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ON JEWISH  
EVANGELISM**

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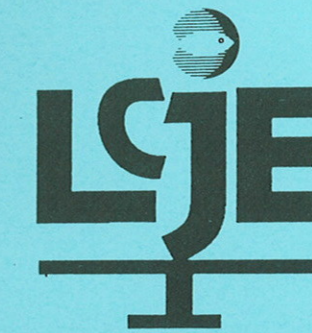
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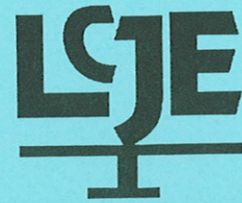
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**LAUSANNE CONSULTATION  
ON JEWISH EVANGELISM  
BULLETIN**



**Issue No. 41 (Aug. 1995)**



LCJE Bulletin  
Issue no. 41  
August 1995

© Lausanne Consultation on  
Jewish Evangelism

Editor: Kai Kjær-Hansen  
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Printed by LB offset,  
8471 Sabro, Denmark

Published February, May, August and  
November  
Dead-line of no. 42: 1 October 1995

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

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

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## Jerusalem 95

### Yeshua for Israel

There is a name that calls us to the Master.  
A name that calls us all to love.  
A name announced by angels.  
A name with power from above.

*CHORUS:*  
Yeshua, Yeshua, Yeshua for Israel.  
Yeshua, there's no other name  
Eternal of the Father  
And for all the world Yeshua is the same.

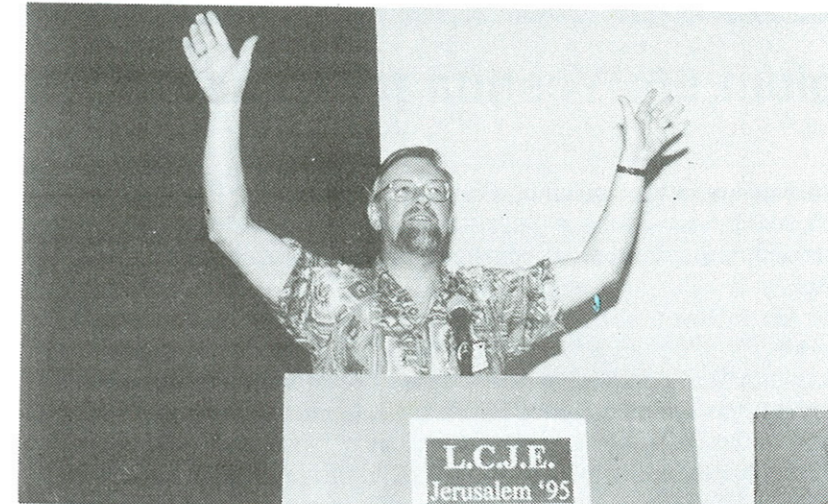
Come and hear the message of Yeshua.  
We are ambassadors who spread the Word of God  
To all the world from Zion  
"Be reconciled to the Risen One!"

*Chorus*

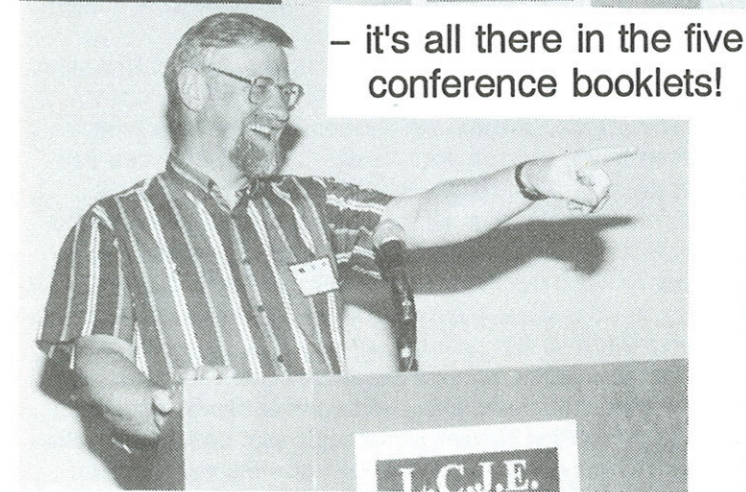
We need each other to work together;  
No one can live the Truth alone.  
Jew and Gentile, hand in hand  
To make His glory known.

