

LCJE Bulletin

Issue 105, September 2011

Networking Jewish Evangelism



Lausanne Consultation
on Jewish Evangelism



LCJE High Leigh 2011

From the International Coordinator's Opening Address

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CONTENTS

- 3 Press Release High Leigh
- 4 Conference Statement
- 6 New LCJE Leadership
- 7 Litany of Faith and Courage
- 8 High Leigh Botanical Garden
- 9 Highlights from High Leigh
- 10 The Blessings Were Many
- 11 Wow, What a Week!
- 12 Love Relationship
- 13 Reclaiming My Heritage
- 16 Theological Impressions
- 17 Academic Programs
- 18 You in Your Small Corner
- 19 The Testimonies
- 20 The Beauty of LCJE Network
- 21 Personal Reflections
- 23 Election and a Foot Fault
- 24 Book Review

Welcome to be part of the LCJE family for five days. A family where we may have different views of many things in the way of theology, missiology and eschatology. But there is one thing we agree about and do not question, namely that Jews need the Jew Jesus for salvation. Just as everybody else needs Jesus for salvation – ourselves included.

When we made the program for the LCJE conference this year we had in mind, and were inspired by, CMJ's annual "Summer Schools" in past years here at High Leigh. In the CMJ News (October-November 1963) it was said about the recently held "Summer Houseparty": "Once again 'High Leigh' has been one of the 'high spots' in the C.M.J. year." I wish to God that LCJE High Leigh 2011 may be one of the "high spots" in LCJE's history.

The main theme for our conference is "Mission and Jewish Evangelism – Always and Everywhere". At the Lausanne Movement's third congress, in Cape Town, October 2010, it was emphasized again and again that mission is God's mission. *Missio dei*. By God's love and grace we are involved in it. Mission accomplished belongs to the world to come.

Prior to Cape Town 2010 the ageing and weakened Billy Graham sent the following greeting to the participants in Lausanne III: "Keep evangelism at the center. Make Christ your focus. Base everything on Scripture. And pray, pray, pray." Indeed, God give that we at LCJE IX – and in everything we do in the LCJE context may keep evangelism at the centre, make Christ our focus, base everything on Scripture and not forget the prayer.

The greater part of this issue of the Bulletin are reactions from twelve participants. Enjoy!
Kai Kjær-Hansen



Press Release



*Grace Matthew, Deputy Chair of the Lausanne Committee for World Evangelization.
Susan Perlman, moderator at the evening meetings and responsible for press relations.*

Jewish Evangelism Leaders Meet at High Leigh

Hoddesdon, England, 12 August 2011 - Over 180 participants from 21 countries, representing over 50 agencies and congregations involved in Jewish evangelism participated this past week in The Lausanne Consultation on Jewish Evangelism's (LCJE) ninth international gathering. The six-day meeting, with the theme "Mission and Jewish Evangelism – Always and Everywhere " was a time for leaders to relate stories from the field, consider trends, coordinate strategies and stimulate both theological and missiological thinking on issues related to their movement. A conference statement was issued and can be accessed at the LCJE website (lcje.net).

The meetings, at the High Leigh Conference Center in Hertfordshire were held with the backdrop of fires and looting in nearby London neighborhoods. Says Jim Melnick, "We were concerned and prayed as we heard the news but also recognized that such unrest is too often a sign of our times. The only One who can remedy the chaos in this world is the Prince of Peace himself, Jesus. For the past 31 years our members have rallied around that message, and that is the message that we will continue to bring in the future, with God's help, to this needy world." Melnick, based in the Washington, DC area, is the new LCJE international coordinator succeeding Kai Kjaer-Hansen of Denmark. The transition into the post will take place in the next several months.

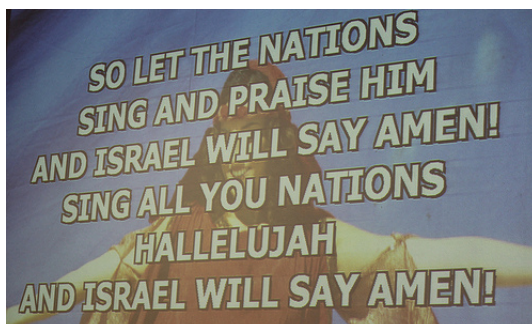
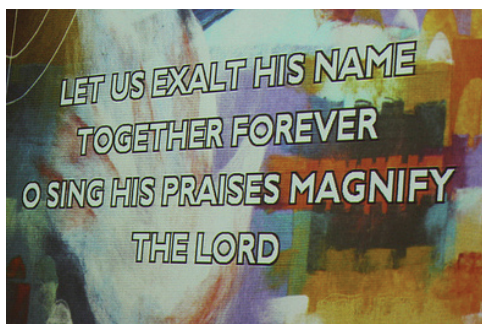
LCJE came into existence in 1980 through its parent body, the Lausanne Committee on World Evangelisation. Notable, was the participation of Grace Matthews, Deputy Chair of the Lausanne Committee for World Evangelisation. Said Matthews "It has been a great privilege for me to be at the LCJE meetings this week in High Leigh. It is wonderful to see the caliber of leaders who are part of this network and to witness the vibrancy of their fellowship and the freshness of their thinking as they respond to the oldest and one of the most challenging ministries that Christ-followers face.

"The Lausanne Movement is grateful for the fellowship we enjoy with the LCJE 'in the spirit of Lausanne.' We will continue to highlight the work of LCJE as a prototype for Lausanne related networks and organizations, and we will continue to do all we can to support the work and vision of this network which is so integral to the witness of the church in the 21st century."

LCJE is a network of agencies and individuals involved in Jewish evangelism. To find out more, please contact LCJE at: lcje.int@gmail.com

**Lausanne Consultation on Jewish Evangelism
High Leigh Conference Centre
7 – 12 August 2011
Conference Statement**

"Messiah Jesus is the same yesterday and today and forever" (Hebrews 13:8)



The ninth international conference of the Lausanne Consultation on Jewish Evangelism (LCJE) met in Hoddesdon, England, 7 – 12 August, 2011. One hundred eighty people from six continents met together in the unity of the Holy Spirit as Jewish and gentile believers in Jesus. The conference theme was Mission and Jewish Evangelism – Always and Everywhere.

Meetings were held at the High Leigh Conference Centre where eighty years ago this July a like-minded group met as the International Hebrew Christian Alliance. The theme of their 1931 meeting was "Arise and Shine for Thy Light Has Come." The words of their president, Sir Leon Levison, spoken at that IHCA conference, affirmed their hope in the gospel of salvation for Jewish people everywhere in their day. He said, "It was the Son of God who became the Son of Man, so that the sons of men might become the sons of God."

Like that earlier conference, we take up the word of God to offer the following message to Jewish people, congregations of Jesus' followers and all who are concerned with Jewish evangelism. "Messiah Jesus is the same yesterday and today and forever."

To the Jewish people

We condemn the reemergence of anti-Semitism and prejudice against the State of Israel. We abhor every manner of thought or behaviour, which aims to threaten the survival of Jewish people. At the same time, individual Jewish people and the Jewish state bear equivalent responsibility to love their neighbour, promote religious freedom and pursue justice for all peoples. Nonetheless, we trust God for his faithful and loving care for his covenant people.

We rejoice in reports of continued numerical and spiritual growth of Jewish believers in Jesus. We recognize that in Messiah Jesus (Yeshua) is the only hope of forgiveness for sin and eternal life for all who believe.

We implore you to consider redemption as it has come in Jesus of Nazareth. He is the promised divine Messiah and the final atonement for sin. In him is the light of revelation to the nations and your glory, O Israel.

"Messiah Jesus is the same yesterday and today and forever."

