



**LAUSANNE  
CONSULTATION  
ON JEWISH  
EVANGELISM**

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ON JEWISH EVANGELISM  
BULLETIN**



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### CONTENTS

Conferences and Statements	2
Between Reality and Vision	3
Budapest LCJE Statement	4
LCJE Conference in Budapest	5
Rabbi Duncan in Budapest	8
A Hungarian Deportee Comes Home	12
Soviet Jews Going to Israel	13
Norwegians in Budapest	14
Strategy for the 90's	16
Lausanne Congress Moscow	20
Consultation on Soviet Jewish Evangelization	21
Russian Jews: A Ripe Field	23
Book Reviews	26
New LCJE Member	30
From the International Coordinating Committee	31

## From the Editor

### Conferences and Statements

This issue of the LCJE Bulletin contains glimpses from the Budapest conference, held by LCJE Europe early in October, and the Statement which was formulated at the conference.

Although conferences and statements do not save anybody, and although some mission leaders may feel participation at yet another conference as a burden, it is essential that people involved in Jewish evangelism meet.

Not only may it give inspiration to meet missionary leaders from other countries, but it is also important that missionary leaders from the same country, but from different societies, meet at an international conference. For it is no matter of course that they do so in their own country.

Both at the Budapest conference itself and at the International Coordinating Committee's meeting it was mentioned that missionary societies working, for example, in Israel speak very little with each other - if they do so at all. The time has come for missionary societies to sit down together and discuss what each does and to find out if their work overlaps, in what areas cooperation is possible, and how work can be coordinated. It is not least in this connection LCJE has an important function, namely to be a platform where such matters can be discussed. But it is also important that the local churches are involved in these discussions and plans.

The new Europe challenges. At the Budapest conference it was decided to prepare a survey of what plans European and American societies have for Jewish evangelism in the new Europe and USSR. Otto Hoevik, LCJE's coordinator for Europe, will be responsible for this survey. The next step will be taken at LCJE's international conference in Holland 1991, when this survey will form a point of departure for an action programme.

Just as conferences and statements alone are insufficient, so a survey in itself is of no avail. Only in so far as it leads to action.



## Between Reality and Vision

This year the LCJE celebrates its tenth anniversary. Ten years ago we experienced a warm and constructive fellowship at the Consultation on World Evangelization in Pattaya, Thailand, and we have since seen significant progress for the ministry of Jewish Evangelism. Trust has been built among people involved in this ministry, Jewish Evangelism is more firmly placed on the agenda of the evangelizing church, and the movement of Jewish believers is growing.

Today, however, it is time to ask: Where does it hurt in our fellowship, and what are the hindrances for further progress? Where are the new opportunities that call for our united efforts? These questions we shall ask one another when we gather for our fourth international conference in Holland in August next year. But already here, I would like to highlight some of the challenges which we are facing.

In our time God is again opening up the doors of Central and Eastern Europe, and a totally new situation is developing for the Jewish people worldwide. Jewish emigration from the USSR, but also new anti-Semitic waves in Eastern Europe have awakened Christians around the world to the needs and to the actual situation of the Jewish people. At the same time we experience the paradox of greater openness among Eastern European Jews to the Gospel. We hear about Jewish believers in Odessa, in Kiev, in Minsk, in Moscow, and we learn about new opportunities for Gospel ministries in Israel, in the U.S. and in other countries. We live in a time with an historic opportunity to renew the ties between the church and the Jewish people and to share the Gospel with them on all continents.

What are we doing in the LCJE in this situation? Despite our network, is there not a lack of communication among us on how to deal with the new challenges? This is a point where it hurts. Despite the potential of the situation, are we not still using our resources in the same way as we did five years ago? This is also a point where it hurts, not only with regard to Eastern Europe! I would like to challenge our organisations and individual members to raise these questions and start working on them as we prepare ourselves - not only for the Holland conference, but more important: for the new context of Jewish Evangelism in all of our regions and particularly in Europe.

Sometimes our visions are not in touch with the reality that surrounds us. But today we must ask if our reality and our visions are in touch with the reality of God and his plans for the Gospel and the Jewish people. The new reality which now surrounds us is a dramatic challenge to our priorities.

Ole Chr. M. Kvarme,  
International Coordinator

## Budapest LCJE Statement

The European chapter of the Lausanne Consultation on Jewish Evangelism met in Budapest from October 5th to 8th, 1990. Participants from 12 countries and 18 societies working for the Gospel and the Jewish people, together with the representatives of Hungarian churches, discussed how the current situation in Europe and Israel affects Gospel ministry among Jewish people in these areas. The conference concluded by issuing the following statement:

The historic changes in today's Europe also represent significant changes in the life of Jewish people. The current developments in Eastern Europe not only provide opportunity for Jewish people to return to the Land of their Fathers, but they also raise the question of the future of Jewish people in Europe as well as in other parts of the world. We see the present situation as an historic opportunity for the churches to renew their biblical commitment to the Jewish people. We call on the churches not to let this opportunity pass:

- \* We challenge the churches to give practical help to Soviet Jews who, in these and coming days, are emigrating to Israel. Help is urgently needed for their emigration from the USSR; for travel and for their settlement in the Land of their Fathers and other destinations.
- \* We challenge the churches to remember the tragic history of European anti-Semitism and to actively combat renewed anti-Semitic tendencies in Europe today. In this respect we are particularly concerned about such developments in the USSR and in Central Europe.
- \* We challenge the churches unequivocally to speak for and work towards justice and freedom for Jewish people within the structures of the new Europe. It was in the aftermath of the Holocaust that Europe was divided and entered a 45 year period of cold war. The full acceptance of Jewish people and the recognition of the legitimacy of Jewish identity will be a litmus test in the building up of a new European home.
- \* We challenge the churches to a fresh consideration of how local congregations and individual Christians can best share the Good News with Jewish people in their own communities. Despite the significant Jewish population in Europe today many churches and Christians have failed to witness to Jewish people. Whilst we regret this, we also recognise that the time has come to renew our commitment to a biblical testimony to our Jewish friends. As our evangelistic ministries in Europe are being renewed to face the present challenges, we remind the church that Jewish evangelism is a necessary element in the total evangelistic endeavour of the church. In our testimony to Jewish people we must endeavour to appreciate the integrity of Jewish identity and uphold the New Testament witness of Jesus as Messiah and Saviour.

As we in LCJE face the situation in the new Europe and the task of Jewish evangelism, we commit ourselves to work in coordination and unity with each other. We also call the churches and Christian organisations to express their solidarity in Messiah by coordinating their endeavours in sharing the Gospel with the Jewish people everywhere.

LCJE, Budapest, October 1990

**Murdo A. MacLeod**  
President LCJE

**Ole Chr. M. Kvarme,**  
International Coordinator LCJE

## LCJE European Conference, Budapest, October 1990

By David Hillen, Convener of the Church and Israel Committee, Overseas Board, Presbyterian Church in Ireland.

As my mind goes back to the European Conference in Budapest, I am asking myself a very basic question: What was God doing in and through our Conference? The answer I have come to is this: He was drawing us into the past in order to guide us into the future!

What did we learn about the past? Let me quote from one paper:

"Knowing what happened in this town 99 years ago, I find it difficult to avoid mentioning it here at the opening of our conference. In spite of all external difficulties and internal controversies, there were Jews who were *then* saved by faith in Jesus, Israel's Messiah. It can also happen *today*. The difficulties we are facing are not greater than the ones experienced by those who lived 99 years ago. Rather on the contrary. So there's also hope for the Jews of our time" (Kai Kjaer-Hansen).

The story of the Scottish Mission in Hungary (1840-1945) was told by John Ross. This is an exciting story which bears eloquent testimony to how the Sovereign Lord providentially orders all things to fulfil His plans. The Protestant Church in Hungary was weak, but God was to open doors that no one could



*David Hillen reports from the Budapest conference, where he also served as conference secretary*

shut. God raised up men like Dr John Duncan (known as Rabbi Duncan), an intellectual giant, an eccentric, a devoted Christian and servant of Christ, to reap a rich harvest for Israel's Messiah.

Two lessons of great importance emerged from the story of the Scottish Mission: 1) There is an inseparable link between church and mission. 2) There is an indisputable link between Jewish Missions and the revival of the church. Both are worth further reflection!

We were privileged to have among us some brothers and sisters who were personally involved in the work of the Good Shepherd Mission. This

work protected Jewish people during the terrible days of the Second World War. A recent statement from the Reformed Church in Hungary has this to say, Except for the Good Shepherd Mission and the Scottish Mission in Budapest shining light into an age of darkness through their evangelical rescuing activities, our church must confess, with repentance, avoidance of the question posed to Cain, "Where is your brother?" (Gen. 4:9).

These brothers and sisters were also a living link with the days before the war when many Christian congregations had a high percentage of Jewish believers.

The past is important. History has lessons to teach us. But God once told Isaiah, "Forget the former things; do not dwell on the past. See, I am doing a new thing! Now it springs up; do you not perceive it?" (Is. 43:18-19).

We are not to forget the past, nor must we dwell on it. So what is God doing today? Much more than we realize and at a speed which is quite amazing. It became clear in our Conference that God's activity in our world is presenting us with great challenges and opportunities in the work of Jewish Evangelism.



*Helge Aarflot at the Budapest railway station early Sunday morning, 7 October 1990, together with Russian Jews on their way to Israel*

### **The Challenge of Eastern Europe**

One morning at 7.45 a.m. Helge Aarflot and some others went to one of the train stations in Budapest to witness something momentous. Russian Jews are arriving in Budapest each day by train on their way to Tel Aviv. The movement is quiet, almost unseen. Yet it has great significance for the whole world. God is calling His people from the north country!

The face of Europe is changing. But the implications go beyond the bounds of Europe. Murdo MacLeod put it succinctly, "God has shattered the mould of human political structures and is in the process of shattering the relations between nations. The axis has swung with the pivot on Israel."

What is being done in the work of Jewish Evangelism today? It is evident that while

most, if not all, Jewish Missions have work in Israel, very little is being done in Europe. If the work of evangelism is the work of the local congregation, and congregations are not involved in the work of Jewish Evangelism, then Jewish Missions need to motivate the churches to the need for Jewish Evangelism.

We were reminded that Jewish Evangelism must not be separated from Evangelism as a whole. On the other hand, we need to influence professors and students in theological Seminaries, and the decision makers in Church bodies, so that Jewish Evangelism will not be neglected. On these points we were all in agreement!

Yet there are problems. What steps can be taken to bring the Gospel to 3½ million Jews in Europe? Ole Kvarme put the same question another way, "Is

Christ walking on the Jewish road in Europe today?" And what about the 2 million Jews in Russia? At the present rate of emigration it will take ten years for all of them to leave. However, the time-scale could be much shorter. We don't know how long the doors of opportunity will remain open.

As well as a new freedom to share the Gospel in the new Europe there is a new freedom for anti-Semitic movements!