*Chorus*

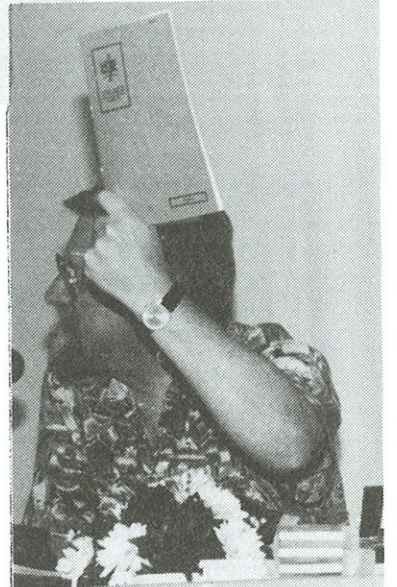
Conference song  
Jerusalem 95



If you missed  
Jerusalem 95,  
don't despair



- it's all there in the five  
conference booklets!



With a few exceptions the five booklets contain all papers, evening addresses and reports, altogether 264 pages. It is a unique collection of material for further study and reflection. The price per set is USD 18 (+ postage). For more than 10 sets: USD 12 per set (+ postage). Indicate whether you want it sent by Prioritaire or Economique mail.

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## Jerusalem 95: Yeshua for Israel

The fifth international conference of the Lausanne Consultation on Jewish Evangelism (LCJE) met June 18–23, 1995. It was the first global conference on Jewish evangelism to be held in Jerusalem. 160 participants from six continents gathered under the banner, Yeshua (Jesus) for Israel.

### Significant Developments

We rejoice and give thanks to God that the Gospel of Jesus is being heard and received by Jewish people throughout the world:

We see the Spirit of God at work in a new generation of Israelis as well as Russian and Ethiopian immigrants, and we are impressed with the colorful expressions of their faith in Jesus through music, dance and graphic arts. We also note their commitment to theological education and evangelism.

We rejoice in the tremendous movement of Jewish believers in Jesus, particularly in the former Soviet Union as well as South Africa.

The newest LCJE chapter is in Japan, and we are blessed by our Asian brothers and sisters who not only express deep love for Jesus the Messiah but also their heartfelt desire to see Jewish people find salvation through him.

We recognize the opposition and difficulties inherent in Jewish evangelism, yet as we see the Spirit of God opening Jewish hearts to the Messiah, our joy will not be overshadowed. We commit ourselves to work together to communicate the Gospel.

### Yeshua for Israel

From its inception, the Gospel proclamation was Jewish in essence, content and context; thus we affirm that belief in Jesus as Messiah is in keeping with faith in the God of Israel. Jesus' Jewish disciples were the first to proclaim to their own people that he is indeed the Messiah, and that there is salvation in no other name (Acts 4:12).

Jesus was named Yeshua because he was to "save his people from their sins" (Matthew 1:21). It is therefore profoundly tragic that of all names, his has been misused to perpetrate atrocities which Jewish people have suffered throughout the centuries, even up to our own time. We therefore call upon all who identify themselves and their faith with the name of Jesus to honor the meaning of his name. To do so requires both compassion for the Jewish people *and* the courage to meet them with the message of salvation in Jesus in a way that affirms their Jewish identity.

### The Challenge of Reconciliation

We note that the religious relativism of contemporary culture is not only erosive and intolerant of any claim to truth, but is also self-destructive. We recognize our responsibility to uphold biblical faith as ambassadors of reconciliation on behalf of Almighty God; it is our burden and our joy to proclaim his great love and offer of reconciliation through Jesus to all people. The pluralistic climate in Jewish communities around the world begs to be met with this ministry: "We implore you on the Messiah's behalf – be reconciled to God" (2 Corinthians 5:20).

While religious relativism is to be expected in today's secular society, it is both distressing and shameful to find it within churches. Any church or denomination that presumes to say that the Jewish people (or any other people) can be reconciled to God outside of Jesus, does not honor Jesus. They also perpetrate a form of discrimination, no matter how unintentionally. We therefore call all Christians to recognize the legitimacy and the urgency of sharing the Good News of Jesus, the Jewish Messiah with those people from whom and for whom he first came. We urge any Christian who has been persuaded that Jewish evangelism is disrespectful or unloving to consider the need to base love and respect upon New Testament mandates rather than to measure love according to the spirit of this age.