To the congregations of Jesus' followers

As the Lausanne Consultation on Jewish Evangelism, we declare our deep appreciation to the Lausanne Committee for World Evangelization for producing the 2010 Cape Town Commitment, and in particular Part IIB, Section 1A. In a biblical context of reconciliation, it calls upon the whole church "to share the good news of Jesus as Messiah, Lord and Saviour with Jewish people." Therefore, we unite our hearts with the global Lausanne Movement in affirming this document and especially this section of the Cape Town Commitment that reads:

Reconciliation to God is inseparable from reconciliation to one another. Christ, who is our peace, made peace through the cross, and preached peace to the divided world of Jew and Gentile. The unity of the people of God is both a fact ('he made the two one'), and a mandate ('make every effort to preserve the unity of the Spirit in the bond of peace'). God's plan for the integration of the whole creation in Christ is modeled in the ethnic reconciliation of God's new humanity. Such is the power of the gospel as promised to Abraham (Ephesians 1:10; 2:1-16; 3:6; Galatians 3:6-8).

We affirm that whereas the Jewish people were not strangers to the covenants and promises of God, in the way that Paul describes the Gentiles, they still stand in need of reconciliation to God through the Messiah Jesus. There is no difference, said Paul, between Jew and Gentile in sin; neither is there any difference in salvation. Only in and through the cross can both have access to God the Father through the one Spirit (Ephesians 2:11-22; Romans 3:23; Romans 10:12-13; Ephesians 2:18).

A) We continue, therefore, strongly to affirm the need for the whole Church to share the good news of Jesus as Messiah, Lord and Saviour with Jewish people. And in the spirit of Romans 14-15, we urge Gentile believers to accept, encourage and pray for Messianic Jewish believers, in their witness among their own people.

To this we can say, "Yes" and "Amen." We urge all to pray God's mercy and grace upon suffering and persecuted people, including those of the Arab world. We invite congregations of Jesus' followers to study the Cape Town Commitment and make plans to act upon it. Our members stand ready as partners to serve the Lord with you in reaching Jewish people for Jesus – always and everywhere.

"Messiah Jesus is the same yesterday and today and forever."

To all concerned with Jewish evangelism

We are dismayed by any reluctance among Christians to share the gospel with Jewish people, since "it is the power of God for salvation to everyone who believes." Likewise, we deplore the teaching of "Two Covenant Theology," which negates the necessity of the gospel for Jewish people and hinders Jewish evangelism. We ask Christians to recognize the negative impact of these views upon their responsibility to fulfill the Great Commission, which is Jesus' command that his followers take the gospel to all nations.

We rejoice in the power of the gospel that enables Messianic Jews and Arab believers in Jesus to find reconciliation in Christ. Therefore, we encourage the whole church always and everywhere to take the gospel "to the Jew first" and to all the nations.

It is vital that all who are concerned for the spiritual welfare of the Jewish people join us in the cause of Jewish evangelism. We call upon the whole church to take the whole gospel to Jewish people always and everywhere.

Email: lcje.int@gmail.com

www.lcje.net

"Messiah Jesus is the same yesterday and today and forever."

New LCJE Leadership and a Period of Transition



The New ICC: From right Tuvia Zaretsky, Jim Melnick, Ann Hilsden and Mitch Glaser

On Thursday August 11, elections were held for LCJE's International Coordinating Committee (ICC).

Kai Kjær-Hansen, International Coordinator for more than twenty years, had announced in advance that he did not want re-election.



Bodil F. Skjøtt, who has acted as secretary to the Coordinator and is not formally elected by LCJE members, also thought the time had come to pass on the baton.

Tuvia Zaretsky was re-elected President. ICC members Ann Hilsden and Mitch Glaser were re-elected.

Jim Melnick was elected new International Coordinator. Melnick is based in the Washington, DC area, USA. He is, among many other things, President of Friends of Russian Jewry Inc., USA. He first

participated in an international LCJE conference in Zeist, the Netherlands, in 1991 and has a good knowledge of LCJE through participation in the international LCJE conferences and the North American LCJE meetings.

Further introduction of Melnick will follow in one of the next LCJE Bulletins.

LCJE Area Coordinators

At the regional meetings the following area coordinators were re-elected:

Bob Mendelsohn (AustralAsia), Jean-Paul Rempp (Europe), David Zadok (Israel), Teiichiro Kuroda /Charles Klingensmith (Japan) and Cecilia Burger (South Africa).

Jim Sibley, who did not want re-election, was replaced by *Gary Hedrick*, Christian Jew



Foundation Ministries, as new Coordinator for North America.

The period of transition

Jim Melnick had made it a condition that if he should be elected International Coordinator, there would be a reasonable transition arrangement so that he could extricate himself from present commitments in order to have the time necessary for the task as International Coordinator.



Kai Kjær-Hansen agreed to continue as International Coordinator for the rest of 2011. He also promised to edit the first two issues of the LCJE Bulletin in 2012. And assisted by Bodil F. Skjøtt, he will be responsible for the next CEO conference to be held May 27-31, 2013, in a European country, yet to be decided.

So Jim Melnick takes up his post as International Coordinator as of January 2012. The outgoing and incoming coordinators agree to make the period of transition as smooth as possible.

Jim Melnick already now sees all messages sent to lcje.int@gmail.com and answers inquiries made to him at this mail address.

More about these matters in forthcoming issues of the LCJE Bulletin.

*Kai Kjær-Hansen
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At the conference Paul Thaxter, Transcultural Director of Church Mission Society (CMS), dealt with the theme "Making the Messiah known through the Bible's big story". In connection with that he included a prayer of faith and courage, written by George Kavour in 1999 and slightly adapted by Paul Thaxter with a view to the LCJE conference in 2011.

Litany of Faith and Courage



Leader: O God Creator of Heaven and Earth we worship you for all your goodness.

People: May we have the delight of children to see your world as gift and grace.

Leader: O God of Abraham and Sarah, you have led your people in the past; lead us now.

People: Grant us the courage of Ruth to leave behind the old and familiar, the courage of Noah to risk laughter and scorn, the hope of Jeremiah to invest in the future, and the unselfishness of Esther to take risks on behalf of others.

Leader: O God of Moses and Miriam, you delivered your people and led them through the wilderness, giving them food, protection and guidance.

People: In the words of Miriam we praise you, 'I will sing to the Lord, who has triumphed gloriously.'

Leader: O God of Deborah and Gideon, you have given us leaders to bring us back when we wander from you, and deliverers to lead us against oppression.

People: Give us leaders and deliverers, and grant us the wisdom to follow them.

Leader: From the words of your prophets we have learned justice and mercy.

People: Help us to say with Isaiah, 'Here am I. Send me.'

Leader: O God of James and John and Mary Magdalene, you have called us to follow Jesus.

People: Teach us how to work together in mutual responsibility, side by side, neither lagging behind nor shoving to the front.

Leader: O God of Paul and Priscilla and Aquila, who risked their lives for the sake of making Jesus known, fill us with enthusiasm for the mission of your church.

People: Use us to share the Messiah's love with others and to encourage the church in its ministry to the whole world.

Leader: O Father of our Lord Jesus Christ, who gave himself in love for the whole world, teach us so to love.

People: Grant us the Spirit of Christ, who came not to be served but to serve. Amen.

High Leigh Botanical Garden

By Amin Bachor, General Secretary of Evangeliumsdienst für Israel, Stuttgart, Germany

"Why not take a stroll around the grounds and see for yourself the many different varieties of trees which make High Leigh the perfect venue for a conference?"

This invitation is given in one of the brochures of the conference centre. I was amazed indeed to see the rich botanical treasures in the surrounding park.

High Leigh was a perfect experience for me. I enjoyed the fellowship, networking, and especially thinking through issues of Messianic theology.

If you ever had the chance to listen to a discussion between Stuart Dauermann and Darrell Bock, or between Darrell and Richard Harvey, you would be thrilled by their profound, biblically based reasoning and genuine openness to listen to one another. If you are not ready to think through theology, you might get a bit confused by the different views on a variety of questions concerning theology and the practical issues in bringing the gospel to the Jewish people.

The high level of mutual respect and love

Being fairly new to the LCJE family – in October 2010 I became the general secretary of Evangeliumsdienst für Israel, a German ministry of bringing the gospel to Israel – I appreciated the high level of mutual respect



Amin Bachor

and love among those holding different positions on many biblical or missiological issues regarding Jewish evangelism. I experienced this same spirit at the LCJE European meeting in Krakow last year.