### **The Challenge of Western Europe**

As we pondered these new and great challenges we were asked if it might not be presumptive to concern ourselves with the larger fields of Eastern Europe when we have failed in the smaller fields of Western Europe. For example, there are 535,000 Jews in France but there were no representatives from French-speaking churches or

Jewish Missions at our Conference!

Again, one of the brothers from Israel forced us to face up to the spiritual deadness which exists in the Protestant churches.

While the emphasis was on Europe we were not allowed to ignore what God is doing in Israel today. Papers on 'Jewishness and Nationality', 'Jewishness and Faith in Jesus', and 'The Gospel, The Jewish People and Israel' presented us with the very positive contributions which Jewish believers in Jesus are making to the worldwide body of believers. We are being called back to the biblical roots of our faith.

What is happening in Israel? Baruch Maoz summarized it in two terse sentences, "The world is accelerating. So is Israel!" The arrival of the Russian Jews could ignite an explosion which will transform Israel radically. Israel is already in turmoil. Future prospects are both exciting and frightening!

Yet, in the midst of this turmoil it is a favourable time for the Gospel. And praise God, there is a church in Israel. It is growing in size, in moral and social responsibility, and theologically. There are problems. But have you come across a church that doesn't have problems?

Since God has presented us with such a favourable time for the Gospel we must listen to the pleas coming from our brothers and sisters in Israel. They are saying to us: 1) Please do not work as if there is no church in Israel.

2) Please do not work as if there are no other Christian organisations in the country. 3) Please do not work as if nothing has changed over the past fifty years.

The pleas they are making are apposite for the work of Jewish Evangelism in every European country.

It was also valuable to hear about developments and problems among Jewish believers in the U.S.A.

### **The need for Coordination**

The Conference faced its greatest difficulties as we tried to consider our mission strategy for Jewish Evangelism in tomorrow's Europe. At one point we were alerted to the danger of "a dialogue of the deaf". Have we difficulty in listening to each other? The excitement of the present moment in Europe could lead to productive co-operation, or, to wasteful duplication. We need to communicate with one another to ensure that our limited resources are not wasted.

Early in the Conference Avner Boskey had told us that the labour we do can spring from rivalry rather than from a pure heart. The result is emptiness, striving and no rest. So it was appropriate that at the conclusion of the Conference we were asked to do some soul-searching regarding the need to stand together and to co-ordinate our activities. The main thrust of the Gospel is held by us all. So, it would be a grieving of the Holy Spirit to ignore one another, or to allow a competitive spirit to dominate

any new work in Eastern Europe.

Daniel Szabo spoke the truth to us all as he reflected on the current opportunities in Hungary: "Even when the doors are open we are inactive because of our hearts." We must allow God to deal with our hearts if we are to be effective for His glory.

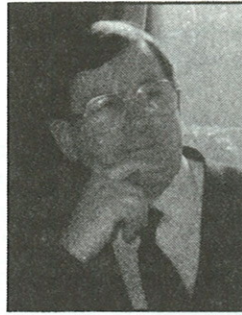
The new situation in Europe offers opportunities for evangelism. The Gospel is still "the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile" (Rom. 1:16).

What will our response be? The Budapest LCJE Statement offers a timely challenge to the churches "not to let this opportunity pass". The challenge must also be faced by the Jewish Mission Societies. Ole Kvarme's questions deserve to be answered: 1) How can Societies develop to meet the need? 2) Can we talk about co-ordination? 3) How should we work with the local and national churches? 4) Have we tried to co-ordinate with other Mission Societies, e.g. the Slavic Gospel Mission? 5) Charity begins at home - Are we at work at home?

There are difficulties and disagreements but, as history has shown, God is greater than our disagreements.

A plea which was repeated by more than one speaker in Budapest is a fitting way to conclude this article:

"I beg the Gospel for Europe/Israel today; I beg it for God; I beg it of you."



## Rabbi Duncan in Budapest

This article is condensed from a paper given at the LCJE European Conference held in Budapest 5th to 8th October, by John S. Ross, Deputy Director of Christian Witness to Israel (CWI).

After the return of the Commission of Enquiry in 1840 the Church of Scotland received its report and gave serious consideration to the setting up of a Jewish mission. The debate as to the best location of this work centred on the choice of either Pesth (Budapest) or Palestine. The General Assembly decided the work should commence in Pesth in 1841 and appointed a team of workers led by Dr John Duncan. In his book *Scottish Theology*, Dr John MacLeod describes Duncan as "one of the most profound and versatile of scholars, one of the humblest of believers, and one of the most erratic and absentminded of men".<sup>1</sup> Under God's blessing, Duncan's short ministry in Budapest resulted in perhaps the most remarkable work of grace in a Jewish community, since the days of the Apostles.

### A Profound Scholar

Duncan was a true polymath. A German student once said, "The Germans study one thing and know it thoroughly; the Scotch have a smattering of everything, and know nothing well; but there is one man in Scotland, John Duncan, who knows everything, and he knows them all better than we know any one."

When once Duncan applied for the Chair of Oriental Languages in the University of Glasgow, so extensive was his knowledge of Hebrew literature that no one was able to examine him in it! To his skill in Hebrew he could also list Syriac, Arabic, Persian, Sanscrit, Bengali, Hindustani, and Mahratti as languages in which he had some proficiency. To this must be added an ability to express himself in the most lucid and elegant Latin. It has been said that Duncan and Black (who, with Keith, discovered the suitability of Pesth) were so proficient in languages that they could talk themselves to the Great Wall of China! Whilst being one of the most precise theologians of the Scottish Reformed school, Duncan's grasp of all kinds of Christian theology and philosophy was legendary.

### Endearing Eccentricity and Humble Faith

Joined to his intellectual powers was an endearing eccentricity. In 1831 Duncan married a Miss Janet Tower of Aberdeen. During their courtship, which was largely carried on through an exchange of letters, he set himself to teach her Greek! She once described such a 'love letter':

He covers his paper with Greek inflections in bold characters, illustrates this by a comparison with the structure of Latin, and fills with compact sentences every quarter of an inch of space in the margins and corners of the quarto pages. He worries whether he is trying her too much and so breaks off into French!<sup>2</sup>

In 1839 Janet died shortly after the birth and almost immediate death of their second child. Some years later he remarried a widow. The story is told of how, on the morning of his wedding, he went upstairs to change his clothes. Taking his watch from his vest pocket, he wound it up, removed the rest of his clothes and got into bed. A routine triggered automatically by the action of winding his watch!

His absent-mindedness was the source of much amusement to others. It is said that once when out for a walk through the streets of Edinburgh he came to a house and knocked at the door. When the maid opened the door he asked if Dr Duncan lived there. "But you are Dr Duncan,"

she replied. "I know that but do I live here?" he is reputed to have asked.

John Marshall recounts the following amusing story. Duncan had the habit of taking snuff whilst preaching and some friends, concerned that this would not go down too well with the congregation exchanged the snuff for a bottle of smelling salts - ammonium carbonate scented with lavender. So preoccupied was Duncan with his sermon that instead of sniffing the bottle, he snuffed up the crystals, without in the least realising what he was doing. However, the cumulative effect of inhaling doses of smelling salts eventually sickened him and made his preaching that day very ineffective!

Duncan's biographer, Brown, spoke of him as "a child and a giant in one, both characters curiously intermingled ... No man ever inspired less awe, nor called forth deeper reverence". But neither his brilliant scholarship, nor endearing eccentricities are the measure of the man. Though profoundly learned himself, he knew learning was no substitute for practical godliness. In asking prayer for the missionary party he once said, "a humble, believing, benevolent, beneficent, pure, self-denying frame of mind will do a thousand times more ... than all the learning in the world." Duncan was, above all, a devoted Christian, loving and serving his Saviour with all his powers - which powers he dedicated to the salvation of Israel for a short but crucial period between 1841 and 1843.

The first missionary party consisted of Dr Duncan assisted by Mr Smith, Mr Wingate and Mr Allan. With the exception of Wingate, they arrived in Hungary on 21 August, 1841, very conscious of the place they held in the hearts and prayers not only of the Scottish Church but also the Archduchess.

### Maria Dorothea

Brought up as a princess in the Protestant House of Wurtemberg the Archduchess, Maria Dorothea, had married into the Roman Catholic Hapsburg dynasty. As a result of the death of her son she had taken to privately reading the Bible, and in her own words "in the Bible she met with Jesus". Her conversion gave her a deep spiritual concern for Hungary. In her solitude she begged the Lord to send her a Christian friend and counsellor. We can see her as pictured by Gavin Carlyle:

The palace in which she resided stands on an eminence, looking down on the Danube flowing beneath, and on the city of Pesth, on the opposite bank of the river. Her private boudoir lay towards the front of the building. There in the deep embrasure of the window, she was accustomed, day by day, to pour out her supplications to God - looking down on the scene below - the city with its 100,000 inhabitants, and the vast Hungarian plains stretching away behind in the distance. For about seven years she had been praying to God for the arrival of some one who would carry the gospel to the people around. Sometimes her desire became so intense that, stretching out her arms towards heaven, she prayed almost in an agony of spirit that God would send at least one messenger of the Cross to Hungary.<sup>3</sup>

In an amazing way she had been brought into contact with Drs Black and Keith when they were both laid up with severe illness in Pesth. When Dr Keith began to regain his strength he received his first visit from the Duchess, who began a regular pattern of visiting him every other day. In their conversations she poured out her heart to him; she told of the tragic death two years before of her seventeen year old son, Alexander. Particularly she was troubled by her own sins, which she believed brought on her God's severe judgements. Eventually their conversation revolved more around the possibilities of a mission to the Jews, she became as enthusiastic as Keith himself and stated that should the Church see fit to begin the work "she would place her own person between it and whatever danger might assail it".

For reasons of discretion the missionaries dared not mention her name in correspondence (Duncan used to refer to her cryptically in his letters as: "she who is on the hill"), but she and her husband, the Palatine, knew well of all they were doing.

### Missionary strategy

Duncan, though set apart for mission work to the Jews, realised the intimate connection between all parts of the work of the Kingdom of Christ and understood that his mission to the Jews could only prosper as the work of Christ generally prospered. In one of his earliest letters he wrote:

Certain I am, that if we are by the blessing of God to succeed in our aim in this place, it must be by pursuing it, as the main object indeed, but by no means as the sole object of our exertions. I am therefore very decidedly of the opinion that whoever shall be stationed must ... labour for the revival of true religion (both as regards sound doctrine and godly living) in the Protestant churches in the land; which, if it please the Lord to visit them graciously ... would then become ... the best instruments for carrying on the work of gathering in the lost sheep of the house of Israel to the Shepherd and Bishop of souls.<sup>4</sup>

Duncan was highly sensitive to the obligation of the Scottish missionaries to the Hungarian Church. Its revival was central not peripheral to the success of the Jewish work. In the same letter he adds:

To this work ... we, though strangers, are imperatively called. Warm fraternal love bound our fathers together.<sup>5</sup>

In response to a desire by Maria Dorothea, the Archduchess, to establish a Protestant church in Buda<sup>6</sup>, Duncan appealed to his supporters back home for help.