We also note the skepticism of many churches towards Jewish believers in Jesus who maintain their Jewish identity. The first century Apostolic Council in Jerusalem recognized the work of the Holy Spirit in bringing Gentiles into the community of God's people, and decreed that these new Christians need not become Jews (Acts 15). In like manner, we call upon the churches of this century to recognize the work of the Holy Spirit in bringing Jews into the body of Christ. We urge all Christians to welcome Jewish believers in Jesus into the Body of Christ with glad hearts, whether they choose to worship in traditional churches or Messianic congregations.

### The Ministry of Reconciliation

In 1995 Israel will begin celebrating the third millennial anniversary of the city of David. We are reminded that Jerusalem is a symbol of peace and reconciliation. It was here that God chose to reconcile the world to himself in Jesus the Messiah. The heart of evangelism is reconciliation with God and therefore evangelism ought to beget reconciliation between peoples. We rejoice and give thanks for the testimonies of Arab Palestinian Christians and we are blessed to know of ministries of reconciliation between Jewish and Arab believers in Jesus. We join our hearts in prayer for reconciliation in the current context of the Middle East as well as between Jewish and Gentile believers throughout the Diaspora.

### The Hope of Jerusalem

In Jerusalem, the capital of the Jewish people, we stand in awe, for it is here that biblical history and biblical hope meet. The prophets spoke of the Word of the Lord going out from Jerusalem, and it is from here that Jesus told his disciples to begin their Gospel mission. We rejoice to see the Jewish people return to Zion, and the Land of Israel. We also rejoice even more that many are turning to Jesus, the Messiah. The Scriptures speak of the day when God will make a new Jerusalem, a city for the redeemed of Israel and of the nations. As we reach out to the people of Israel — in the Land and throughout the world — with the Gospel of Jesus, we pray for the peace of Jerusalem.

# Impressions of Jerusalem 95

By Bishop John R. Reid, New South Wales, Australia

The LCJE conference in Jerusalem was a significant event. The setting of Jerusalem and its subject of Jewish evangelism gave it a certain character. The consultation had a good balance between Biblical and theological reflection and the accounts of conversions and the establishment of Messianic churches. The increasing number of Jews who have discovered Jesus as the Messiah is a great joy. We met a number of such people during the conference itself. Some of the papers were, to my

mind, of a very high quality. Pluralism, modernity and uniqueness of Christ – were all explored carefully. I am sure Gentile Christians will read the papers with great profit.

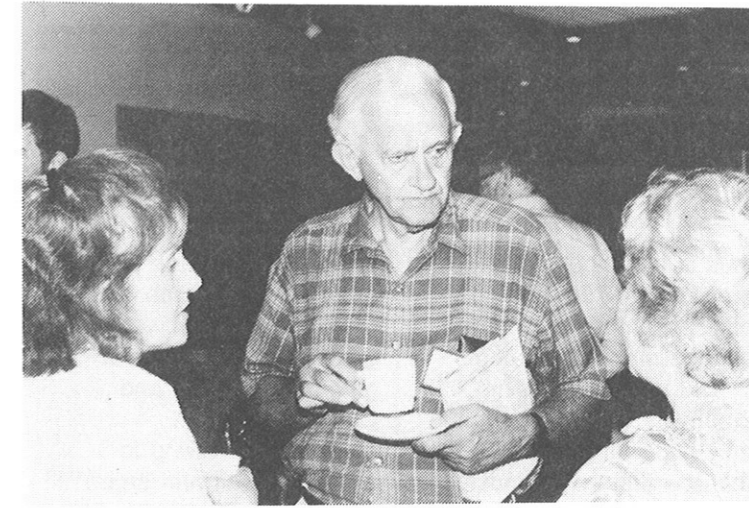
The growth of Israel as a nation and the growth of the Christian witness now make the emergence of Jewish churches or synagogues a significant fact. This is not to ignore the Messianic synagogues in the Diaspora. But 40 Jewish churches in Israel cannot be ignored. The deeply felt need for such assemblies to be

genuinely Christian and authentically Jewish must be understood. All this is with some pain as some Jewish believers long that Gentile believers and churches will accept them with the same kind of openness as Christ showed when He accepted them.

