skjøtt on Table Mount.



Jack Carsten

Jack Carstens, David & Jonathan Foundation, Cape Town

The conference of LCJE South Africa was a huge success. The conference took an in-depth look at evangelism to the Jewish world in the 21st century.

Cape Town was fortunate to see and hear world leaders on the subject. Many of them have years of hands-on experience in approaching the Jewish people with the reality that Yeshua is not only the Christian Messiah, but that he is thoroughly Jewish and came especially for “the lost sheep of the House of Israel” (Matt. 24:15).

Mitch Glaser, president of Chosen People Ministries in the USA, was on hand to tell us the fascinating story of how his organization used the prophetic words of Isaiah 53 to reach the hearts and minds of the Jewish people in New York. The Isaiah 53 campaign used billboards, bus shelters, newspaper advertisements and ads on buses to tell the Jewish community to read this chapter in the Jewish Scriptures that could change their lives forever. By responding to these multi-faceted advertisements, interested people could order a book free of charge titled Isaiah 53 Explained. This allowed the

organizers to follow up and confirm whether the book made an impact or not.

Michael Sischy, director of Jews for Jesus in South Africa, explained how his team used the Soccer World Cup to speak and engage with soccer fans from around the world, including Israeli visitors.

The conference also heard news from Australia in a talk delivered by Messianic pastor Lawrence Hirsch, a former South African and WP rugby player, now residing down under and pastoring a congregation in Melbourne.

Of course the conference would not have been complete without word from Israel itself. David Zadok was on hand to discuss the ways and means used in Israel to approach the Jewish population who seem more keen than ever to hear about this ever expanding off-shoot from Judaism that refuses to go away.

Many other speakers were on hand to fill in the gaps; they included David Brickner, executive director of Jews for Jesus, and Susan Perlman, JFJ director of communications. The South African speakers included John Atkinson, Edith Sher and Jack Carstens, who led workshops on various subjects.

The conference-goers were left in no doubt that the various organizations were encouraged by the prospects for reaching the Jewish world with the message that the Jewish rabbi from Nazareth came to fulfill his role as the Suffering Servant of Isaiah 53, and that he would one day return to establish his kingdom from the throne of

David in Jerusalem.

jech@mweb.co.za



Michael Sischy

Michael Sischy, Jews for Jesus, South Africa

I was privileged to attend the 2010 LCJE in Cape Town this October. Cecilia Burger, Francois Wessels, John Atkinson and their team did a superb job to organize and execute this event. I was encouraged and impressed by the work of Jewish mission around the globe in its various expressions, as well as the representation of the work of the gospel going out to our Jewish people in South Africa.

Edith Sher gave a refreshing and very honest account from her own journey as a Jewish believer in Jesus, regarding the struggles and issues encountered as a Jew in a predominantly Gentile church environment. She took us through delightful anecdotes as she elaborated on the issues of identity as a Jewish believer and learning to “fit” into Christian Messianic culture. We really could identify with her poignant, honest and touching reflections.

Mitch Glaser updated us on the Isaiah 53 campaign held in New York City this year and enlightened us on using this well known passage and the tools that have been devel-

oped to equip the Bbody of Messiah to use it effectively and in an evangelistic way. David Brickner from Jews for Jesus gave a sobering reflection on the pitfalls and encouragements we face in Messianic ministry. Lawrence Hirsch took a look at ministry from his vantage point in Melbourne Australia – the work of Messianic congregations in propagating the gospel was looked at as part of his report. The workshops that were presented were edifying, enlightening and challenging, especially the one by Susan Perlman on engaging the new methods of communication in getting the gospel out. We were all encouraged to use these new avenues more and not be scared in using them, in having a witness to our Jewish people and a resource for networking in this new way.

Tuvya Zaretsky encouraged the participants to join the network of LCJE, to help in the mutual encouragement and partnerships needed to spread the gospel to our Jewish people worldwide, as he summed up the day's gathering.

In all a very worthwhile gathering and a great encouragement to see "God on the move" amongst our Jewish people!

*michael.sischy@
jewsforjesus.co.za*



Edith Sher

Edith Sher, Messiah's People, Cape Town

The first impression of the conference was the fact that all the speakers were Jewish. For me as a Jewish believer, it was wonderful to see and hear how Jews were reaching Jews, to hear their heart and their passion, to see that Jewish believers were dedicating their lives to making Yeshua known to our people.

The speakers represented different evangelistic organizations and it was enlightening and challenging to learn the variety of creative ways in which they are touching the Jewish community. Mitch Glaser's presentation of the Isaiah 53 Campaign demonstrated the breadth of vision and boldness God grants his people in proclaiming Yeshua. It was also a reminder that we serve a big God of limitless resources. Michael Sischy showed how we can seize huge opportunities for evangelism by making use of events such as the Soccer World Cup. It was also good to be reminded by Lawrence

Hirsch of the important and pivotal role of Messianic congregations, not just as stopovers en route to the nearest church, but as places of worship where Jews can express themselves as Jews.

The two workshops I attended were also helpful, informative and interactive, giving a much needed opportunity to ask questions and engage with the speakers. On the practical side the event was incredibly well-organized and smoothly run, not to mention the fantastic lunch provided!

My only quibble is that perhaps the talks were aimed more at the "professional missionary" than at the believer-in-the-street, but that is a minor cavil. As one person put it, "There have been occasions when I've attended conferences and come home thinking, 'I could have put my time to better use,' but after this conference I came away thinking, 'It was good to have been there.'"

edith@messiahsppeople.org



David Brickner speaking at the LCJE meeting in Cape Town.