The meetings of LCJE

seem to be a special place to discuss variations of many issues of Christian and Messianic theology. This can be confusing if one forgets that diversity in theological issues is only an expression of our human inability to see things as God does: "For my thoughts are not your thoughts, and your ways are not my ways," says the Lord (Isa 55:8). If we truly believe this, theological debate will not affect our true unity that is established by our common faith in the Messiah Jesus, our Savior and Lord. He called us to bring the gospel to the Jew first and then also to the nations. This LCJE commitment is a safeguard for our theology not



High Leigh Conference Centre – a perfect venue

to take off the ground and to avoid developing prejudice.

Unity and prayer

Another safeguard is prayer as a complementary necessity to theological reasoning. David Zadok reminded us in his paper on unity and diversity: "In my opinion the main way in which we really can promote unity among the believers in Israel, is to pray together . . . I think it is vital for congregations in the same geographical area to gather regularly to pray for their congregations, the needs of the Israeli church and the progress of the gospel in Israel. These prayer meetings would lead

to greater unity of purpose and increased cooperation between the congregations and ministries."

This is true for all of us, regardless of where we engage in ministry.

Where Messianic theology meets Christian thought there is quite some dispute. But the goal is unity. Though unity is spiritual it is never invisible. Therefore I support any enterprise that strives to establish a "think tank" where Messianic and Christian theologians think and teach together in unity.

The week in High Leigh, with its rich spiritual Bible devotions, common prayer and worship, thought pro-

voicing papers and mutual encouragement, was like living in a nice and interesting park with a large variety of trees. The LCJE family, with its lovely sisters and brothers and colorful variety of opinions, did not at all appear to me to be a jungle but rather a mindfully arranged botanical garden, just like High Leigh. A perfect venue.

The High Leigh LCJE conference was one step further in striving for unity in our Messiah Jesus and his calling to bring the gospel to the Jewish people and to the nations.

*Armin Bachor
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Highlights from High Leigh

By Irit Iffert, Yuval Messianic School of Music and the Arts, Jerusalem

Five days of sunshine and nice weather (very un-British, to my surprise), in a pastoral green setting, surrounded by variety of people from all kinds of backgrounds, languages and accents – what can be better than that? I had the privilege to get this glimpse of heaven through joining the ninth LCJE conference at High Leigh, north of London, sharing a blessed time with my brothers and sisters in Yeshua.

What a blessing it was to worship God Almighty and enjoy sweet fellowship, as it is written, "How good and pleasant it is when God's people live together in unity" (Ps 133:1).



Irit Iffert – also part of the worship team

To sit around the table

To sit around the table with seven other believers and to talk with them, share, hear stories about their work and challenges was a big blessing, too! It was interesting to hear accounts of life and

ministry in South Africa, Siberia, North America, Argentina, Hong Kong, Denmark, and other places, and to be encouraged by the experiences, life stories, and challenges of servants of the Lord. God received the glory even from that sweet fellowship of his children around a table. At every meal I made sure to sit with a different crowd and use the opportunity to meet and get to know some more people. It was definitely a highlight for me to hear stories about God's greatness and faithfulness in the lives of many and to know brothers and sisters from all around the world.

The most special day to me

The most special day to me was Tuesday. The subject on that day was "The State of Israel and Messianic Believers." I didn't know that there are so many organizations, movements and projects all around the world whose purpose is to share the gospel with the Jews. It opened my eyes to see the work that is being done these days and to know the needs and how to pray for the workers.

"Stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain" (1 Cor 15:58). May we keep standing firm and give ourselves fully to the work of the Lord, each one of us according to the gifts and abilities God gave

him or her. May we keep proclaiming Yeshua, the living God, around the world with passion and joy.

Getting the message

Dana Tierney from The New York Times Magazine wrote once about the believers: "They have an expansiveness of spirit. When they walk along a stream, they don't just see water falling over rocks, the sight fills them with ecstasy. They see a realm of hope beyond this world. I just see a babbling brook. I don't get the message." The High Leigh conference definitely was a place full of people from all around the world who got the message and see the hope beyond this world. May we keep bringing that good message to everyone – and to the Jews first! May

we keep serving Yeshua together, because he is our Lord yesterday, today and forever!

I want to thank the LCJE staff that organized this conference, and may we meet again at the next conference. And until then, let us keep up the good work (God's work!), and remember that he is touching many souls through evangelistic tools. Do we all take part in this exiting and important work? He can work by himself and do it perfectly, but he nevertheless chose to work with us! "For we are God's fellow workers; you are God's field, God's building" (1 Cor 3:9).

*Irit Iffert
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The Blessings Were Many

By Mark Warren, Director of David House Fellowship and Publisher of The Vineyard magazine, Australia

My wife, Robyn, and I were participants in the August 2011 LCJE conference held at High Leigh. We are grateful to the Lord for this opportunity. The blessings were many, and available for all.

The numerous speakers were men and women of high distinction, from different backgrounds and cultures. And the various themes stimulated vigorous discussion, thoughtful comment, and a busload of questions.

A wide range of missions,



Mark and Robyn Warren

both organizations and individuals, were represented, with delegates attending from all over the world.

The atmosphere was warm and friendly. Del-

egates were encouraged to contribute openly with due consideration for others. Moreover, seeking to honor others more than ourselves would ensure our speaking truth in love. While personal convictions were important, they were not permitted to override our love for one another. Love for another was to be chosen at every point, and to prevail at all times.

Input as well as output

The opportunity to sit, chat, discuss, and pray with

other leaders who work in the Master's vineyard was invaluable. The potential of working together and helping one another holds great promise for effective outreach in a time when unity is rare.

Networking, putting faces to names, and meeting new colleagues is helpful, at the very least. This can be particularly beneficial especially when resources are few and challenging. The combining

and sharing of resources between ministries can be very rewarding, bearing fruit in many areas.

Reconnecting with colleagues is invaluable. Having the chance to catch up over a meal, have prayer, and encourage one another are like times of refreshing from the Lord. The meeting of new colleagues brings immeasurable support and confirmation that the future of the work is undeniably in

the Lord's hands, and that our labor is not in vain.

In conclusion, the ninth LCJE conference provided an excellent platform for input, as well as output. The blessings were many, available for all, and we rejoice in the Lord because his mercy toward his ancient covenant people, Israel, endures forever.

*Mark Warren
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Wow, What a Week!

By Rich Kunz, Baptist worker in Buenos Aires, Argentina

Wow, what a week! Having worked for the better part of 12 years with the Jewish community of Argentina, I looked forward to attending my first LCJE conference in London. Buenos Aires, where I live, is home to about 90% of the 250,000 Jewish people scattered throughout Argentina. My wife and I serve among a Jewish community that is quite diverse.

When I arrived at the conference I wasn't sure what to expect. I knew that the Lord would speak to my heart and challenge me from his word. I knew I would meet new people, and I prayed that I would find a person or two with whom I could work in the future. After all, the work here is far too vast for one or two families. When one thinks of Jewish ministry one rarely thinks of Spanish speakers or Latin America, and almost never of Argentina. So my wife and I prayed, and our entire prayer network joined us in asking God to supernaturally go before us and arrange



Rich Kunz

divine appointments for future partnerships.

I had the privilege of meeting . . .

Little did I know how quickly and completely he would answer that prayer! I was, and in fact still am, overwhelmed. Space doesn't allow me the opportunity to describe in detail all that took place and how each relationship began, but here are some of the results. I had the privilege of meeting Frank Arthur and Piers Arthur-Crow, who work with MediaServe, a Bible and Scripture portion distribution

ministry. They arrived at the meeting with a list of 50,000 Jewish households and their mailing addresses throughout Argentina, and were preparing to mail a New Testament to each home. I can work to follow up – partnership #1!

Then I met Dr. Gary Hedrick, president of the CJF, who has a couple working on the other side of the country who are already using the Jewish "Nuevo Pacto" we helped develop as a part of their ministry. Then I met Wes Taber of Life of Messiah Ministry, who is about to send a young couple to work in an outreach to Jewish tourists in Bariloche, Argentina. Bariloche is the very city we determined was our highest priority for new personnel as the city at times consists of over 50% Israeli tourists. Do you see a trend?