The growth of Jewish Christianity was reflected in the conference by the wonderful singing which formed an important part of each session. Often the songs came from the Psalms or the writings of the prophets and the music was



*Each evening of the conference included a short play which was hilariously funny, and more importantly, was a model of how to deal apologetically with a Gospel truth.*



*Bishop John Reid discussing with other participants*

lovely and robust Israeli compositions. I found the times of worship to be inspiring and the right setting for the discussions on evangelism.

I suspect many of us Gentiles have a sneaking suspicion that the emergence of Jewish churches will somehow re-erect the middle way of partition between Jew and Gentile. I would especially commend Arnold Fruchtenbaum's paper "Jewish evangelism and the Gentile world". He confronts the issues and his paper will repay very careful study.

The reports on Jewish evangelism were illuminating. In all the countries of the Jewish diaspora there are people turning to Jesus. In recent times several thousand Jews in Russia and Ukraine have acknowledged Jesus as Lord.

Each evening of the conference included a short

play which was set in a Chinese restaurant. Here a group of Jewish men of diverse views discussed a major aspect of the Gospel. The plays were hilariously funny. However, more importantly, there were models of how to deal apologetically with a Gospel truth.

If you attend conferences associated with the LCWE you become accustomed to look for the social implications of Gospel ministry. In this conference, without doubt, the social implication of the Gospel was the attempt to bring reconciliation between the Israeli Jew and the Palestinian Arab. Several Palestinians spoke at the conference and particularly noteworthy was Salim Munayer's account of his "Musalaha Ministries". This is a programme where Jewish and Palestinian believers meet together in the desert for several days.

As we watched on a video, we saw and heard young Jewish and Palestinian believers tell of their journey from hatred to a loving acceptance of each other. To some of us it was profoundly moving to see the Gospel break down barriers of suspicion and loathing.

I was a guest at the consultation representing the link between LCJE and the international committee of the LCWE. I believe LCWE is enriched by this association. However, after six days I was still bewildered by the array of disparate groups involved in Jewish evangelism. They range from sober main line denominational bodies which are substantially Gentile to small Jewish groups who are overwhelmingly Jewish in their self-consciousness. All the differences of hermeneutics, culture, tradition and style which would be found in a large international conference of Gentile Christians are found amongst Jewish Christians. They appear to be embraced more intently by Jewish Christians. It is for this reason I think that LCJE functions to bring all these good people together with the vision that we need each other in evangelism. A testimony to the real effectiveness of the consultation with so many diverse points of view was that it produced a conference statement and a very good one too.

# This is what they said about Jerusalem 95

Compiled by David Smith, Jerusalem

**Leiv Roald Thu, Chairman NCMi (Norwegian Church Ministry to Israel)**

Having had the opportunity to attend an LCJE international conference for the first time, I found the Jerusalem 95 conference a very exciting and rewarding experience.

First, it was challenging to listen to the different lectures so relevant to all of us involved in Jewish evangelism in some way. Secondly, it was good to experience the fellowship in our Messiah through worship and social interaction. Thirdly, I think it was significant to arrange a conference like this in the heart of the Jewish state,

thus in a symbolic and practical way underlining the biblical command to start evangelism in Jerusalem.

The uncompromising emphasis on Yeshua as the only hope for mankind – for the Jew first – was most impressive, despite manifold views regarding strategy and methods of evangelism.

For LCJE and for all of us as individuals it will be a challenge to convey the concern of the conference to our fellow believers.

**Pastor Matthias Dahl, Germany**

I come from a country in which Jewish evangelism is under a lot of pressure, not

only from Jews, but also from many Christian friends of the Jews. So it was a great relief to be in at a gathering of Jews and Christians without continuously having to explain myself and argue against somebody. It was a privilege for me to meet so many Jewish people who have come to believe in Jesus as the Messiah. It is wonderful to hear how the witness for him progresses. The many papers read affirmed once more that it is Jewish to believe in Jesus and that Jewish evangelism is deeply rooted in the scriptures. So I return to Germany quite happy and strengthened for the discussions and fights to come.

**Laura Barron, Jews for Jesus, South Africa**

*God's Love for Us:* I have been impressed again by our Lord's overwhelming love for us through this conference. It is this that has not only caused each one of us to bow our hearts to Him but to gather here together to unite in the confession of that love. The evening sessions have particularly cemented the reality of God's love in my mind through the



Laura Barron

recounting of the Incarnation, the ministry, the cross, the resurrection and ultimately the return of Yeshua. Through the myriad messages presented this week, I have been reminded of the unlimited nature of His love in that "while we were yet sinners, the Messiah died for us." (Romans 5:8). It is the part that He first loved us that compels us to love others.