'I beg,' he said, 'the Gospel for Hungary; I beg it for God, I beg it of you.

Remember the fathers of the Reformation. Rekindle the lamp that kindled ours.

Even amidst domestic afflictions liberally devise liberal things.'<sup>7</sup>

Within three months of his arrival in Hungary Duncan had mastered the grammar of the Magyar language and understood its peculiarities but with characteristic modesty did not attempt to speak it in public. His friend and helper, Mr Torok, the superintendent of the Hungarian Reformed Church in Pesth, bore testimony to the meticulous care he took in his accommodation to the laws and customs of the country. Torok commented on the demeanour of Duncan and its profound effects:

I must further speak of his wisdom, modesty, and judicious procedure. He thus won us all, and carefully and happily avoided every cause of offence - all conflict with the political and ecclesiastical authorities.<sup>8</sup>

A major part of Duncan's chosen missionary strategy was to hold public services each Lord's Day, in English. Among the many wanting to improve their ability to understand that language were many Jews, a number of whom began regularly to attend the services where they were introduced to the claims of the Messiah and the promises of the Gospel.

As well as this public ministry Duncan carefully cultivated close relations with people of influence in the Hungarian Jewish community, including the Chief Rabbi, with whom he had a particularly warm friendship. He became well known and greatly respected amongst Jewish teachers and thinkers for his familiarity with Rabbinical literature and the Hebrew language. Duncan and all his co-workers were invited to attend a Bar Mitzvah ceremony. The Chief Rabbi (Schwab) also invited Duncan to attend the marriage of his daughter with a young Rabbi. The bridegroom was delighted that he was able to attend because, he said, he now had an opportunity to become acquainted with the man of whom he had heard so much.

A third way in which Duncan and his wife exerted an influence was through the open hospitality of his home. One writer recalls that:

Their house in Pesth was thrown open to the Jews; they saw all their habits and ways, and had Christianity presented before them without being forced upon them. His very peculiarities seemed to suit them, and to attract rather than offend; and his truly Christian tact was so great that his opponents spoke of him as 'a very cunning missionary'.<sup>9</sup>

### Blessings Abound

"I came, I saw, I conquered!" These words attributed to Caesar might well be applied in a spiritual sense to Duncan during his brief months in Hungary. The list of converts grew almost daily as the Lord blessed the diligence and faithfulness of his servant, who spent whole days in receiving visitors and bringing into play his remarkable conversational and persuasive powers. Amongst those who came to faith were Israel and Adolph Saphir, Alfred Edersheim and Alexander Tomory, to name but four of the most influential.

At one time it was the custom of the missionaries to have the communion in an upper room where they were joined by other Christians. On one occasion prior to his conversion, old Israel Saphir attended the meeting as an observer, something he had done before. It is reported that he brought with him his young son, Adolph.

The boy, standing, was between his knees, the young head reaching nearly to the aged face, the face nearly resting on the youthful head. We had ended the Supper. Dr Duncan gave out the sixty-fourth paraphrase, 'To Him that loved the souls of men.' To our surprise the voice of the old Hebrew rose above our voices, and when we looked to him the tears were falling plentifully on the head of Adolph. These are days to be remembered.<sup>10</sup>

Israel Saphir, highly respected in the Hungarian Jewish community, and his whole family were some of the first fruits of the mission. The boy on whose head his old father's tears fell became one of the best respected Presbyterian ministers and evangelical authors in England, though he was originally ordained, in 1854, to the ministry of the Irish Presbyterian Church by the Belfast presbytery and set aside to that church's Jewish missionary work in Hamburg.

Alexander Tomory became a long serving missionary to his own people in Constantinople. When he first began to show an interest in Christian teaching he approached both liberal Protestant theological professors and Roman Catholic bishops; but neither could help him. Then one bishop suggested he should go to Pesth and see John Duncan:

Three days later I was introduced to the dear man. In a most syllogistic way, and in fluent Latin, he brought out the truth of the gospel, and urged me to accept Christ as my Saviour ... But quite in keeping with the character of the doctor ... in the same breath he began to teach me in English. While the tears were yet in my eyes and his, he began to conjugate an English verb, and made me repeat it. After that I saw him almost daily till he left for Italy. This was in the year 1842. He left, but the blessing remained behind.<sup>11</sup>

Duncan's ministry was interrupted after about a year through ill health. He was persuaded to leave Budapest and visit Italy in order to recover his strength. Though he did return to the mission in Pesth it was but for a very short stay before being recalled to Scotland to become the first Professor of the Free Church of Scotland college, that Church having been constituted 1843.

### Notes

1 John MacLeod, *Scottish Theology*, Edinburgh 1947, p. 282.

2 John E. Marshall, "Banner of Truth Magazine", issue 201, p. 24.

3 Gavin Carlyle, *Memoir of Adolph Saphir*, London 1884, p. 6.

4 John Brown, *The Life of Rabbi Duncan*, reprinted Glasgow 1986, p. 319.

5 Ibid.

6 This was the Budavara Lutheran congregation in which LCJE European members met with Hungarian friends on Sunday October 8th, 1990.

7 Ibid. p. 321.

8 Ibid. p. 317.

9 Carlyle, op. cit. p. 439.

10 Ibid. p. 440.

11 Ibid. p. 449.

## A Hungarian Deportee Comes Home

By Rev. Frederick W. Metzger

Hungary is my native land. There I grew up and was ordained to the ministry of the Church. It was my privilege during the Second World War to be a staff member of the "Good Shepherd" (Jo Pasztor) subcommittee of the Evangelical Reformed Church and commissioned to rescue and shelter as many persecuted Jews as we could.

After the war, in the midst of a mighty revival in the land, we witnessed as never before the movement of the Holy Spirit. Thousands were swept into the Kingdom of God, including thousands of Jewish people.

### Jewish Membership in Churches

Of the four-hundred-member Brethren Assembly in Budapest one third were Jewish believers. The chief elder of the two-million-member Evangelical Reformed Church was a Christian Jew, and numerous pastors and thousands of members were of Jewish ancestry.

This spectacular phenomenon had its roots in history. Hungarian-Jewish relations were mightily improved by the highly respected mission established by the Church of Scotland in 1841 and led by the Rev. John ("Rabbi") Duncan. Hungarian Jewish families deemed it a privilege to have their daughters educated in the large mission school of the church. And



*F.W. Metzger, who works for the Bible Testimony Fellowship (CWI) Canada, saw Hungary again after 41 years*

when in 1848 the Hungarian nation rebelled against the oppressive Roman Catholic regime of the Austrian Habsburgs, the whole Jewish population rallied behind Lajos Kossuth, the Protestant leader of the revolution.

### Jewish-Christian Relations Flourishing

On the first Sunday in October 1990, while attending the LCJE conference, I preached in the church of the Budapest Scottish Mission. It was here that, during the Second World War, Miss Jane Haining, the Matron of the mission school was arrested by the S.S. The Nazis tried torture to make her reveal where the Jewish children were hiding. Finally she was taken to Auschwitz where she died the death of a martyr. Today, on the wall of the Christian church she is commemorated with a marble plaque: "We remember with eternal gratitude and venera-

tion Miss Jane Haining, who died a martyr's death for her true humanity in Auschwitz in 1944 - The Jewish Congregation of Budapest."

The same Sunday evening I preached in the Gyulai Pal Street Reformed Church, where the pastor told us how this year Chief Rabbi Thomas Raj had brought his family and some of his congregation to church; and there he demonstrated the Passover meal in order to explain to the Christian congregation "how Jesus must have celebrated this event at His last supper".

Forty-one years ago, when many church leaders were removed from their pulpits, the Communist government designated me an alien and I was ordered out of Hungary. After so long, it was a special joy for me to receive an official invitation to conduct the morning devotions at the ecumenical prayer fellowship of the Hungarian Parliament. There are no Communists in Parliament and among many others twenty Christian pastors plus two rabbis are elected representatives of the new Hungarian democracy. In these days of renewal, they and other MPs join in prayer every morning before the opening of parliamentary debates.

Pray for Hungary, for the renewal of Christian churches so that both Jews and Gentiles may continue to come to know Jesus, our Messiah!

## Soviet Jews going to Israel

By Helge Aarflot, General Secretary of the Norwegian Church Ministry to Israel.

Again, Jews are queuing up on the platform of the railway station in Budapest. Last time, it was during the Second World War, to be transported into the annihilation of Holocaust. This time, on their way to freedom in Israel after hundreds of years of diaspora life in the Soviet Union. A rather thought-provoking scenery.

Many people are ready to help them, not only Jews but also Gentile Christians.

In Norway, the Norwegian Church Ministry to Israel took an initiative together with 7 other organisations, Christian as well as Jewish, to form a joint fund-raising campaign for the benefit of the Soviet Jews making Aliyah. The objective was, before 31st of December this year, to raise 200,000 USD, to be transferred to Jewish non-profit organisations working for the Soviet Jews in Israel in different fields of absorption: education, social security, housing. One has also sponsored charter flights from Budapest to Israel. So far, we have raised 100,000 USD. The Norwegian government has granted half a million Norwegian kroner.

Early Sunday morning, October 7th, I was able to receive a hundred Jews coming from Leningrad in transit. They were taken care of by Jewish Agency volunteers as well as

Hungarian police and effectively brought to the airport to a waiting aeroplane chartered by the joint Norwegian action committee *Help the Jews Home*. An amazing experience.

This year, more than 150,000 will have followed their example, leaving all their belongings in the Soviet Union and, like Abraham, they will go the land the Lord showed him. In the next few years, two millions will return to Israel. It will change everything.

They are leaving difficulties and insecurity to come to a land of difficulties and struggle. They are leaving their homes to come to a land that can offer them no housing. They are leaving unjust unemployment to come to a situation of unemployment. They are leaving hatred, anti-Semitism and persecution to make Aliyah to a land with neighbours full of hatred and anti-Semitism, making plans how to eliminate the "Zionist entity" to make the Middle East "judenrein". Still, they are leaving the Soviet Union. This shows that their motivation must be rooted in their identity as Jews and in their painful suffering under a situation which gives their children no hope and no future.

Many people have used the expression "prophetic" to describe what is going on. Indeed, this is really an action

where the God of Israel as the Lord of history is leading his people back according to his promises to his covenant people. He is faithful and just: This he already proved when he fulfilled the promises of the Scriptures by sending his only begotten Son as the Lamb atoning the sins of his people.