Partnership

The biggest blessing of all came from long-time friends Mitch Glaser, along with David and Jorge Sedaca of Chosen People Ministries, who are

giving us use of one of their buildings in the center of the Buenos Aires Jewish community. The building has meeting space on the ground floor and a full apartment upstairs that we can use as our Sababa outreach center for Israeli tourists and local seekers.

As if the above partnerships were not enough, I came away from the daily sessions with about a dozen ideas I cheerfully stole from the various presentations. I saw a perfect illustration from Eitan Bar, the brother from Israel,

on how we could better use the internet to reach those who are seeking information about the Messiah through that medium. I also was intrigued with Murray Tilles' (Light of Messiah Ministries) idea on how Gentiles could give a Shalom basket to their Jewish friends to welcome in Rosh Hashanah. What a great idea!

Is it any wonder that even though I write this seated at my dining room table I am out of breath? The Lord truly blessed our time together at

this year's LCJE conference. What a joy and delight for me to meet so many wonderful brothers and sisters who feel the same calling to reach out to his chosen people. I left the conference enriched, challenged, humbled, and encouraged to see all the ways God is at work among us. Our next conference in 2015 can't come soon enough. May his name be praised!

*Rick Kunz
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Building Up a Love Relationship – Not a Law Relationship

By Jorunn Anestad Langmoen, Deputy General Secretary,
Norwegian Church Ministry to Israel

From the very beginning of the conference I was struck by the love that unified the whole group. There were lots of issues that people obviously didn't agree on, but nevertheless there was love, care, respect, and even honor in the way people met. There was no need to hide the diversity; rather, it was looked upon as a good thing for the sake of helping us to move on. We love one another and want to strengthen one another with the attitude.

The reason for the gathering was of course our mutual vision to share the gospel with the Jews. Still, I noticed a significant love for our Muslim neighbors and a longing to share the gospel also with them. We heard several testimonies about Jews reaching out with the gospel to Gentiles. "If we ignore the world,



Jorunn Anestad Langmoen

we ignore the word of God," was one statement.

"I'll reconcile IF . . ."

To be in the world also means being involved in personal, theological, and political conflicts. Reconciliation is a work of God that he started. Ephesians 5 says, "Therefore be imitators of God, as beloved children; just as the Messiah also loved you and

gave himself up for us, an offering and a sacrifice to God as a fragrant aroma."

Jamie Hilsden made a point against an attitude that is often heard: "I'll reconcile IF . . ." This is often put forward by Messianic Jews who claim that IF Palestinian Christians acknowledge that the promised land is for the Jews, then they can meet for reconciliation talks. And vice versa for Palestinians toward Messianic Jews, with the question of justice and acknowledgement of their rights to the same land. "Where would we be now if God had held us to his own standard of holiness before entering into relationship with us?" asked Hilsden. Where would Abraham be, or Peter? What does it mean to be a follower of Yeshua? We are not only positive toward reconciliation; we have to pursue

reconciliation. To make the first move, as God did and still does. Love is not about principles, love is in our hearts and minds, and shows in the way we act. "Sometimes it's like walking through a theological and political mine-field, and I am often confronted with ideas that I find offensive, but I believe that this is a process that can't be avoided if we are going to be an effective body of Messiah in the Land," Jamie Hilsden said.

Muslim Background Believers and Messianic Jews

Another speech that made an impression on me was Judith Rood's "My meeting with the Broken at Cape Town 2010." She started by emphasizing that the role of Jewish Christians in the church is clear: we are to remind them of the First Commandment and the Jewishness of Christ. When she first joined the

LCJE, she had no intention of focusing on her Jewish identity and her mission in the church as a Jewish woman. "But," she said, "I had to go through a process of healing and redemption in order to be able to realize my true identity in Christ . . . and that my particular identity brings a unique color into the palette that makes up the church."

With this background she shared with us what she had learned about the suffering of Muslim Background Believers (MBBs), and how Messianic Jews' experiences in Jewish evangelism enable them to play an emphatic and compassionate role in helping those who are isolated and alone in a world that hates them.

Martin Goldsmith also commented from his own experience that being a Jew is a very good background for being able to share the gospel with the Muslims – "as

long as they don't know that you're Jewish," he added with a smile. For MBBs to be welcomed into Christian Arabic churches is difficult and often dangerous for the churches. "We," Judith Rood stressed, "must provide a network of homes and places where new believers (MBBs) can be fed and sheltered, enjoying fellowship with their brothers and sisters in the faith... And Jewish believers must welcome and edify their new brothers and sisters in the faith as part of the universal ecclesia; if the Jewish people are not present in the churches, the churches will disappear."

There is one quote from the conference that will follow me through life: "To spend time with God, it's about building up a love relationship, not a law relationship."

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Reclaiming My Story-telling Heritage **By Alison Barnett, Jews for Jesus, London**

LCJE 2011 was the first time I had ever attended an LCJE event. I wasn't sure what to expect. But I certainly didn't expect God to remind me of one of the great passions of my life and how that could impact my ministry with Jewish people.

I am an avid book reader

I am an avid book reader, and have always been interested in the dynamics of plot and character development. I am interested how deep truths can be brought out of



Alison Barnett

a fictional situation. I also like thorough resolution at the end of a story. And several

stories have impacted me deeply: Homer's Iliad, Virgil's Aeneid, particularly Book IV telling the tragic story of Dido and Aeneas, Margaret Attwood's Alias Grace, with the greatest last line twist I have ever read, and Mary Renault's Alexander Trilogy.

But I had forgotten, in some senses, that the Bible is the greatest story ever written. It is the story to beat all stories. Then I heard Paul Thaxter and his talk "Making the Messiah known through the Bible's big story."

Making the Messiah known through the Bible's big story

Paul Thaxter reminded us how central storytelling is to Jewish people. Our most famous and significant festival is the Passover, which celebrates the escape from Egypt over three thousand years ago. But we don't do this through a formal syna-

in the past. In remembering past adventures with God, we can look forward to future adventures with him.

I know, as a Jewish missionary, the significance of retelling the Passover story in the context of what Jesus does for us at Easter. It is so deeply embedded in my understanding that I often forget the impact the story

deeper understanding comes through telling the most famous Jewish story.

The reminder that Jesus' life shouldn't be told in isolation but within the grand sweep of the biblical story resonated with me. I have always been fascinated by meta-narrative – what is the overall story of the Bible – and I have never believed

NINTH INTERNATIONAL



About three quarters of the 180 participants in the conference gathered

gogue service; we do this through our family gathering together and eating together and re-telling the story. We all know the story and what the individual food items on the Seder plate represent, but it is a unifying experience and helps us remember more vividly why we are Jews and what God has done for us

of the Passover Lamb has on someone who understands for the first time Jesus in his context as "Lamb of God." Every Easter at least one person tells me that they now understand better what Jesus did for them on the cross, all because we told the story of the Exodus and the sacrifice of the Passover lambs. This

that Jesus could be seen outside of that. My view has long been that the Hebrew Scriptures pose the problem: sin is in the world and we are out of relationship with God; how is that relationship going to be put right? And then the New Testament provides the answer: we can do nothing to put that relationship right,

only God can do that through his incarnation as Jesus and his death and resurrection on the cross. The Bible ends with us in harmony with God in the New Jerusalem in Revelation 22, as we were in harmony with God in the Garden of Eden in Genesis 1.

Paul Thaxter highlighted that we are now entering a post-literate age and that oral

might be the most powerful way of explaining the gospel excited me. I could go back to my educational passion, which had been Ancient Greek oral poetry with all its lilting assonance, and bring the biblical story to life through verbal storytelling.

if we understand the mess humanity is in and that God has a plan to redeem us. And as I considered the people that I minister to, I knew that this was the story that would resonate with them too.