*Our Love for one another.* Seeing, once again, God's workers from harvest fields all over the world meeting in one place for the purposes of God's Kingdom, has encouraged my faith. I have been personally challenged through the "then and now" sessions. Although we are bound together in one body with varying and sometimes opposing positions, we are united by a love that goes beyond ourselves, outside of ourselves – a love that

concerns itself less with our own agendas than with the welfare of Yeshua's body made up of each and every one of us here. This LCJE conference has magnified both the diversity and the unity of the body, made up of Jews and Gentiles from six continents, worshipping together against the backdrop of Jerusalem. The love we have received and give here is a testimony of the Gospel.

*Love for the Lost.* Because I have been reminded of God's great love for us and have been encouraged in my love for my brothers and sisters in His kingdom, my love for the overwhelming numbers of lost has been reignited. The unwavering focus here on the nature of the Gospel – the power of God unto salvation for all who believe ... has reinforced my desire to reach out to my people and the nations with the Good News. Although it's in the nature of the Good News to cause offence (1 Cor. 1:23), we have seen the power of God working through this in the reading of Acts and through the testimonies given to us in the evening sessions. The nature of God's love compels us to have an active "do something about it" love for those who do not yet know the miracle of unconditional *ahava*. In short, "Yeshua for Israel" has excited us about God's love, united us in His love and ignited us to share

His love with the world.

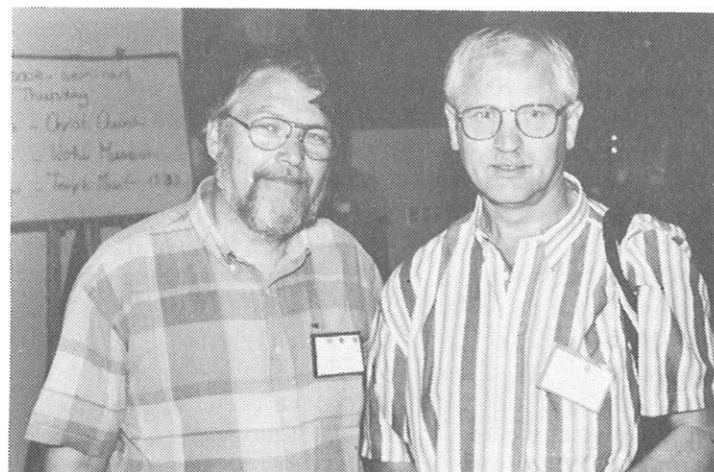
**Shmuel Suran, pastor of Kehilat Brit, Jerusalem**

The Lausanne Consultation on Jewish Evangelism held its Fifth International Conference in Yerushalayim, 18–23 June 1995. The theme of the conference was "Yeshua for Israel".

At the beginning of the conference Kai Kjær-Hansen said that "we are living in an age of conferences ... conferences devoted to every imaginable subject, be they spiritual or secular ... there is much talking and much time is spent on discussions and contradictions both of what has been said and what has not been mentioned ... In the end everything comes to nothing." Not so with LCJE Jerusalem 95!

The teaching sessions and testimonies of local believers and reports of the work of Jewish evangelism world wide were inspiring and challenging and even life-changing for many of us! The fellowship and networking with individuals representing their congregations and organizations cooperating together and committed to the commission of preaching the Gospel and to Jewish evangelism in particular was for me personally a great strengthening and encouragement.

LCJE arrived in Yerushalayim at a historical moment in God's dealings with Israel and the Jewish



Leiv Roald Thu (right) NCMi Chairman together with NCMi General Secretary Helge Aarflot at Jerusalem 95.