In a similar way, he is also faithful to the historic existence and upholding of his people. Therefore we are only able to understand what is going on when we interpret history within the horizon of the prophetic promises of the Bible. These promises are to be considered a part of the fundamental covenant between God and Abraham and the people. Therefore it is an eminent theological issue in this historic movement when the Soviet Jews are making Aliyah: It is a question of God's trustworthiness, his faithfulness to his own Word and covenant promises to Israel and therefore also the "in-grafted" church!

In this systematic light we have to read Is. 43:5-7; Jer. 16:14-15; 23:8, etc. And from this perspective we have to understand the everyday scenery on the railway station of Budapest where trains come in from many places. People leave them to go to their work. But some of these trains come from Moscow, Leningrad and many other

places in the East. Their passengers are Jews. They leave their compartments with their things, just like the others. If you didn't know what was going on, you would hardly recognise them. But they are Jews going to Israel "from the Land of the North", to the glory of God's faithfulness.

We should pray that God, by leading his people back to their land, will fulfil his promises of cleansing his people from all their sins, giving them a new heart and sanctifying his Name on them through the Gospel, cp Ez. 36:16-28, as on the day of Pentecost when he began to do so, as recorded in Acts 2. In fact, we are all praying for this every day in the Lord's Prayer: "Hallowed be Thy Name!" God fulfils his answer to our prayer through the Gospel ministry of the many messianic congregations and believers giving their testimonies of where the Soviet *olim* can find atonement in our time without losing their Jewishness. They will help them to call upon the Lord's Name for their salvation, Rom. 10,13; Joel 3:5; through the preaching of the "good tidings to Zion", Is. 52:7; Rom. 10:14-17.

The Soviet Jews will change the whole situation in Israel and for Israel. This is, therefore, a big challenge to the local congregations in the land and also to expatriate societies working together with them. We cannot act as if this has no relevance to us. The Soviet Jews need our love, our practical help and the ministry of the Gospel.

Through cooperation with various Christian and Jewish groups for this practical and humanitarian purpose as a testimony of love to the Soviet Jews, we have also experienced that new channels of communication, fellowship and love have been opened up for us to the small Jewish community in Norway. This, I feel, is an "extra" in the situation that I find good. It makes me attentive to what God will do next with this situation. In the meantime, I will continue praying for the Jewish friends here in Norway.

## Norwegians among Hungarian Jews and Christians in Budapest

By Helge Aarflot, General Secretary of the Norwegian Church Ministry to Israel.



The Norwegian Church Ministry to Israel, founded in 1844, was, for many years, without full-time workers. It supported other churches and societies with an evangelistic and social outreach in Eastern Europe. At the end of the century, however, a young pastor was called to go to Galatz in Rumania to work among the Jews there, as well as be a part-time seaman's pastor. His name was Ragnvald Gjessing. He studied Judaics at the famous Institutum Judaicum in Leipzig, for one year, before leaving. It was in 1891. Owing to illness he had to leave the country, and he became a friend of Rabbi Isaak Lichtenstein of Tapio-Szele. The NCMI seems to have supported Lichtenstein from 1891 to 1895.

Gjessing was in Budapest for some years, working in close cooperation with the "Scottish Mission" and the Swedish pastor Phillipus Gordon. His work seems to have lasted until 1899, when he returned to Norway and became a vicar.

In the year 1919, a Hungarian Jewish Christian lawyer, Andor Földes, wrote a letter to the

Board of the Norwegian Mission asking them to consider a new set-up in Budapest. He recollected the days of Pastor Gjessing, when Christians and Jews came together and many Jews came to faith in Jesus the Messiah and formed Bible study groups within different congregations.

The letter was sent to a Norwegian missionary on vacation in Paris, Pastor Gisle Johnson, who had, for some years, continued the work in Galatz. He agreed to a calling if the Lutheran church in Hungary would approve it. A short time after, the Hungarian Lutheran Bishop Alexander Raffay confirmed the calling to a joint Norwegian Hungarian work among the Jews in Budapest, and in 1922 a property was purchased in Gyarmat utca 14 for this purpose. The house is still standing there in the area of Zuglo. Johnson had a chapel added to the house and started there an evangelistic but also a dialogical and pedagogical work among Jews and Jewish Christians of the region. He also became a professor of Nordic languages and literature at the University of Budapest - in addition to his task as a pastor and a missionary.

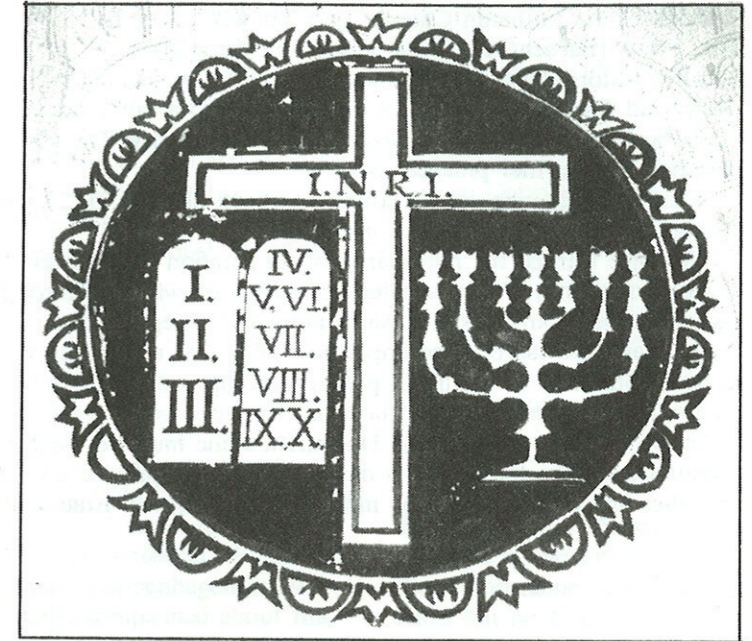
Gisle Johnson died in 1946. His last will stressed the importance of genuine love to the Jewish people when approaching Jews with the Gospel. He was succeeded by Pastor Bernhard Seeland, who had to leave the country in 1950, because of threats from the Communist regime in Hungary at that time.

The house in Gyarmat utca was then used for two years by the church as a mission seminary with 12 students. Then it was closed, together with all church schools and institutions throughout the country. It was the time of Stalinism in Hungary, in which the Lutheran Bishop Ordass was also unjustly dismissed. In these years a collaborating bishop used the house in Gyarmat utca in exchange for some occupied church properties in down-town Budapest. This is how the present situation came about: four families without any connection to the church are living in the house under the protection of Hungarian laws of renting.

However, the property indisputably belongs to the NCMI, and the congregation, which has gathered for services during all these years, is a part of the Zuglo congregation of the Lutheran church. It still has members with a Jewish background. This can be seen from their names, even if there is no visible "Jewishness" in the congregation.

Since 1986 the NCMI has negotiated with the Lutheran Church to build a "joint venture", similar to the Caspari Center in Jerusalem, on the Danubian scene: A Gisle Johnson Institute in Gyarmat utca 14. An agreement of cooperation is under negotiation and will, hopefully, be signed early next year (the Royal Norwegian Foreign Ministry takes care of our juridical interests in the matter).

Both parties have realised that they are on terms with one another on a theological level: Affirming the one way to salvation for Jews and Gentiles and the obligation of sharing the



Rom. 10,4, from the chapel at 14 Gyarmat utca



Gospel with the Jewish people in testimony and dialogue with love and without triumphalism. We decided, therefore, to have an in-service training course this year for 20 pastors and the bishops of the Lutheran Church. Lectures were given by Norwegians (Ole Kvarme and myself), one Israeli (Baruch Maoz) and Hungarian theologians on the issues of Israel, the church and the Gospel, historically as well as systematically. In an ecumenical session, a representative of the Reformed Church, of the Lutheran Church, and a rabbi discussed the relationship between Christians and Jews and the Gospel in Hungary today. The conference was summed up in a discussion on further practical steps.

During the coming year, a course has been planned for 25 pastors of the Lutheran Church in Hungary, which will take place in the country.

We have learned the importance of cooperation with the local church in approaching the local Jewish community. As expatriates we must work with and through the church concerned, and not as independent outsiders. The same applies with regard to our presence in Israel.

We have also learned the importance of a slow and maturing contact and dialogue with the church concerned in the initial phase. It is important to have a real basis in theology, friendship and mutual understanding. To take time, perhaps years, for this purpose, is rewarding. The primary operating body on the Hungarian scene must be the Body of Christ here. As an expatriate society, the NCMI is happy to help and provide theological understanding, to give impulses and contacts with the messianic movement in Israel and elsewhere.

## LCJE Budapest 1990 Strategy for the 90's

By Murdo A. MacLeod, Director of Christian Witness to Israel and President of LCJE.

The question of Jewish evangelism cannot be divorced from that of world evangelism as a whole. Nor can the question of strategy be isolated from that of the relation of world evangelisation to the dominating societal structures of our day. It has been rightly emphasised that the human race is steered, exploited, conditioned and manipulated by the society dominating ideologies and the comprehensive strategies of these societal structures. These ideologies form the basis of governments of the right and of the left; Marxist and Muslim, capitalist and socialist calling for



*Murdo A. MacLeod has been President of LCJE as long as this network has existed*

regulation or revolution.

These ideological structures also affect our task of Jewish evangelism in Europe. We have seen how the problem arises in those countries which used to form the Eastern Bloc. Despite the changes that have taken place in the last year restrictions still remain in the USSR, Turkey, the Islamic countries and in Israel.

Governmental suppression is not yet a serious problem for Jewish evangelism in Western Europe. Nevertheless at the conference of mission leaders held in Amsterdam I drew attention to the 'cause celebre' which dominated

Jewish Christian relations in the Netherlands at that time. It related to the charge of anti-Semitism against two Jewish missionaries who stated that the Holocaust may have been part of the 'wrath to the uttermost' (1 Thess. 2:16) of which Paul spoke. Whether or not the language used by the missionaries in question was wise or not, the whole issue of the right to evangelise Jews was in question.

I also referred to two incidents which occurred in the United Kingdom which may be straws in the wind. A meeting to deal with the Messianic nature of Jesus' ministry was cancelled because to hold it in a public building might prove offensive to some of the Jewish citizens. A similar meeting to show the film *The Hiding Place* had to be transferred to another location owing to pressure from Jewish authorities.

More recently in London, local Jewish shopkeepers obtained the interference of the police and the local municipal authorities to prevent public tracting and preaching in a local shopping centre. The issue is not yet resolved. No support was received from other Jewish mission organisations in the UK. Nor were other Christian organisations alert to the threat. These problems remain unresolved and the longer they do so the more threatening they become.

At the same conference I also drew attention to the large number of Israeli young people continually visiting

Europe. It was agreed then that we should unite our resources to face that challenge. At the same time we agreed on the need for confronting the churches on a theological level and set up two small committees to coordinate our endeavours. We most piteously failed on both counts.