And that, for me, was the most telling moment of the LCJE at High Leigh. God reminded me that as a Messianic Jew I must go back

LCJE CONFERENCE



gathered outside the High Leigh building to have their picture taken

storytelling would come into its own again. From someone who studied Homer's Iliad and Odyssey in Ancient Greek (and truly the poems come alive only when you speak them aloud!), I have always loved the rhythm of spoken language and been fascinated by what you can do with it. The thought that now this

Reminded by a non-Jew
And so it took a non-Jew and someone who isn't working in exclusively Jewish mission to remind me of my culture and tradition in storytelling. I realized how vitally important it is to see Jesus as part of God's great story: the fact that he is the Messiah and Savior of the world only makes sense

and reclaim my storytelling heritage and tradition for my people, so that more Jewish people may, through Jesus, have a dynamic and life-saving relationship with the God of Abraham, Isaac, and Jacob.

*Alison Barnett
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Theological Impressions

By Amy Karen Downey, Director of Tzedakah Ministries,
Waxahachie, Texas

I am a card-carrying evangelical, somewhat Reformed, Baptist. I consider myself to be premillennial and dispensational (but not the classic Scofieldian approach) in my eschatology. I hold to a high ecclesiological view of the local church but am not Landmarkist in my position. I believe one of the greatest threats to worldwide Jewish mission outreach is not Replacement Theology, even though I disagree strongly with this position, but rather Two Covenant Theology – a theology that is insidiously inserting itself into evangelical American churches in the guise of “supporting Israel.”

Some of you by now might be asking why I chose to define myself in this article. The answer lies in my positions both as a student of missiology and as someone who places the highest of values on theology and doctrine. The answer also lies in my recent experiences at the 9th international Lausanne Consultation on Jewish Evangelism at the High Leigh Conference Centre.

What matters is the work of Jewish evangelism

As I walked around the grounds of High Leigh and met or reacquainted myself with missionaries and scholars from around the world, I found myself discussing theology with many who held to a different position from



Amy Karen Downey

mine on many of the issues above. We did not change each other’s minds. In fact, we really did not even try. For we discovered a greater and more important truth: periphery issues are important within the confines of our missionary agencies but in the grand scheme of Jewish evangelism it truly does not matter if someone believes the “Rapture Jump” to be pre-, mid-, or post-. What matters is the work

of Jewish evangelism and missions. We can agree to disagree on some issues as long as we remember the eternal and persistent truth of Romans 1:16.

I find myself remembering High Leigh with great nostalgia and joy. I remember the meals. I remember the camaraderie. I even remember my turn as moderator of the Wednesday morning session! I also remember flying back home to the heat of Texas with a renewed burning desire to live out the ministry vision of Tzedakah Ministries – “To Equip His Church to Reach His People.”

A few theological ideas

I hope that burning desire is what each of us who were at High Leigh will bring back to our stations of ministry, whether in Japan, Siberia, South Africa, or Texas. The work is too great. The cost is too eternal. The task is too urgent for us to do any

The Prophetic Progressive Position Enshrined in a Motto

- To the Jew at the beginning, to the Jew at the end, to the Jew now! Or perhaps,
- To the Jew first, to the Jew last, tho the Jew now! or even...
- To the Jew last!

All of these echo the prophetic and progressive elements that energized Paul in serving a gospel of which he was not ashamed

From Stuart Dauermann’s paper “To the Jew, of Course!”

less. Therefore, I would like to suggest a few theological ideas for you to consider implementing, which Tzedakah Ministries also is striving to achieve since my return from High Leigh:

1. Find ways to become a more relevant and visual source of missiological information in the wide-ranging evangelical Christian world. We need to find ways to avoid "preaching to the choir," as my Baptist preach-

ing father used to say, and make the case for Jewish missions in the churches and seminaries and Christian colleges that often unintentionally forget that "to the Jew first" still means something in the 21st century.

2. Focus on developing means and opportunities to illustrate the strength of the theological relevance of Jewish missions as a means of reaching the whole world

with the gospel message.

3. Make every effort possible to live out a Jewish-focused missional and theological life/ministry so that if there is a High Leigh conference in 2051, they will look back at our lives and know that we sacrificed much for a calling that was much greater than ourselves.

*Amy Karen Downey
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Academic Programs at Denver Seminary and LCJE **By Hélène Dallaire, Associate Professor at Denver Seminary, Littleton, CO USA**

In July 2006, I joined the faculty of Denver Seminary as associate professor of Old Testament. I had just completed 3 ½ years in Israel (1991–95) and 13 years at the Reform rabbinic seminary, Hebrew Union College–Jewish Institute of Religion in Cincinnati (8 years for M.Phil. and Ph.D., and 5 years on the faculty as Director of Hebrew Language Instruction).

The lack of Jewish elements at Denver Seminary

At Denver Seminary, I joined a faculty of excellent Bible scholars. During my first year there, I began to feel the lack of Jewish elements, both on the campus and in the curriculum. I suggested to the faculty of the Biblical Studies Division that we create an M.Div. concentra-



Hélène Dallaire

tion in Messianic Judaism. This proposal was met with affirmation from all my colleagues. They encouraged me to contact Rabbi Chaim Urbach (Congregation Yeshuat Tsion), who, unbeknownst to me, had completed an M.A. in New Testament at the seminary 20 earlier.

The following week, I met with Rabbi Urbach (my

first encounter with him) and explained that Denver Seminary was contemplating a concentration in Messianic Judaism in its M.Div. program. His response was astounding! With tearful eyes, he said: "Hélène, I have been praying for this for ten years!" He was deeply moved that the seminary would seek his involvement in the development of the program. Rabbi Urbach is well acquainted with the Messianic movement, with its history, trends, fringe movements, issues, scholars, and congregational leaders, and consequently, he has been a tremendous source of information for the MJ program.

A fascinating journey into the Messianic world

Until this point, I had never heard of the LCJE, UMJC,

MJAA, IMJA, CWI, MJTI, Chosen People, and the other Messianic organizations/networks. Jews for Jesus was mentioned occasionally on the campus of Hebrew Union College, but the comments that were made about the organization are best left unsaid!!

When I approached Rabbi Urbach, I knew the names of no Messianic Jewish scholars. The world of Messianic Judaism was a mystery to me, but in my heart, I knew that the seminary needed to connect with it. Rabbi Urbach (who is now my rabbi!) gave me the names of MJ scholars, MJ organizations, MJ congregations, etc. We met often to discuss curriculum, scholarship possibilities, advertising, and other aspects of the program. I

read MJ books, searched websites, wrote letters to scholars, and met with MJ leaders.

The information I discovered launched me on a fascinating journey into the Messianic world and resulted in the approval by the board, administration and faculty of Denver Seminary of the proposals for the M.Div. and certificate programs in Messianic Judaism. Launched in the fall of 2009, the MJ curriculum now includes courses in MJ Apologetics, MJ Liturgy, MJ Evangelism, NT & Rabbinic Theology, The Gospels in their Jewish Contexts, etc. Each class comprises Jewish and Gentile students who search the Scriptures together and learn from one another. Already, the faculty of the Biblical

Studies Division is in conversation regarding an M.A. in Messianic Judaism for the near future.

The International Lausanne Consultation on Jewish Evangelism at High Leigh in August 2011 opened my eyes to the relevance of the academic programs at Denver Seminary and to the larger context to which the programs belongs. Denver Seminary's efforts on the behalf of the MJ community have been confirmed, affirmed and encouraged by the members of the LCJE. I thank Tuvya Zaretsky for introducing me to the LCJE network and for inviting me to attend the conference at High Leigh.

*Hélène Dallaire
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You in Your Small Corner and I in Mine **By Adrian Glasspole, Evangelist, The Church's Ministry** **Among Jewish People, UK**

In the well-known song by Susan B. Warner we read:

*Jesus bids us shine with a
pure, clear light
Like a little candle burning in
the night
In this world of darkness, we
must shine
You in your small corner,
and I in mine.*

This is how it seems for many of us in Jewish missions. I am very busy in "my" tiny patch; so busy, in fact, that I don't see how big the field is, nor that



Adrian Glasspole

there are many others, also busy in "their" patch. My tiny patch is the north of the UK; I am an evangelist with

CMJ and have been since 2002, before which I was with CPM. There are around 75,000 Jewish people within 90 minutes' drive.