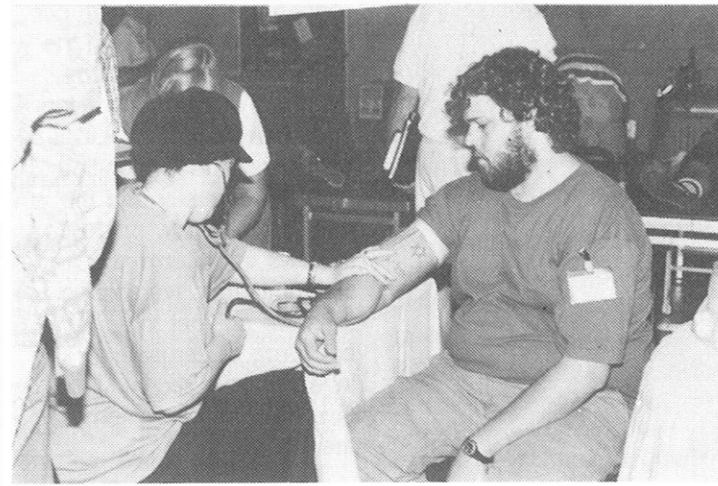
Trimillennium Anniversary of our Holy City. It was first international conference dedicated to Jewish evangelism to be held in this city since the first century!

Jerusalem 95 will be remembered as a time when we renewed our call and vision to Jewish evangelism like no other conference that has been held in this city since the time of the apostles. I would like to express my thanks to LCJE for facilitating and encouraging the task of Jewish evangelism here in Yerushalayim and throughout the world.

**Arthur Goldberg, newly elected LCJE coordinator for Israel**

The question for our consideration is: "What was the value of LCJE Jerusalem 95 for the Messianic community in Israel?" With over 160 intense, hyper, dynamic, fervent, zealous, enthusiastic, talented, individualistic Messianic Jews and leaders and evangelists among the Jews, draw your own conclusions.

All the Israelis interviewed were very excited, energized and stimulated from having been a part of this ingathering of Jewish and Gentile evangelists from all over the world. Israeli believers were able to share about their work here in Israel by means of exhibition tables, sales of local products, information displays, and evening



*Like many others at the conference staff member Nathan Goldberg donates blood to the Magen David Adom*

performances and videos. At any time during the conference from early morning to late night, you could see people in animated conversations. Information was shared, addresses were exchanged and although I have no details, there were some agreements made and some positions offered for service in Jewish evangelism. We Israelis were able to hear about what is happening outside our borders and thereby challenged to move out, broaden our horizons and receive new and expanded visions.

Believers in Israel and especially the new generation are in a time of transition. As the second and third generations of Israeli believers mature, we are seeing an abundance of new talent and new leaders. The new generation is anxious for cooperation and

coordination to work together to reach our people for Yeshua. It was good for some of this new generation to see and to hear of the exciting outreaches and other ministries among the Jewish people in various places in the world.

I believe the whole conference was also a challenge to all of us to see the tasks that are before us and, as much as is possible, "Lay aside every encumbrance" and press forward to win our people for Yeshua. If we could awaken anew and afresh to realize how much work there is to be done, and if we could only together appreciate the immense openness of our people, we could faithfully fulfill

Luke 24:27: "and that repentance for forgiveness of sin should be proclaimed in His name to all the nations - beginning from Jerusalem."

How it blessed our hearts to sit together in the midst of all that love for our Jewish people, keenly aware of our differences: Jew, Gentile, conservative, charismatic, rabbinic, Messianic, Baptist, Reformed, etc. and yet united by Acts 1:8 and Rom 1:16: "and you shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth" and "not ashamed of the Gospel for it is the power of God for salvation to every one who believes, to the Jew first" (emphasis mine).

Does it not cause us to rejoice in the knowledge that while I am serving here in my place, I know that Avi is

in Moscow, Andrew in South Africa, Peter in Argentina, John in England, Ole in Norway, Kai in Denmark, Joe in Jerusalem and Kenichi in Japan? To the Jew first and also to the Greek.

How can we restrain ourselves from thanking the Lord for all these wonderful brothers and sisters? How can we refrain from expressing appreciation for one another, who each according to his or her own calling is working toward the same goal as we? That is, the salvation and redemption of our people Israel! Amen!

We have our differences and we each have a job to do, but what would we see if

we were able to glimpse through the eyes of the Lord? Is it not He who has appointed "first apostles, second prophets, third teachers" (1 Cor. 12:28) "and some as evangelists and some as pastors" (Eph. 4:11).