Little came of planned united endeavour to reach the Jewish itinerant community of young people. CWI was left to carry out that plan with the help of some Jewish believers from Israel. This was over and above CWI's own budgeted mission. When we met in Copenhagen in 1988 and I complained about this failure, the minutes of the conference read, 'He (i.e. myself) strongly recommended that the experiment be repeated in another of the European cities. Continued interest was expressed in this model.' In the final decisions of that conference it was agreed that, together with calling this Budapest conference - 'A European Mission be organised again and that longer notice be given to the various organisations so that budgetary considerations could be attended to'. Although notice was then given of our intentions to be conveyed to our relative boards we failed to give directives to anyone and we are here today without anything having been done.

Similarly there was an eager response to my suggestion that we need to urge the need for theological

reflection amongst the Churches. Walter Riggans' address on this issue in Copenhagen in 1988 was warmly received but as far as we know nothing was done except for a combined lecture tour in Germany carried out by Baruch Maoz. I say both of these things, not in any self-congratulation of CWI but as an honest assessment of our failure to make this bi-annual conference more than a talking shop.

\* \* \*

There may be a Christian presence in the witness of those who name the name of Jesus but no Jewish missionary agency as such exists in many European countries. In Western Europe I feel the most startling failure of the LCJE has been our failure to help reach the very large concentration of Jews in France where upwards of three quarters of a million are almost totally devoid of any witness. The three or four missionaries representing CWI in Lyons, Messianic Witness in Marseilles together with Jacques Guggenheim in Paris and a rather extreme Pentecostal work in the same city - is the total attempt being made at present to present the Gospel among them. The fact that there are no representatives of French speaking Churches or French Jewish Missionary agencies present here today or at previous conferences speaks volumes. May it not be presumptive of us to concern

ourselves with larger fields where we have failed in the lesser.

The Hungarian Jewish community dates back to at least the time of the Roman occupation. Various outbreaks of anti-Semitism have shaken the community but none of course so much as the German occupation of Hungary in 1944. On the 15 May deportation to Auschwitz commenced. Out of a population of 725,000 about 600,000 perished in the Holocaust. Today the population numbers some 80,000, most living here in Budapest. There are another 23,000 Jewish people in Roumania and of course the vast numbers in the USSR.

Already it would seem that there is a competitive spirit growing up among certain missions in these countries or at least an almost total neglect of the ministry of others. No doubt there are certain theological differences between these bodies and a variety of ecclesiological emphases. There is however a substantial degree of agreement on the main thrust of the Gospel and it will be culpable if these distinctives should impoverish the degree of exposure to the Gospel that will be possible for us to make amongst the Jewish people in these emerging fields of witness.

I cannot speak from personal experience but one fact is clear: that these countries do not yet have any substantial work by the Lubavitch or the Yad Lachim which so prejudices the minds

Jewish population of Western Europe (City or cities with highest population in brackets)		
Albania	200	
Austria	12,000	(Vienna 11,000)
Belgium	30,000	
Bulgaria	5,000	
Cyprus	25	
Czechoslovakia	12,000	6,000 registered, approx. 6,000 unregistered (Prague 850)
Denmark	9,000	(Copenhagen 8,000)
Finland	1,200	(Helsinki 800)
France	535,000	(Paris 270,000; Marseilles 70,000; Lyons 30,000)
Germany (Untd.)	28,000	(West Berlin 6,500; Frankfurt 5,000)
Gibraltar	600	
Greece	5,000	(Athens 2,800)
Holland	30,000	(Amsterdam 15,000)
Hungary	80,000	(Budapest 70,000)
Ireland, Rep.	2,300	(Dublin 2,000)
Italy	35,000	(Rome 15,000; Milan 10,000)
Luxembourg	1,000	(Most in Luxembourg City)
Malta	60	
Norway	1,050	(Oslo 900)
Portugal	300	(Lisbon)
Roumania	23,000	(Bucharest 10,498)
Spain	12,000	(Madrid 3,000; Barcelona 3,000)
Sweden	16,000	(Stockholm 8,000)
Switzerland	18,300	(Zürich 6,713)
Turkey	23,000	(Istanbul 20,000)
United Kingdom	385,000	(London 250,000; Manchester 35,000; Leeds 14,000)
USSR	1,810,876	(Moscow 251,000; Leningrad 162,000; Kiev 162,000; Odessa 120,000)

of Jewish people to the Gospel. They are not yet greatly exposed to the lie of the Lubavitch that it is part of Jewishness not to believe in Jesus as the Messiah.

Not only is it a squandering of resources in failing even to coordinate our witness in these countries (without talking of cooperation, which may be a longer term aim) but I believe

that it is seriously grieving to the Holy Spirit. We are agreed that the progress is not by might nor by power but by the Spirit of the Lord. Only thus does the kingdom of God advance. Yet if we grieve that Spirit how can we hope for His blessing?

Another area where we need to rationalise our missionary endeavours is in relation to Israel. Many of us

who are here today are, I am sure, involved one way or another in a Gospel ministry in that land. I am confident however that the senior leaders of the main missions have never sat down together and planned any kind of strategy with the Israeli churches.

The situation in Israel is changing rapidly. Three areas of change make apparent where a new strategy is necessary.

*The first* is in the growing power of the Orthodox movement. This was illustrated recently when a member of the CWI mission in France was refused entry into Israel and sent back to France. She was no aggressive or unwise enthusiast but a young lady who had devoted about eighteen years of her life to a caring nursing service in Israel, latterly in an area of service where the Israeli health service could scarcely find any qualified nurses. Nor was there any possibility of returning for overt missionary work. She was merely on vacation and had a return ticket dated for about one week.

*Secondly*, the growth of the indigenous Hebrew speaking churches of which we have heard this week and the willingness of the local Israelis to become involved in open witness.

*Thirdly*. With the creation of the State of Israel the axis of world polarisation, from one point of view, lay along the issue of recognition of Israel and the pivot of that axis was Israel. As God has

swept His hand across Europe and Russia He has shattered the moulds of human society and broken the threads of human history, yet it appears that we are content to sit in our own small prefabricated structures. More recently the seemingly impregnable pan-Arab solidarity has been broken by the realignment with the West on the part of several of the Arab countries. Apart from any political significance that this will have it is inevitable that there will be a reflex on the nation and its attitude to religious tolerance. At the end of Psalm 107, after surveying the social, political and environmental changes of his day, the Psalmist concluded, 'Whoever is wise let him heed these things.'

Is it asking for too much that all of us who are serving the one King can sit down together and work out a united strategy?

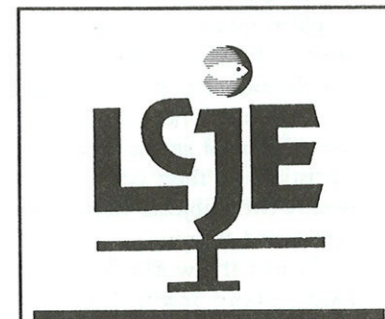
I have restricted myself to these few remarks because if we do not clear our backlog of resolutions and sit down together to clear up our overlaps there seems to be little point in continuing such expensive luxuries as these conferences.

May I conclude with a quotation from the Henry Martyn Memorial lecture given by Bruce Nicholls in November 1989.

'As evangelicals we have a wonderful awareness of our oneness in Christ transcending all racial and denominational barriers. Our participation in united services of Holy Communion at our many

conferences and congresses gives testimony to this fact. We talk much about our unity in diversity, about networking together, yet organisationally and structurally we are a fragmented people and a splintered movement. We have been ineffective in initiating mergers between churches working in the same region and, with one or two notable exceptions, we have not succeeded in merging missionary societies that have the same goals and ethos. We are guilty of enormous overlap and waste of personnel and financial resources. Our problem is not a lack of vision or sense of need, but of lack of the will and the humility and the mutual confidence to share power and glory: we want to be accountable to God and not to each other and certainly not to the structured Church.

We score low marks in the tests of authenticity, credibility and accountability. We need to hear again the words of Paul, "Be completely humble and gentle, be patient and bearing with one another in love, make every effort to keep the unity of the Spirit through the bond of peace."



# Consultation on Soviet Jewish Evangelization

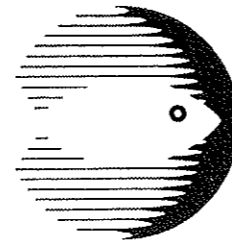
Under the auspices of the Lausanne Committee for World Evangelization, delegates to the first consultation on Soviet Jewish Evangelization gathered on 31 August and 1 September in Pasadena, California, representing eleven ministries and congregations from four countries.

The goals were:

1. To introduce respective ministries to each other through the presentation of ministry reports, interaction, and prayer.
2. To discuss ways we may network with each other in the common endeavor of Soviet Jewish Evangelism.
3. To draft a conference statement-letter, addressed to Soviet Christians, to be presented to the delegates assembled at the Lausanne Congress on Russian Evangelization in Moscow, October 22-27, 1990.

The evaluation of the conference showed that all goals were met.

## Lausanne Congress Moscow



**Tuvya Zaretsky and Elizabeth Terini, Jews for Jesus, USA, participated in the Lausanne Congress on Russian Evangelization in Moscow, 22-27 October 1990. They have written this report about the Congress.**

Mother Russia, the bosom of atheism, was host to a meeting of Soviet Christians for one week in October. 1036 Soviets and 152 Internationals from 24 countries gathered in Moscow under the Lausanne banner.

The decoration for the speakers platform uniquely joined two symbols. Above the rostrum was a lighted seven-branched menorah. Extending out from it and high across the platform was a flowing gold veil which gradually opened to the emblem of the Lausanne Congress in Moscow, a fish and a cross superimposed on a globe with the motto in Russian around it: "The Gospel to all peoples".

The Soviet society is filled with surprises. Who would have imagined that *glasnost* (openness) would extend to the spiritual freedom of its citizens? Many who had been imprisoned for their faith in Jesus were brought together in one place for the first time, where they openly sang of the Saviour and publicly declared his praises.

Participants networked through several formats. Twice during the week of October 22-27, they met in one of seven regional meetings. In that way they could make contact with the other Christians in their corner of the USSR. Ninety-seven individual workshop sessions covering twenty-two subjects were offered during the afternoons. That provided consultation and specialized training.

Two of the workshops were devoted to Jewish evangelism. Three of the four presenters were Russian-born Jewish Believers: Albert Davis of Soviet Georgia (*Chosen People Ministries*,

Toronto), Elizabeth Terini from Uzbekistan (*Jews for Jesus*, Los Angeles), and Vinyamin Kreyman from Pytigorsk in the Caucus Republic. Bearing a Bylorussian name, but two generations removed was Tuvya Zaretsky (*Jews for Jesus*, San Francisco), the other presenter. Thirty-five and fifty people attended the two seminars. The second program, conducted by Albert Davis, was filmed on video tape by the Finnish television crew on hand for the Congress.