Forming friendships and alliances

This was my first LCJE meeting, and it happened that it was the first LCJE international conference held in the UK in 25 years. On the one hand, it was wonderful to meet up with friends I hadn't seen for a long time, such as Mitch Glaser, Amy Downey, Vladimir Pikman, and Lau-

rence Hirsch; on the other hand it was wonderful to sit in the same room as theologians such as Kai Kjær-Hansen and Stuart Dauermann; and it was wonderful to hear of so many people working to gather the same harvest in so many differing settings, as diverse as Japan and Denmark.

Forming friendships and alliances is always important. On the ground in the UK, we

(CMJ, CWI, CPM, JFJ, etc.) work together on strategic events. However, it is usually the case that we only meet a few fellow workers. At LCJE we met literally dozens, from all 4 corners of this huge field.

Did we agree on everything? No, of course not. Will we ever agree on everything? I hope not. My rabbi used to say, "Just because I am right does not neces-

sarily mean that you are wrong."

Did I learn anything? Too much to put in a short reflection. Making Jewish disciples will never be easy, but the "cause" will be better served if we seek disciples rather than aiming to "save Jews."

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The Testimonies - Past and Present

By Fiona Sorbala, Chosen People Ministries UK

Recently I had the privilege of attending the 9th International Lausanne Consultation on Jewish Evangelism which was held at High Leigh Conference Centre, Hoddesdon, just north of London. What makes an event like this so special is that there were over 180 participants from 21 countries representing over 50 different ministries; all of them involved in some way with Jewish evangelism. It was encouraging to see such a wide variety of people involved in the seminars, including the younger generation of leaders and women. The conference offered participants the opportunity to listen and reflect as well as experience the richness and diversity that others can contribute to both our lives and our spiritual experience.

Events like this enable those of us in Jewish ministry to look up and look around. The focus is lifted from what is happening on our own doorstep to seeing what God is doing through others to



Fiona Sorbala (left) and Devorah Nessim share a laugh

accomplish the task of taking the Gospel to the Jewish people. This idea was well encapsulated in the words of our conference theme: "Mission and Jewish Evangelism – Always and Everywhere."

Testimonies from the past

While one of the key objectives of such a gathering is to challenge our thinking and encourage us to look at the missional and theological issues surrounding Jewish evangelism; which the conference speakers did ably, the highlights of the conference were for me the testimonies,

past and present, of what God is doing among us to reach Jewish people everywhere. The testimonies past included a look at a group of people whose stories we might never have heard, stories which were for the most part without a voice. These were the stories of the women whom the Lord used to further the cause of the Gospel in the land of Israel.

One of the stories, which were in fact short biographies, that Kai Kjær-Hansen told us, was the story of Ursuala Nebab. Ursuala Jones worked for CMJ and many of us who

were present know, love and respect her. Kai told her story with such warmth and humour that had she been there I am sure she would have both laughed and been moved at the same time. It was a wonderful tribute to a wonderful woman of God.

Testimonies from the present

Hearing about what God is doing currently through our brothers and sisters is both inspiring and faith building and reminds us that we are part of something bigger, something that is deeply connected to the heart of God. Of the testimonies from the present the one that encouraged me the most was hearing Vladimir



Ursula Jones was invited to participate in the LCJE conference at High Leigh. Pushing 85 she had to decline.

Pikman talk about what God is doing in Russia. Perhaps it was because I witnessed the revival of the early nineties when thousands of Jewish people came to faith in the Messiah and so it was a story

that resonated with me. I was thrilled therefore to hear how in recent years God is again moving mightily in Russia, that new congregations are starting and existing congregational work is growing.

The stories, of course, were not limited to speakers from the platform but to conversations at coffee and meal times as we had the opportunity to meet old friends and make new ones. This perhaps is the gift that each participant received from the LCJE: a new friendship or perhaps even a new partnership in ministry.

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The Beauty of the LCJE Network

By Paula Junttila, Coordinator for Jewish Ministry,
Fida International, Finland

Where there are two Jews, there are three opinions. The same saying applies to those of us who minister to the Jews. I cannot even calculate how many opinions you will get with more than 160 specialists in Jewish missions – some of whom are Messianic Jews, others from Gentile backgrounds, representing many different denominations – gathered in the same place. Mildly speaking, you could expect hot debates.

The little paradise of High Leigh

What a blessing it was that at the LCJE conference we were able to forget our different theologies for a while and

to remember the one who unites us – Jesus the Lord, the Hope of Israel. We also have the same calling: we desire to see as many Jews as possible recognize their Messiah! Jesus said that all men would know that we are his disciples if we love one another. He did not say that we would be recognized as his disciples if we had the right theology. Together we are stronger. Together we can achieve more.

I was a newcomer at the LCJE conference. The program was interesting and well-organized. I also enjoyed the conversations with other participants. Six days were, unfortunately, not enough to get to know all these won-

derful people. In the little paradise of High Leigh Conference Centre, even the riots in London seemed far away. After these oasis moments, I came back to my work with a renewed vision and more motivation.

This book is so Jewish!

I would like to share just one example of how the LCJE conference supplied a specific need. In the workshop where Barry Rubin told us about literature for Jewish evangelism, he mentioned that Dr. Henry Einspruch, the previous director of the Lederer Foundation, had translated the New Testament into such excellent Yiddish that even a Jewish daily in Mexico City

had praised the beauty of the language of this book that was published in 1941.

In Rubin's workshop, David O., a dear brother from Israel, had a very encouraging testimony of how he, as a young and "naïve" believer, had managed to give a few hundred copies of Einspruch's Yiddish New Testament to his Ultra-Orthodox Jewish neighbors. Somebody had even come to him afterwards and said to him, "David, this is not a real NT, is it? This book is so Jewish!"

Barry Rubin told us that he still had many old copies of the Gospel of Matthew in Yiddish, as well as audio recordings that nobody seemed to need anymore. I work with Holocaust survivors who speak the language, but most of them do not read it. One brother expressed his willingness to copy the audiotape onto CDs with his equipment. Thus, I am eagerly waiting to have my precious survivors hear God's Word read in Einspruch's beautiful Yiddish! All the pieces come together



Paula Junttila

in God's amazing puzzle. This is why the LCJE is so important!

An Intercessor's Guide of Jewish Europe

During the conference, I used every opportunity to find out more about the spiritual situation in the Jewish communities in Europe. I am convinced that we Europeans should invest more in Jewish ministry on our own continent. The soil is hard, and a lot of committed prayer is needed. It was great to meet personally some of you who work in this challenging field. God willing, we will publish

an intercessor's guide in Finland, with information about the historical background, the present situation, and the spiritual needs of the Jewish communities in the European Union. It is hard to draw the line, though, because many countries with a small Jewish population have a very rich Jewish history (like Spain, Poland, the Czech Republic, and Greece). I am most grateful to all those who already contributed to this project during the conference or who promised to do some research afterwards. Any help is very much appreciated.

I hope that this LCJE conference will bear much fruit in our lives and ministries during the years to come. I hope to find ways to work in cooperation with some of the new friends working in the same field. How good and pleasant it is when God's people work in unity! In our unity, the Lord bestows his blessing.

*Paula Junttila,
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Personal Reflections and Critique **By Dan Sered, Director of Jews for Jesus, Israel**

It was an honor to participate in the ninth international LCJE conference. This was my second international LCJE conference. The organization of the conference, papers, praise, and fellowship were sweet. All in all I left the conference encouraged and uplifted in my service to the Lord in Israel. I could go on and on, but



Dan Sered

Kai told me that this article must be 500–700 words, so if I listed all of the good, there would not be any room left for some criticism.

I hope that we can all agree that we need to improve, that our LCJE network needs improvement; we are not yet there, we have not arrived. My hope and prayer is that the tenth

international LCJE conference in four years will be better than the High Leigh conference. Three areas that I want to address are the content of papers, our aging network, and the conference format.