When we see our fellow servants in Jewish evangelism through the eyes of the Lord, should we not appreciate that "there are varieties of gifts, but the same Spirit, and there are varieties of ministries and the same Lord, and there are varieties of effects, but the same God who works all things in all persons" (1 Cor. 12: 4-6). It is inspired that the choice of words in v. 6 in



*At any time during the conference from early morning to late night, you could see people in animated conversations, writes Arthur Goldberg*



Out-door seminar at the Temple Mount

Greek for "varieties" and "effects" and "works" are *diaireo* meaning diversities, distinctions or differences; and *energeo* meaning to activate, put into operation or action, or to energize, to empower. This means that the Lord Himself puts into action our diversities, distinctions and differences, and then He Himself activates and energizes these differences and distinctions "for the common good" (1 Cor. 12:7) and for the "building up of the body of Christ" (Eph. 4:12).

In Israel, I believe we can no longer allow the division that has hampered our work to continue. There is too much to do and probably too little time to do it. If we spend our precious time and energies "defending the faith" or belittling and degrading brothers and sisters with different theology or priorities or approaches to Jewish

evangelism, I doubt if there will be much time left over to reach our people. David Stern said, "failure to evangelize is the worst kind of anti-Semitism." We must of course be on our guard against false doctrine. We want together with Paul to "finish my course, and the ministry which I received from the Lord Jesus to testify solemnly of the gospel of the grace of God" (Acts 20:24).

One criticism that was heard repeatedly at the conference was "Where are the Israelis? Actually several Israeli congregations and indigenous works were represented, but not the majority. Several local believers were on the program as speakers, or giving a testimony, or sharing in music or other gifts and talents. Most of the indigenous works were represented either by report or by exhibition tables. However, it would have been

good to hear more about local assemblies and indigenous outreach in different parts of Israel. Also, perhaps somehow, a greater effort could have been made to draw out local leaders and believers. Some people wished that there had been more opportunities to express their opinions, such as in panel discussions. However, we did have the "match" testimonies.

We came from the corners of the world. We were a cross-section of almost every approach to reaching our people Israel. We gazed upon Jerusalem on the one side and Bethlehem and its hills on the other. In the midst of our people Israel and in the midst of Jerusalem we were lifted to a higher spiritual level and were renewed and refreshed. Now we have returned home with anticipation, determination and hope – ready to accomplish even more so that "Yeshua will be for Israel."

**Menahem Benhayim, ex-secretary for IHCA, Israel**  
How would the Opposition take to the idea of an international conference on Jewish evangelism in Jerusalem? When the subject was first broached (in 1986) of an international LCJE conference in Israel, the Holy City wasn't even considered as a possible venue. A search was made for a site well beyond

Jerusalem so as not to strain excessively the ultra-orthodox "powers that be." Before the decision was implemented, however, the main body of Israeli believers had a change of heart, and the venue was moved to England.

This historical tidbit was recollected when Kai Kjær-Hansen, LCJE international coordinator, spoke at the opening session of the conference in June at the kibbutz center in Jerusalem hosting the event. He noted the organizing committee decision that should "uninvited" persons try to address any of the meetings they would be asked to wait until the end of the session and then would

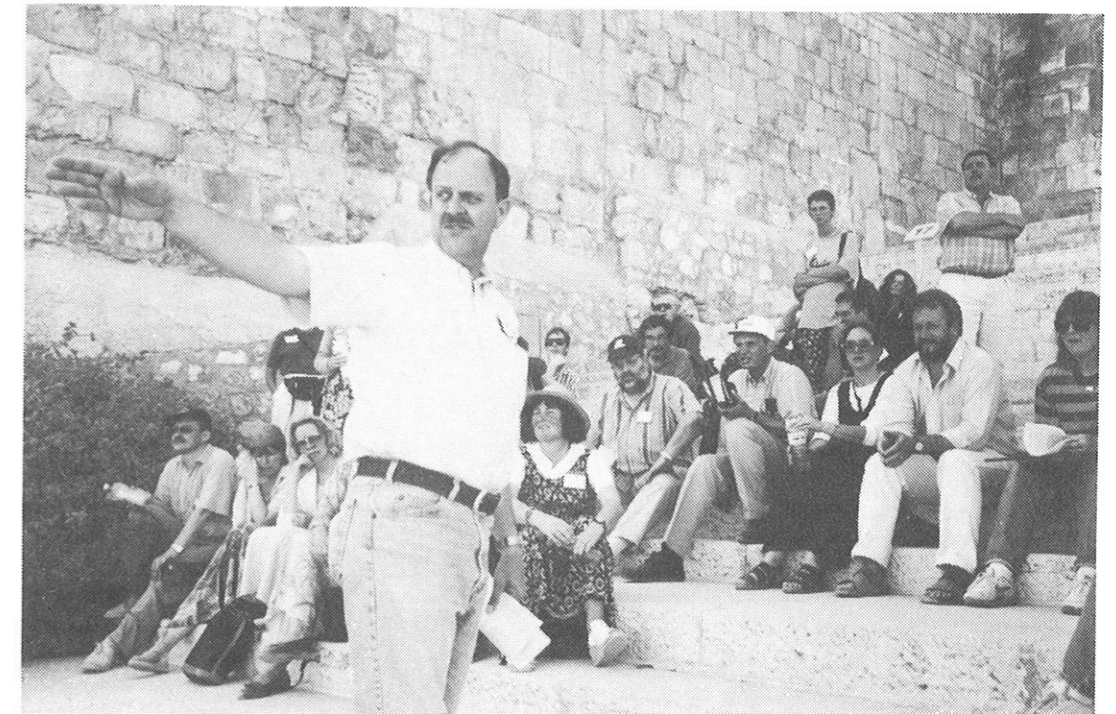
be allotted five minutes to express their opinions – objections. Knowing the passions aroused among Israeli oppositionists (and not only over Jewish evangelism), one might have wondered how such a gentlemanly proposal would be received by impassioned antagonists.