See papers from the LCJE conference in South Africa at : www.lcje.net

Book Review: Unmasking Esther

By Brian Gardner, former lecturer at Fort Hare and Port Elizabeth Universities, South Africa



Edith Sher

Many believers share Martin Luther's view that the Book of Esther should not exist, and many wonder why a book that never mentions the name of God should be in the Bible. If you are one of those, then Edith Sher's book is a must-read for you; it will change your understanding and give you a great appreciation for the divine Author of the Bible.

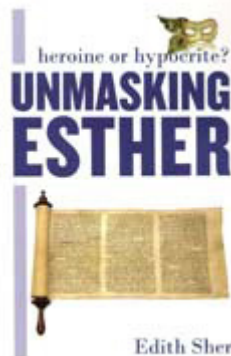
Most readers view the story of Esther through Christian eyes, and fail to grasp that it is a truly Hebrew story which gave rise to the Jewish feast of Purim. It is a festival that most Christians know of but know little about. Edith Sher looks at the origins of this significant festival and shows us how it is not only a record of ancient history but also a window into the future. She reveals much of what is hidden in Esther's story and, in particular, enables us to see the hidden Messiah. It is worth purchasing the book just to read that chapter.

The story of Esther is also important because it shows us how close the Jews came to extermination because of Haman's evil plan, a plan which, if it had succeeded, would have prevented the coming of Jesus, the Messiah, our Lord and Savior.

Edith Sher gives us an insightful peek into the minds and actions of the main characters in the story. She writes with clarity, humor and understanding. As the drama unfolds before us, we see the sovereign God in action using people's choices and actions, and the consequences, whether for good or evil, to bring about his predetermined purposes. The paradox that we find so difficult to understand is made clear in the story as the hidden things are revealed.

This is not a superficial look at the story of Esther but a well-researched placing of Esther and the other

characters in their historical context. In this way the truthfulness of the account becomes obvious. Much of what is hidden to those of us who read from a Christian point of view becomes evident as this Jewish author delves into the life and times of the main characters and makes them come alive in their own world. What a terrible and fearful world that was! Never again will the careful reader be able to



Unmasking Esther. By Edith Sher. Messiah's People Publications, Cape Town, 2009



One hundred and thirty people, including twenty from abroad, attended the LCJE conference in Cape Town.

read the story and remember only Esther's plaintive words, "If I perish, I perish," or Mordecai's challenging question, "Who knows but that you have come to royal position for such a time as this?" as if that was all that could be found in the Book of Esther! Almost sentence by sentence and word by word, Edith Sher enriches our understanding of what happened during those significant years and why it took place.

The many cross-references to other parts of the Scriptures remind us that the

account of the terrible danger which the Jews faced, and which was averted by Esther's courage and commitment to her people, does not stand by itself but is inextricably linked to the greater story of God's dealing with his chosen people, and to the great plan for the salvation of the nations that was promised to Abraham. Many links to verses in the New Testament are referred to and these confirm for the careful reader the overall unity of God's Word. These should be of particular interest to those whose picture of

God and his plan for humankind starts in the Gospels and ends with Revelation. Our roots are buried deep in the history of the children of Israel, and believers are so much the poorer when they neglect to study all of God's revelation. Here is a book that will stimulate a desire to know more. Get it and read it!

*Brian Gardner
briangardner@telkomsa.net*



Mishkan

is a quarterly journal dedicated to biblical and theological thinking on issues related to Jewish evangelism, Messianic-Jewish identity and Jewish-Christian relations. Mishkan is published by Pasche Institute in cooperation with Caspari Center for Biblical and Jewish Studies and CJF Ministries.

Annual subscriptions available at www.mishkanstore.org.

LCJE Meetings

LCJE Australasia

8-11 February 2011, in Toolangi VIC, Australia
Contact Bob Mendelsohn
australia@lcje.net

LCJE North America

28-30 March 2011, in St. Louis
5-7 March 2012, in San Diego
Contact Jim Sibley
jimsibley@pascheinstitute.org

LCJE International

7-12 August 2011, at High Leigh Conference Centre, Hoddesdon, Hertfordshire (North of London, UK).
Contact lcje.int@gmail.com

Visit LCJE's website at
www.lcje.net

Networking Jewish Evangelism



Lausanne Consultation
on Jewish Evangelism

President Tuvya Zaretsky twovya@aol.com

International Coordinator Kai Kjær-Hansen lcje.int@gmail.com

International Committee Members

Ann Hilsden ahilsden@kkcj.org

Mitch Glaser MitchGlaser@aol.com

Area Coordinators

AustralAsia Bob Mendelsohn australia@lcje.net

Europe Jean-Paul Rempp jpnremppbn@wanadoo.fr

Israel David Zadok David@ha-gefen.org.il

Japan Teiichiro Kuroda lcjeyapan@hotmail.com

Latin America David Sedaca david@chosenpeople.com

North America Jim Sibley jimsibley@pascheinstitute.org

South Africa Cecilia Burger simcha@mweb.co.za

International Coordinator & International Mailing Address

Kai Kjær-Hansen, Box 11, DK 8520 Lystrup, Denmark

lcje.int@gmail.com

Website www.LCJE.net

ISSN 1016-2089