Content of papers

The papers presented were informative, but too good. Let me explain: I felt that many of the things that were said were to show how great we are doing. There was not enough critical thinking and talk about areas where we can improve. I felt as if in our field of Jewish evangelism all is well and we are doing good work. Even if that is true, I believe that we need to face the music; worldwide in the Jewish community we are a minority, and for most Jewish communities around the world we, Jewish believers in Jesus, do not even exist. Why did not we spend most of our time together talking and discussing how we can better reach our Jewish people in different areas and communities? In my opinion, this aspect was missing.

Aging network

During the conference, some of us under-40-year-old participants asked Bodil how the international LCJE conference looked 20 years ago. Her response was that the leadership of the LCJE looked much younger. During the conference a slide show from past LCJE

international conferences was shown, and it confirmed Bodil's remark. Bodil also remarked to me that she believed the number of under-40-year-old participants at this conference was greater than ever before. Credit for that is due to organizations that brought their younger people and the program planning committee who had younger speakers on the program.

Having said that, it should be noted that when the new ICC was elected, no one under the age of 50 got in. Several under-40 participants were approached to serve on the ICC but they declined the invitation. When, finally, someone who is 40 agreed to be nominated, the candidacy was not accepted because incorrect information had been given as to what is required in order to become an ICC member (it had been said that one needs to be a "senior member" of the LCJE, whatever that means).

This is unfortunate. Even though apologies for the mistake made were made, this does not help the cause of getting younger people involved in our LCJE network. This should be a major concern for us in the LCJE, that when finally we have a younger person who wants to serve we complicate things and make it difficult. Do we want the LCJE network to die with us? Jhan Moskowitz once told me that "there is no success without a successor." In our

ministries and in our LCJE network we need to actively invest in our successors.

Conference format

In 2010, I had the privilege of attending the LCWE in Cape Town. One of the things that I enjoyed the most was the interaction with other participants around tables, discussing the book of Ephesians, which we all studied during the conference. In my opinion we should have the same format at the next LCJE international conference. Moreover, I think that around our tables we could also discuss and brainstorm strategies and methodologies.

In my opinion the entire conference format should be changed to responses and interactions over papers around tables and not just in public. Therefore, for example, after a paper is presented there should be more time for questions, and after all questions are answered each table should discuss implications and maybe even come up with solutions to problems that are raised in that paper. Yes, this will mean that less papers will be presented, but I believe that this loss will be compensated for by more interactions, and actually more opinions will be expressed.

Conclusion

As I stated at the beginning of this article, the ninth LCJE international confer-

ence was a blessing. The good definitely outweighs the bad. I appreciate and love the LCJE network, and attending the international conference is a highlight for me. I am humbled and chal-

lenged by all that I heard and learnt at High Leigh. God is certainly doing something special in our field of Jewish evangelism and I am looking forward to the tenth LCJE international confer-

ence. Lord willing, I will see you there!

*Dan Sered
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Election at High Leigh – and a Foot Fault

As leader of LCJE High Leigh 2011 I am, of course, pleased to read the preceding responses to the conference and grateful to God for the benefit and inspiration expressed by these participants.

I especially note the affirmation by some that disagreement over theology and method did not affect the unity in shared faith and unity in the shared task, namely that Jews need to come to faith in Jesus, their Messiah and the whole world's Saviour.

There is nothing that cannot be done better, which Dan Sered points out in his article. An observation which we appreciate.

As to the lack of younger persons being represented in the newly elected ICC, the following: In my opinion it is the responsibility of all voting LCJE members – the ICC and the younger participants included – at the High Leigh conference.

During the conference some younger participants tried, unsuccessfully, to find a candidate. Not until the morning of August 10 was a candidate put up before the nomination committee



The nomination committee (from left): David Zadok, Richard Harvey and Rolf Gunnar Heitmann

– after the expiration of the time-limit. The nomination committee, however, decided to accept the candidate, but having consulted the matter with the President and the International Coordinator they had to withdraw the decision due to objection from some participants.

Whether or not this was the right decision is a matter there may be different opinions about.

That the leadership committed a foot fault is beyond question, which was also admitted and apologized for at the end of the morning session on August 10.

The following is the note about this incident in Minutes for Business Meeting August 9.

Note in Minutes for Business Meeting 9 August 2011

"During the morning session Wednesday 10 August, Richard Harvey on behalf of the Nomination Committee announced that Alison Barnett had been nominated by some of the younger LCJE members as a candidate for the ICC. She was given the opportunity to introduce herself.

However, during the coffee break Richard Harvey received protests against her candidacy, because Alison [Barnett] could not be considered "a senior member of LCJE". According to LCJE's Rules and Procedures this is not a criterion for being an ICC member; it only concerns the President and

International Coordinator. By mistake this criterion had however been mentioned in connection with the information on election of ICC members. Tuvya [Zaretsky], Richard [Harvey] and Kai [Kjær-Hansen] discussed the matter and decided unanimously the following:

1. regret that the wrong information had been given concerning criteria for election of ICC members



Photos from the conference: Bob Mendelsohn

2. accept the objection that if it had been known that the criterion was irrelevant for ICC members at large others would have had the

possibility to nominate others

3. recommend that Alison's candidacy be withdrawn.

Richard [Harvey] announced this by the end of the morning session – after having talked with Alison [Barnett] and the decision was noted and followed."

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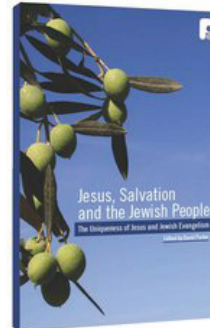
At www.lcje.net
All papers and contributions from High Leigh Conference photos



Book review

Jesus, Salvation and the Jewish People
Reviewed by Gregory Hagg, the Feinberg Center
for Messianic Jewish Studies

Jesus, Salvation and the Jewish People: the Uniqueness of Jesus and Jewish Evangelism. David Parker, editor (Pasternoster, 2011)



Often a reviewer is tempted to discuss an edited book by praising the strongest link and criticizing the weakest. There is no weak link in this volume. David Parker, the editor, issues a call to Jewish evangelism in the first chapter, setting the stage for a series of fourteen presentations which form sledge hammer blows against the notion that the church of Messiah Yeshua should refrain from reach-

ing out to the Jewish people with the gospel. He affirmed the Willowbank Declaration (1989), which even declared that "it was appropriate for specialized ministries to be developed for Jewish evangelism and nurture . . ." (p. 5). This is the theme of the book. The WEA Theological Commission (2008) hosted the Berlin conference where these extraordinary presentations were made.

Rolf Hille

Due to space limitations, only a few highlights can be given. Suffice it to say, however, that the reader can simply scan the table of contents to follow the book's strong arguments against neglecting the missionary mandate to evangelize the Jewish people. Rolf Hille reminds us that Judaism, like other non-Christian religions, rejects the uniqueness of Jesus as Savior while at-

tempting to reclaim him as "Brother Jesus." The substitutionary atonement of Yeshua is rejected from Palestinian Jewish Apocryphal writings (4 Ezra 7:10f) to modern Judaism, where "Christian dogma is then very explicitly rejected along with the theology of atonement" (p. 36). Thus, Judaism needs the gospel as much as any other religious "ism."

Eckhard Schnabel

Eckhard Schnabel argues that, in lieu of the work of Jesus, the Jews of the Second Temple Period clearly taught that "... forgiveness of sins is connected with obeying the commandments of the law on the one hand and with God's covenantal mercy and grace on the other hand" (p. 44). After giving a dozen of Paul's explanations of the saving righteousness of God in Romans 3 (pp. 56–57), Schnabel concludes that early Christianity and Second Temple Judaism have irreconcilable views of salvation. So, both Jewish and Gentile believers must witness of the uniqueness of Christ.