Jewish Believers turned up in key posts at the Congress. Eugene Grossman was on loan from the Slavic Gospel Association as the Chief Translator. He emigrated to the U.S. in the early 1970s as a young believer in Jesus. Eugene's talent for language was ministered through God's gifting and was used in a unique way to multiply the Gospel outreach in his former homeland.

Vinyamin Kreyman is an engineer and a respected composer of Christian hymns in the USSR. He spoke of the difficult choice to be known openly as a Jew and as a Christian while at university. With an energetic manner and an expressive face (like that of Harpo Marx) he was the musical director and choral leader for the Congress. For him, the highlight of the Congress was the opportunity to be identified with the other Jewish Believers in Jesus.

### Flourishing House Churches

As yet, no Messianic congregations have been identified among Soviet Jewish Believers. However, one persecuted Pentecostal congregation, comprised of several house churches in Moscow, loaned half a dozen Jewish Christians to serve as stewards for the Congress. Marina Savelyera served as a prominent translator, while her brother Messianic Believers, Leonid Odessky, Alex Povolotsky and Dimitri Vinogradov all assisted by the distribution of transistorized head-sets for the translation of larger meetings.

Their house churches have been flourishing, growing, dividing and moving since the days of Kruschev in the 1950s. One pastor told of formerly holding meetings in the forests and parks, and baptisms in the rivers (sometimes in the winter) to avoid the persistent infiltrations and threats of the KGB.

Faina Godener was the oldest of the Moscow Jewish Christians. She became a Believer in Jesus at the age of forty-eight, in 1970. She was at the Congress to have a part in a moment in history and to learn how she could help evangelize other Jews in the USSR.

Her pastor, Richard Zimmerman, spoke of as many as another half dozen more Messianic Jews in the house churches and others who had at least one Jewish parent. Kirill Polonsky is barely eighteen years old, but he was already studying veterinary medicine and helped at the Congress as a steward and translator. He came to faith in Messiah last year through the witness of a Gentile friend.

Two other sisters from that congregation made themselves known. Polina Alenberg and little Lena Trubilo attended the seminars on Jewish evangelism. Lena, who though perhaps only twelve years old, knows her Messiah through the witness of her Jewish father, also a believer.

### Jewish Believers from Siberia

Elena Efremenko came to the Moscow Congress all the way from Krasnoyarsk, Siberia. She thought that she was all alone. It had not occurred to her that there might be other Messianic Jews, like her, who would appreciate her experience of Jesus and Jewishness. Few of these Soviet Jewish Christians had considered their Jewish identity as part of a larger, international body of Believing Jews.

Elena was not the only Jewish Believer from Siberia. Vsevolod Lytkin came from the university community of Novosibirsk. His university is filled with Jewish students and the issue of the Messiah has not been a secret. Evidently, it was reported by Andrej Melnikov in a workshop that a Christian group on the campus has been having an effective ministry there.

It is impossible right now to know how many Jewish Believers there are in the USSR. At the Congress testimonies turned up in various places. One Gentile steward, Sasha Melnichuk, from Riga, Latvian Republic, told of a Jewish room-mate at university who has known the Lord for

two years. Alex Leichtman was prompted to consider spiritual matters after he heard former astronaut Jim Irwin when he gave a presentation on their campus some time back.

There were few participants from the Russian Orthodox Church. However, it was fascinating to discover while interviewing a layman of the church that his father was Jewish. There were no difficulties about being Russian Orthodox Jewish Christians. However, his family had changed their name because it had been Trotsky. That was dangerous in the time of Stalin! His mother was not Jewish, but they chose to take her name, which was Solokov.

He spoke about a beloved Jewish Russian Orthodox priest, named Alexander Menn, who had been a "chaplain" to dissidents. Menn was mysteriously and brutally murdered in a wooded area in early October. Menn, known as an evangelical, had lived in Zagorsk. He authored a book titled *Son of Man*, which was never published in the USSR. It had long been his desire to start a Christian University where he was to become rector next month near Moscow. He had also been pushing for the establishment of a Society for Jews in the Russian Orthodox Church.

In the middle of the Congress week, something happened that demonstrated a direct fruit of the changes that are possible with the new openness in the land "without God". A group of Russian Christians came through the hotel at Izmailovo where the participants were housed. They placed Gideon New Testaments in every room and gave them to the daytime hotel staff. If the paperback Bibles are not stolen, they will be available to every future guest.

#### Handing out Tracts in the Streets of Moscow

Campus Crusade for Christ has produced the film "Jesus" in four of the local languages of the Soviet Republics. It was previously released in Soviet Georgia and opened in Moscow, in Russian, for showing at a public movie theater the very same week that the Congress occurred. Duane Gilchrist of the Campus Crusade for Christ "Here's Life" staff added that the owner of the movie theater, one of the largest in Moscow, was a Jewish man who reportedly said, "Moscow needs this film and it needs Jesus now."

For those who think of the Soviet Union as a closed, totalitarian state that suppresses the freedom to speak of personal faith, it is time to conjure up a new image. We hear a public interest announcement on the Moscow radio which spoke of the "Good News of Jesus Christ". For emigré Elizabeth Terini, such an open proclamation was almost inconceivable.

Elizabeth, with help from Tuvia Zaretsky, distributed a bag full of broadsides in Russian at the Izmailovo Park metro stop (Moscow's wonderful subway system) one afternoon in the presence of army soldiers and Moscow police without any hindrances. A passer-by only jokingly warned that the police would beat us with a night stick. Instead, the uniformed officers who happened along all took tracts!

One must not assume that the eagerness of the Russian people to receive free literature on the streets is a sign of spiritual openness. Much of their interest is sheer fascination and a curiosity arising from the chance to receive something free without having to stand in line.

Freedom for all to speak out has meant that other spiritual influences are now prevalent in Russia. Hari Krishna devotees were seen selling their books and incense outside of the October Metro station in Moscow. One of the Congress workshops was aimed at meeting the challenges of the New Age Movements.

On the streets, while handing out tracts, we encountered one Jewish man who stopped to talk. He asked for an address where he could write in order to correspond with someone further about the subject of Jesus. In light of recent fears of the KGB and a general paranoia, reluctance would be expected from people about giving their names and addresses to a stranger right on the street. All that has changed and it makes follow-up now quite feasible.

#### Open Doors

One evening a Jewish man, Ephim Golod, came to the hall where the Congress was being held. He was treated with sensitivity and one of the Russian pastors brought him to meet with some of

the foreign Jewish missionaries. It is often difficult to determine just what exactly is the agenda of an inquirer in the USSR. In the case of Ephim there were mixed signals.

His twenty-year-old son had been killed while on duty with the Russian army. He had been electrocuted while working with his unit. From earlier correspondence, Ephim had reason to believe that the son was murdered as the result of anti-Semitism. His heart was broken and he had turned to God to find help. He also wanted desperately to leave Russia. That night he prayed, without hesitation, that God would meet the spiritual need and give him the peace of Messiah Jesus.

One young Messianic believer, about twenty years old, at the Congress, from the Kaukuz Republic, spoke about a significant history. Alexander Sobolevsky was baptized just last year. However, he is a third-generation Jewish believer. His family came to Russia from Poland. His father and mother were believers, Genady and Lydia Sobolevsky, and Genady's father and mother (Alexander and Elena Sobolevsky) were also Believers in Poland. Alex (Sasha) was very enthusiastic to discover his heritage and to be joined with other Jewish Believers at the conference. For most of them it was the first time in their lives to have that sense of community.

When the Congress ended on the 27th of October, the Internationals left and the Soviet Believers were left to carry out the task of proclaiming the Gospel of peace. Pray for the end to the anti-Semitism which has hurt the Church and its witness there, especially in the Ukraine. One Russian pastor sadly spoke of it as a blight in their body. Pray too for the uniting of the Jewish Believers in the USSR and for those who are emigrating to Israel. Many doors in Soviet society are open. Pray especially for those doors made ready by the Spirit of the Lord in the hearts of his people.

## Russian Jews: A Ripe Field

By David J. Agronovitch

*David J. Agronovitch is a student at Fuller Theological Seminary. The following article is an extract of a research paper in Missiology.*

#### While it is still day

Recently I met Granpa as a young man. He was not as I remember my grandfather, who died many years ago. This young man, as Grandpa once had been, was a new Russian immigrant with broken English. He was not as proud, secure, set-in-his-ways veteran of years in America. Instead he was open, looking, and trying to find his niche in a new society. I took him to some thrift stores and then to

a Messianic Synagogue. He seemed to enjoy the service. I wish someone had reached out to my grandpa back in the days when he was open and reachable. But openness is a fragile fruit that lasts its season and then is gone ... like Grandpa.

This report is perishable. This is not merely because the facts will soon be out of date, but because the people group, which now is so ready to listen, will soon have its phone off the hook whenever people come with controversial ideas. The ripe harvest is not forever. Night comes. The unpicked fruit rots. Yeshua weeps. Ripe

fruit is perishable. Our people, who are now willing to listen with open minds, are perishable, perishing, and without hope unless we make this field a priority NOW!

In the early 1980s, many Cambodian refugees were arriving in America. During that period they were very receptive to the gospel. Servants of the Lord needed do very little beyond making a short friendly visit, and these refugees would often come to church. By the 1990s, the Cambodians were set in new patterns of life and were no longer so open. They were still friendly to those who came to share about the

Lord. However, they were too distracted by other things to become easily interested in church. Discouraged workers wished for the good old days.

The founder of the Church Growth Movement, Donald McGavran, understood the principle of changes in receptivity. "Like the tide, it comes in and goes out. Unlike the tide, no one can guarantee when it goes out that it will soon come back again" (McGavran 1980:248). Therefore, strike while the iron is hot.

New immigrants tend to be open to considering Yeshua. From 1881 to 1920, over two million Jews came to America. They came to escape pogroms in Eastern Europe and Russia. During that period, many left Judaism for mind sciences, humanism and assorted spiritualisms. There was also some fruitful Christian outreach during that time. "Who knows what a well-planned strategy with a better contextualized evangelism could have done at that time of uprooting and immigration resultant from the pogroms? This has implications today in regard to the thousands of Soviet Jews who are leaving the Soviet Union in the Gorbachev era ..." (Bjoraker, unpublished:20).

A second wave of Soviet Jewish immigrants arrived in the United States in the 1970s. At that time they were open to considering Yeshua. Some were reached for the Lord. Now they have established their lifestyle, friendships and outlook. They are more concerned with their

mortgage that with adjustment and new ideas. Many have picked up some attitudes from the American Jewish community. Now some will even influence newer refugees to reject our message.

A third wave is now on our doorstep. Now is not the time to consider, plan, and study. Now is the time to *act*. Trying to stick our foot in the door after it has slammed shut is not intelligent planning.

There are seasons of ripeness and seasons when the fruit is not ripe. Ripe fields are guidance, an imperative, a command.

"Since God alone makes men responsive, we should go where God has begun ... prior work. There is a time when God's Spirit is peculiarly active in the hearts of men. They become 'ripe unto harvest'. As a result, all evangelistic activity should be in response to an awareness of where God is at work. Down through the years, as a result of a great deal of 'soil testing' and field research, we have found that wherever this empirical factor has been deliberately made determinative of strategy, God has abundantly confirmed with good harvests ... In seeking to win those whom God has made winnable we have not unnaturally gained new insight into what it means to be co-laborers with God in the building of his church" (Glasser in Conn 1976:38).

Ripeness is guidance. A ripe field is the finger of God pointing to where he is working. He has picked up

one side of the sofa, and waits for us to pick up the side that He has determined to leave for us. This is where we should put our workers, money and especially prayers with legs on them.

"Yes, we should concentrate where God has ripened the field. When we find people in need, we should minister the Gospel. People do not become ripe by accident. They ripen by the purpose of God. It is true that various factors play upon them, but who produces the factors? The church is well advised to consider that responsiveness means the finger of God pointing at that population saying, 'Go and bear witness there. A church is waiting to be born'" (McGavran quoted in Conn 1976:83).

It is fortunate for the farmer that not all fields ripen at the same time. When a field ripens, it has priority.

"On the farm, when it is time for harvest, everything else becomes secondary. It is not a time to clean the plows or strategize for the next year's harvest. The current harvest must capture everyone's time and energy. Before daylight and well into the night, the one agenda is safely bringing in the harvest. Our response to the harvest is a strong indicator of our effectiveness. 'He who gathers in summer is a wise son; but he who sleeps in harvest is a son who causes shame' (Prov. 10:5)" (Shibley 1989:100).

Now is the time for organizations of Messianic believers to designate funding

and personnel for Soviet Jewish work. Materials need to be designed and produced. Individual Messianic congregations should start classes, home groups or other types of meetings for the new immigrants, even if that does not allow those synagogues to have resources for other projects. Individuals should consider whether they hear God saying to them, "Whom shall I send, and who will go for us?"

#### **Whom shall I send? And who will go for us?**

This field is ours. I make this statement to my fellow Jewish believers. This field is our privilege. This field is your responsibility. This field is our opportunity for remarkable growth.

This field is ours because we are Jews. Often Gentiles who tell our people about the Messiah of Israel are perceived as persons who unknowingly or maliciously try to sell ham and cheese sandwiches in a kosher delicatessen. When we say that a Jew can follow Yeshua the Messiah, the statement carries more weight. The Russian Jews are more likely to listen to a Jew. We are considered to be more credible witnesses.

This field is ours because, being Jews, we better understand other Jews. We are better equipped to know what to say, what to do or how to respond. Also, the Soviet Jews are better equipped to understand us.

The fact that there is less cultural distance makes us more appropriate laborers in this field.

Who will go for the Lord? "I have no prejudice against the churches, but they are not equipped or really willing to reach Jews ... I feel it is up to Jews to reach our own. If we don't, no one will" (Davis 1990: Personal interview). Of course there are wonderful exceptions. May the God of Abraham, Isaac and Jacob raise up a thousand "Corrie ten Booms" in this generation. However, most Gentiles are too intimidated, apathetic or unaware to reach our people. This field is ours.

Could Gentiles be effective workers in this field? Certainly. Look at the wonderful work being done by Youth with a Mission. (Let me make it clear here that there is a place for loving Gentile believers in Jewish evangelism. I do not want to drive away any such possible recruits by my emphasis on the need for Jewish workers. The worst witness is no witness at all.) But even the fine YWAM workers express the felt needs for Jews to be working in this field. They constantly *tell* Soviet Jews that there are thousands of Jews who follow Yeshua. It is time that these Soviet Jews *meet* some of us.

Gentiles are a very welcome help in this field. But in order to be most effective, Jews should be the leaders. The flavor of the outreaches should be identifiably Jewish. In that context, Gentiles can say they

are working in a Jewish ministry and following the Jewish Messiah, because they love Jews. When we say that Christians love us Jews, we are often doubted. The Russian Jews can easily confuse "Christians" with demon-driven anti-Semites who claim to be the representatives of and expression of Christianity. When Gentile believers show love for the lost brothers of the Messiah, they show the difference between followers of the Messiah and those who merely name His Name. Nevertheless, their credibility increases with the number of Jewish believers who are also working this field which God has plowed.

Who should the Lord send to reach our people? Someone else? When asked about the likelihood of a great harvest among Soviet Jews, Dr C. Peter Wagner answered, "It depends on who the laborers are" (Wagner 1990: Personal interview). This field is ours because if we do not go, there will be a smaller harvest.

Our responsibility does not end at the geographic point from which people would consider it too far to drive to our meetings. Our responsibility does not reach only to the borders of our immediate culture. Our responsibility is not merely to the kind of people with whom we are familiar and comfortable. The late Baker James Cauthen was the head of the Foreign Mission Board of the Southern Baptist Convention. When speaking

to a class of about thirty seminary students in Texas, he declared, "I don't care where you are. I don't care whether you pastor a little church out here in Texas or if you pastor a little church out there on the foreign mission field. Wherever you are, YOU HAVE A RESPONSIBILITY TO THE WHOLE WORLD." We Jewish believers are not exempt from "The Great Commission". The President emeritus of World Vision, Ted Engstrom, was entirely correct when he said, "A congregation which is not deeply and earnestly involved in the world-wide proclamation of the Gospel does not understand the nature of salvation" (Engstrom, quoted by Shibley 1989:155).

"Whom shall I send? And who will go for us?" (Isaiah 6:8). God has a job, and like so many times in the past, He is looking for a Jew to do it. Is He looking for you? Dear reader, you can see that the field is ripe NOW. Is the Lord of the Harvest asking you, "Who shall I send? And who will go for us?" Do you dare not to answer, "HERE AM I. SEND ME!"?

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## New Books by LCJE Members

### Are there two ways of Atonement?

Mishkan, the forum on Jewish evangelism published in Jerusalem, carried a number of articles on the two covenant theology in No. 11 (II/1989). One of the contributors was Dr Louis Goldberg. He has now expanded his article somewhat, so that it is available in a new booklet published by the Lederer Publications. It is to be hoped that it will be read and studied by a wider audience than Mishkan's.

Louis Goldberg writes simply and clearly about the

two covenant theology, about Franz Rosenzweig, to whose name this theology has been attached and who was a "near believer" in Jesus, yet ended up as a "traditional Jew". Goldberg asks the questions, "How has the teaching of Rosenzweig been magnified by Jewish writers?" and "What is the impact of Rosenzweig on Jewish missions?" When answering the last question he shows that it is not only a so-called radical or liberal Christian theology that advocates a two covenant theology, but he infers examples even from the evangelical camp. By way of a conclusion Goldberg treats the question: "What do the Scriptures say about Atonement?" In his

conclusion Goldberg says: "The mandate for evangelism, therefore, is all the more urgent because Messiah has declared that he is the only way to the Father (John 14:6). This mandate must also include our Jewish friends. To exclude them would be the height of discrimination; from God's point of view, a violation of His Word. Yeshua came to save all people, Jews as well as non Jews."

In his conclusion Louis Goldberg shows where he himself stands. And where LCJE stands concerning Jewish evangelism.

In Goldberg's sympathetic presentation there is one issue that, in my opinion, we should think through

## New Books by LCJE Members

together, for I think our cause would benefit from it. The issue is whether to answer, how or what to answer when some maintain that Jews, neither now nor earlier, received Jesus as Messiah.

Goldberg writes about Paul van Buren, among others, who insists that Israel "has said no to Jesus Christ out of faithfulness to the Father of Jesus Christ, the God of Israel". About van Buren he writes that "[he] completely discounts the fact that Jewish people at any time were won to Jesus the Messiah in significant numbers. One can hardly understand such a statement in the face of what we know today, that as many as 20% of first century Israel may have accepted Jesus as Messiah."

After this Goldberg mentions examples from Acts 2:41; 4:41; 6:7; 21:20 etc., and continues:

"Furthermore, in the present century there are tens of thousands of Jewish believers, many of whom worship in the 100 or so Messianic congregations in North America and the thirty or so in Israel."

When one writes, as Goldberg does, "that as many as 20% of first century Israel may have accepted Jesus as Messiah," I am concerned that one may come under attack for this, especially when the strong "we know today" is

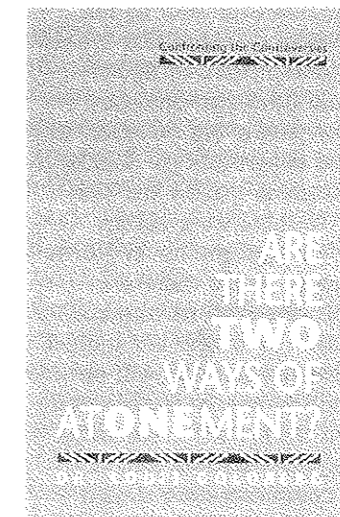
used. No matter if it was 20% or 15% or 10% or some other percentage, it remains that Jesus "came to his own home, and his own people received him not ..." (John 1:11). Here we have the tendency. This tendency must be balance against the following verse in the Gospel of John (and of course with information gathered from places in the New Testament): "But to all who received him ..." So, *some* of his own people did receive him. But

even if Goldberg is right when he mentions 20%, to my mind it is important that, while answering those who ignore the fact that the first to believe in Jesus as Messiah were Jews, we do *not* allow ourselves to argue for the truth by referring to the many or the few who then - or today - believe that Jesus is Messiah.

In the final analysis, the question of truth is not decided by approval or the lack of it, and I do not suggest that Goldberg thinks so, either. But I still think the problem is worth deliberating: What do we say about the following of Jewish believers in Jesus in the first century - how do we say it and how do we use it in our argumentation? What do we say about Jewish believers in the present century - how do we say it and what do we use it for? In my ears, an expression like "tens of thousands" in the quotation above is both correct and at the same time open to misunderstanding.

What I have mentioned here is just one small detail in an excellent booklet which I hope will reach a wide audience. But the small detail is no small question when one wants to be understood correctly - both by those who are against and those who are for Jewish evangelism.

*Kai Kjaer-Hansen*



**Are there two ways of Atonement ?**  
 By Dr Louis Goldberg  
 32 pages  
 Published 1990 by and available from  
 Lederer Publications  
 6204 Parks Heights Avenue  
 Baltimore, MD 21215, USA

## New Books by LCJE Members

### Return from Exile The Re-Emergence of the Messianic Congregational Movement

By Dr Michael Schiffman  
151 pages  
Published 1990 by and  
available from  
TESHUVAH Publishing Co.  
P.O. Box 297813  
Columbus, Ohio 43229, USA

Towards the end of his new book, Michael Schiffman says, "While this study is not the first word in Messianic Judaism, it will certainly not be the last." These words refer to the book's concluding appendix, which makes up more than one quarter of the book, but the words might be applied to the book as such. The appendix, with the heading "Messianic Congregation Survey Analysis", is a very valuable contribution to the understanding of the Messianic Judaism of which Schiffman is a representative. He is Spiritual Leader of Beth Messiah Congregation, Columbus, Ohio, and serves as Treasurer and Theology Chairman of the Union of Messianic Jewish Congregations. I am no expert as far as statistics are concerned or the information that may be deduced from them, but it appears to me that the questions that have been raised and answered in this Survey Analysis and in Schiffman's accompanying comments are very sober and informative.