Andreas J. Köstenberger

Another article related to the Second Temple Period is by Andreas J. Köstenberger, who tackles the complex problem of how John could write that Jesus is the Christ (John 20:30–31), and the Word was God (1:1) who became flesh (1:14), in a Jewish world that was uniquely monotheistic. Numerous other texts are referenced to establish the claim of Jesus' deity in the NT, and he argues, "In its portrayal of Jesus as distinct from God and yet intrinsic to his identity,

John's Gospel does not compromise Jewish monotheism, since, while being 'with God', the Word 'was God' in its own right and hence one with God . . . rather than a second god . . ." (pp. 83–84). He borrows the term "christological monotheism" from Richard Bauckham, in which the one true God of Jewish monotheism is redefined by John's Gospel as inseparable from relationship with his Son. Jewish believers of today, therefore, are not contradicting the truth of the ancient shema when they accept the deity of Jesus.

Berthold Schwarz

One might suggest that Martin Luther's vitriol against the Jews should dissuade Christians from witnessing to the Jewish people. Berthold Schwarz argues that both negative and positive lessons should be learned from Luther, conceding that "his teaching was not inerrant and his writings were not inspired; he was terribly wrong in his cruel teaching on Jews" (p. 117). Accordingly, Luther experienced less success than those who followed, but the need for Jewish outreach remains unaffected today.

David Dowdey

David Dowdey provides an example of some success in Jewish evangelism in German Pietism of the 1700s. He gives an historical perspective by focusing on the work of J. H. Callenberg in particular, who was effective in outreach to Jewish people.

Kai Kjær-Hansen

As is typical of the excellent contributions of Kai Kjær-Hansen, he names four

leading Hebrew Christians from Eastern Europe near the end of the 19th century, Yechiel Lichtenstein, Joseph Rabinowitz, Chajim Jedidjah Pollak (Lucky), and Isaac Lichtenstein. Noteworthy are his comments on the interface between Rabinowitz and Franz Delitzsch, who defended the Jewish lifestyle that Rabinowitz followed while affirming his doctrinal integrity. Under the influence of Pollak, however, the work of the Leipzig program sought to criticize the traditional, direct method of evangelizing the Jews. Similar criticisms are being made today, and Kjær-Hansen warns that this is an urgent issue when some want to "distance themselves from the Christian church and Gentile Christian missionaries . . ." (p. 146). He further states, "In spite of all our differences, there is only one church, one baptism, one body of the Messiah, one way to be saved. We belong together!" (p. 147).

Mike McDuffee

Mike McDuffee offers a very useful explanation for the "group think" of the German people from the Enlightenment to the Holocaust. The modern Jewish State of Israel was necessary simply because there was "no exit" for the Jews under Germany's romantic nationalism. He argues that the Christian heritage, which wrongly taught the destruction of Jewry due to the charge of deicide, provided fuel for the anti-Judaism that was ignited in Nazi Germany. This was coupled with a decline in commitment to true Christianity and its replacement by secularism. McDuffee astutely traces much of this think-

ing back to the writings of J. G. Herder (d. 1803). His philosophy promoted German solidarity while declaring that Jews were "parasitical plants on the trunks of other nations" (p. 164).

Michael L. Brown

A poignant chapter by Michael L. Brown tells of his personal journey into the horrors of the Holocaust through reading anecdotal literature. Brown broaches the difficult subjects related to the suffering of the Jewish people in the camps and the very concept of eternal punishment in hell. Was not the Holocaust hell enough? More important, however, is that Jewish people question the right of Christians to challenge Jews to accept the Lord in whose name such sins were perpetrated. Brown suggests that Christian guilt resulted in a "radical reconstruction" of the faith, leading to a "repudiation of supersessionism that was so comprehensive that it expressly affirmed dual covenant theology" (p. 173). Rather than jettison the mandate to evangelize the Jews, however, he calls upon believers to renounce the anti-Semitism of so-called Christians, appreciate the contributions of Judaism, and continue to share the gospel with the Jewish people: "Now is not the time to deny God's mercy to them" (p. 183).

Henri Blocher

Perhaps the most helpful chapter in the book to counter the theories of Two Covenant Theology was provided by Henri Blocher. His analysis is superb. He immediately gets to the heart of the matter

when he states that such theories make acceptance with God possible for Jews who do not believe in Jesus the Messiah and Lord, and they, furthermore, render outreach to Jewish people unnecessary. There is a concomitant condemnation of "proselytism" and commendation of "dialogue." He deftly acknowledges that NT truth is a fulfillment of OT prophecy and teaching, but he also sees the discontinuity in which the "shadow" yields to the substantial reality, the law to the grace, the letter to the Spirit, etc. Furthermore, Judaism "is contemporary with early Christianity, a rival interpretation of the Law and the Prophets" (p. 201), implying that a choice must be made between the Judaism which rejects Jesus as Messiah and the New Testament teaching that identifies him as Messiah. Blocher asks, "Does what is 'left over' from the old covenant include possibilities of salvation?" His answer is no.

Richard Harvey

Universalism in its various forms would preclude the proclamation of the gospel. Richard Harvey speaks of an "Israel-focused universalism" that would guarantee salvation to the Jews based upon ongoing election. He argues quite effectively that this view is implicit in some Christian Zionists as well as some Messianic Jewish thinkers. For the former he discusses John Hagee of Christians United for Israel, and for the latter he highlights Daniel Juster, Stuart Dauermann, and Mark Kinzer. Harvey concludes that believers in Messiah must proclaim him to all nations, because

"no other hope of salvation can be given except through faith in his redeeming work" (p. 234).

Darrell Bock

Replacement Theology need not oppose Jewish evangelism, according to Darrell Bock, as long as one sees that there are different forms of the viewpoint. He argues that "complete replacement" holds that there is no future for ethnic or national Israel. "Partial replacement" states that there will be a fulfillment of God's promises to the Jews, but it will occur in the new heavens and new earth rather than a millennium. The "temporary replacement" view teaches that the focus of God's program is the church, but Jews will someday respond to the gospel. While he acknowledges those passages which seem to indicate a major change from Israel to the church, Bock explains why some replacement theologians would say that they do not "require the nullification of hope for Israel as a corporate people or even as a nation" (p. 243).

Eckhard Schnabel

Another excellent chapter by Eckhard Schnabel reduces the debate over the active evangelization of Jewish people to a comparison between Karl Barth's views and those of Mark Kinzer. Through numerous quotations from Church Dogmatics, he argues that Barth eschewed witness to the Jewish people, who "rejected Jesus the Messiah and, thus, denied Israel's election and calling" (p. 253). Further, he says that "Barth argues that the only responsibility of the

church is the passive witness of the life of the Christian community" (p. 254). There follows an exceptional analysis of Kinzer's position, beginning with his use of "non-textual factors" in his hermeneutics which militate against the historical-grammatical approach to Scripture. Schnabel effectively questions the conclusions that come from such exegesis. This will be a valuable read for all who wish to understand Kinzer's viewpoints on the identity of believers in Jesus, the significance of the Cross, ritual stipulations, the unity of the church, and Jewish evangelism. The latter discussion reveals that Kinzer holds a similar position to that

of Karl Barth in that "Kinzer rejects missionary outreach of believers in Jesus the Messiah to the Jewish people" (p. 271), and if the early Jewish believers were Messianic, "Kinzer's 'postmissionary Messianic Judaism' is neither missionary nor Messianic" (p. 272).

Tuvya Zaretsky

A fitting conclusion is given to this outstanding volume by Tuvya Zaretsky, who surveys many of the available resources for engaging in Jewish evangelism. He mentions the mission networks such as LCJE and LCWE, as well as the growing number of academic efforts to strengthen outreach

to Jewish people. He discusses the literature, publishers, and media resources that are available, and then gives a panoramic view of the efforts being made in the world of Jewish ministries.

Jesus, Salvation and the Jewish People: The Uniqueness of Jesus and Jewish Evangelism should be required reading for anyone who thinks critically about issues related to outreach. Repeatedly, the authors underscore why so many believers throughout history have devoted their lives to the proclamation of the Good News to the Jews.

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LCJE Meetings

LCJE North America

March 5-7, 2012, in San Diego

March 4-6, 2013, in Florida

March 3-5, 2014, in Chicago

Contact Gary Hedrick

garyh@cjfm.org

LCJE CEO Conference

27-31 May 2013 in a European

country, yet to be decided

Contact Kai Kjær-Hansen

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**Visit LCJE's website at
www.lcje.net**

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