This appendix is in itself sufficient reason for anyone interested in the development of Messianic Judaism to get the book.

In this appendix Schiffman comments on the "Average attendance at the main weekly worship service": "The size of the average Messianic congregation is between 26 and 100 people." Elsewhere it has been said that some of the major congregations have not wanted to take part in the survey. It has also been mentioned that the membership of Beth Yeshua (Philadelphia) is over 300. In this connection I would have liked a question that, in figures, would have answered how many people are members of those congregations. Schiffman states that by the late 1970s, there were almost thirty congregations in North America, while there are approximately one hundred today. Those who are trained in reading statistics will no doubt be able to deduce more from them than I, but when I pose the question here (cp my comments on a similar matter in Louis Goldberg's new booklet), the reason is that Schiffman says the following in his Introduction: "Beginning in the early 1970s, the Lord began moving upon the Jewish people, and many became believers in Yeshua, the largest number since the first century. While some Jewish believers joined

traditional churches, many did not ..." Personally I consider it a rash assertion that it was not until the 1970s the Lord began moving upon the Jewish people. Didn't he do that in the 19th century? If the approx. 100 Messianic congregations in North America have a membership of between 2600 and 10,000 - and if it is 20,000 it does not make any difference in this context - and if one includes the Jewish believers in Jesus who did not join a Messianic congregation - is it then still possible to say that "it is the largest number since the first century"? I believe that the resulting figures are far lower than the figures missiologists estimate for Jews who had become believers in the 19th century. And if one reaches a large figure - say 50,000 Jews, who have come to faith in Jesus over the last 20 years - is it then possible to say, "While some Jewish believers joined traditional churches, many did not," - or should it rather be: While some Jewish believers joined Messianic congregations, many did not?

I hope this will not be seen as hair-splitting. The point I am trying to make is that this is an area where precision is significant. This does not change the fact, however, that this Survey Analysis is a very valuable contribution to our understanding of Messianic Jews' self-perception.

This goes for the book as

## New Books by LCJE Members

such. Michael Schiffman does not pretend to speak on behalf of Messianic Judaism as such, but his presentation gives an adequate impression of opinions concerning "Messianic Congregations and the Body of Messiah", "Messianic Jews and the Law/Jewish Tradition", "The Church, Israel, and the Messianic Congregation", and much more. Only when one takes the trouble to become familiar with a movement's or a person's self-perception, is one in a position to criticize or enter into a theological discussion. To my mind, Schiffman's book appears to be a good starting-point for an understanding of Messianic Judaism's self-perception.

The book includes a historical outline of the development of Messianic Judaism from the first century to the present day, with emphasis on "Ancient Messianic History", i.e. the beginning of the first century, and on "Modern Messianic History", exemplified by Joseph Rabinowitz from the 19th century. When one attempts to cover two areas of that magnitude, it follows, almost inevitably, that one is going to repeat the errors first made by others. What I have in mind is, first of all, Hugh J. Schonfield's description of Rabinowitz. To the best of my judgement, Schonfield has not been in close encounter with Rabinowitz's writings, and the two-

page quotation that appears in Schiffman's book contains so many simplifications, as regards terminology and historical information about Rabinowitz, that I must warn against building anything whatsoever on it. It would, of course, fall outside the scope of a review such as this if I were to point out that in the quotation in question there are 6 or 8 issues that need correction and/or essential additions. It is all right to use history but it has to be done properly!

By way of introduction, Schiffman writes about "Messianic Terminology and Definitions". Here he gives his reasons why he uses the form Yeshua and not Jesus, and why he will not use the designation "Christian" about himself, but rather believer/Jewish believer or similar. It is splendid that the reader is informed about this. The terminological problem cannot be ignored when it comes to communication. No doubt, Schiffman will be the first to concede that the last word has not been said here either. Actually, the issue demands a thorough analysis. Suffice it to say that I fully understand the difficulty Messianic Jews have using the designation "Christian" about themselves. "The term, over the centuries, became associated, among Jewish people, with those who hate Jewish people, and reject everything Jewish," Schiffman

says. I can understand that - although it does not solve similar problems with the name of Jesus, about which the same could be said. Let us leave it there. I am, nonetheless, uneasy about Schiffman's continuation: "The term was never directly used of Jewish believers in Scripture." Schiffman seems to see a biblical argument in this. I cannot foresee what unfortunate consequences such biblical argumentation may have in areas which are far more essential. Schiffman writes that the word Christian "was only used twice in the New Covenant". My Greek New Testament has it three times (Acts 11:16; 26:27; 1 Peter 4:16). In 1 Peter it is used as a positive word. The issue as such demands a lengthy explanation. I only want to point out that an unfortunate biblical argumentation may easily return to oneself as a boomerang, in areas of much greater theological importance.

In Michael Schiffman's book, Yeshua is presented as a living person who is relevant to Jews today. Or in Schiffman's unambiguous words: "Justification and righteousness come through Yeshua, the atoning sacrifice for our sins."

With such a statement of faith as foundation, differing opinions among believers about other matters are acceptable.

Kai Kjaer-Hansen

## New LCJE Agency Member

A new Lutheran Mission became a member of LCJE this summer. Secretary for Foreign Missions, Reino Sirviö, Finnish Lutheran Mission, relates the history of the work.

In the early 1960's, there was a wave of spiritual awakening especially among young people in the Lutheran Church of Finland. It had a strong tendency for evangelization in society in general. But this movement also placed a strong emphasis on missionary work abroad.

While a hectic fight for the authority of the Bible was going on, it did not seem possible to place this new revival movement into the existing network of missionary organizations. Establishing a new mission society seemed to be the only alternative. This took place 23 years ago in Helsinki. The organization was called Finnish Lutheran Mission (FLM), and it became officially recognized by the Finnish Lutheran Church as one of its mission societies in 1970.

In the beginning of its history, FLM was prepared to send out missionaries to Japan, Ethiopia and the Middle East. Bearing a Christian witness for Jesus Christ among the Jews in Israel was also seen as an essential task of FLM. In practice it meant sharing the Good News with the Jews through personal contacts in the natural context of their daily lives. Our workers in Israel have been students, travel guides, etc. Some young trainees of our Bible College

have spent a period of time in Israel distributing Bibles and Christian literature to Jewish people.

Another special feature of FLM was to start missionary work in Europe in the early seventies. At first this met with strong opposition from the official church of Finland, but some ten years later most of the church leaders accepted this ministry as a significant part of the challenge to the Christians. They understood that the mission situation in our own continent had changed radically during the past 20 years.

Our missionaries in Europe work among people in England and West Germany with non-Christian backgrounds. They meet Hindus, Muslims, and Sikhs with the message of the Gospel. In addition to this, we have missionaries in the northern part of Italy, where most people have lost contact with the church. Both in England and in Italy, the evangelization of Jews plays an important role in our work. The total number of FLM missionaries is about 120. They serve in 14 different countries. In 1990 we have five people involved in the ministry for the Jews. Their number is going to increase next year.

In England, this special part of the FLM work is connected with the Church

Ministry among the Jews. Earlier it used to be part of the work of the London City Mission. In Italy, our worker is in contact with a group of Christians coming from different denominational backgrounds with the intention to minister to the Jews in various ways.

Another new aspect has just been introduced to our work among the Jews, as the Perestroika took place in the Soviet Union. FLM friends and supporters have been travelling to the Soviet Union giving a lot of material aid to the Jewish population. FLM has also provided Russian Jews with Bibles in Hebrew and Russian.

Finally, we in FLM believe that in these days God is calling especially the Jews to Jesus Christ, the Messiah. By the prophetic word we also understand that the Jews will one day have a special role in God's plans for spreading the knowledge of the Gospel all over the world. But before that they need to be put right with God. To this end we continue to serve His chosen people with all possible efforts.

St. Paul says: "But now that you have been set free from sin and have become slaves to God, the benefit you reap leads to holiness, and the result is eternal life" (Romans 6:22).

## From the International Coordinating Committee

At the business meeting on 4 October 1990 in Budapest, LCJE's International Coordinating Committee decided the following:

### LCJE dues for individual members

It was agreed that the annual dues for individual members be increased from USD 15 to USD 25, effective from 1991.

Lapsed members who have been receiving the regular communications from LCJE (Bulletins etc.) in order to be re-instated as members, must pay *all* their back dues.

### Associate Agency membership

It was agreed that we offer a category of associate membership, with an annual service charge of USD 200, for those who by virtue of their denominational constitution cannot hold membership in LCJE but can be associate members. (This could include the Home Mission Board or Evangelism Board of a particular denomination.)

### Invoice

In December everyone will receive an invoice stating the status of their dues. If the payment is not forthcoming within two months (by 10 February 1991), the person or group will be deleted from our rolls.

In other words: From 1

January 1991 LCJE membership dues are to be paid in advance. This decision should be seen in the light of the fact that appr. 50 individual members - the majority of these are residents in the U.S.A. or Israel! - have not paid their annual dues. Some are in arrears for 1990, others for 1988, 1989 and 1990!

**Subscription for the Bulletin**  
Subscription for the Bulletin without membership will be USD 15 annually.

**LCJE's bankers in Denmark**  
Please notice the change from Handelsbanken to Den Danske Bank, which is due to a bank fusion. The account no. remains the same as before, see p. 2.

\* \* \* \*

### Telefax

You can now get in contact with LCJE's international office in Denmark by telefax. The number is +45 86229591.

### LCJE Israel Chapter

Next meeting December 7, 1990.

### LCJE North American Chapter

Next meeting February 27-28, 1991, Atlanta, Georgia.

## HOLLAND 1991

### Lausanne Consultation on Jewish Evangelism

Fourth International LCJE Conference 5-9 August 1991  
Woudschoten Conference Centre, Zeist, Holland

The countdown for Holland 91 has begun. In Budapest, in early October, the International Coordinating Committee worked with the programme. At the end of October invitations were sent out to speakers and leaders of workshops.

The definitive programme with all relevant information will be sent out together with the next Bulletin, i.e. in mid February 1991.

A binding enrolment must be made by 1 April 1991.

The price per person (in two/three-bed rooms) will be approx. USD 375 (accommodation, meals and conference fee) for LCJE members. For non-members the price will be approx. USD 410.

If the enrolment exceeds the number of places at our disposal, LCJE members will take priority over non-members.

Please find out already now whom your organization wants to send to Holland.

We have great expectations to God for Holland 91.

With cordial greetings,

Kai Kjaer-Hansen