As it turned out, for better or for worse, there were no visible members of the opposition present, and nothing was gained or lost in furious debate over contradictory approaches to faith. The conference was smooth sailing, and even included a lively session on "When Believers Disagree," (which perhaps some members of the Opposition might have

benefited from, as did this observer). Surely a sign of maturity is that we can bring out into the open areas of disagreement, such as eschatology or exegesis and present them with fervor but without rancor.

A subject as sensitive as Jewish evangelism with its varied practical and theoretical approaches would have benefited from a wider participation of local Israeli believers and more diversified international participation in the Evangelical and Messianic Jewish worlds, the major components of Jewish outreach.

I was asked privately by one participant why more Israeli and Jewish believers



Out-door seminar at the Temple Mount. Jim Sibley points out where it all began.

were not involved in the present and future direction of LCJE. My own impression was that there is a reluctance to be involved with a movement that is widely perceived as "foreign." This feeling goes hand in hand with increasing pressure to present a more Jewish face to the Good News beyond the traditional Western Protestant image it tends to radiate at present.

The election of Tsvi Sadan to the Executive Committee of LCJE, a Jewish believer grappling with the issue of the *heimholung* \* of the Gospel on many levels, is a promising sign that this trend will be on the agenda. \* *heimholung* - fetching the Good News home to the

people among whom it originated.

**Lisa Loden, singer, musician, Netanya**

The fifth International Conference of the LCJE, held in Jerusalem from June 18-23, 1995 was time well spent by the over 150 participants from every continent. From warm fellowship, to the meeting of old friends and the making of new ones; from rich and challenging teaching to inspiring reports and uplifting worship, each day was filled to capacity. The participants were stretched but not strained as they attended the daily sessions. The conference organization was

superbly thought through with attention having been given to providing both a balanced scriptural emphasis and a wide variety of input from many perspectives.

The conference provided opportunity for those working in the field of Jewish evangelism worldwide to meet together for theological reflection and to share their ministries, insights and concerns. Those working in isolated places were encouraged and strengthened by the chance to share the burden. All were blessed and challenged by reports of what is happening in scattered parts of the Jewish diaspora. Especially moving was seeing the burgeoning interest of the Asian churches in Jewish

evangelism. The reports from South Africa and the CIS stirred hearts to thankfulness for God's grace which is being poured out in salvation upon His Jewish people in these places.

The old proverb of "two Jews, three opinions" proved to be true in this context as at times the discussions and even the teachings were controversial. The atmosphere however was strong in love and appreciation for the variety that exists with the Jewish section of the body of Messiah. The morning of the middle day of the conference was dedicated to the theme "When We Don't Agree." The conference organizers showed both courage and an

awareness of the realities of the present situation in their inclusion of this theme. The topic of the difficulties between Jewish and Palestinian believers was sensitively handled by an overview of the difficulties and challenges to both the Jewish and the Arab believing communities by a member of each of those communities to the other. Reconciliation was presented as both priority and necessity.

My reflections of the LCJE conference would be incomplete without mentioning some of the lighter elements. The humorous skits added a special touch to the evening sessions as did the special

music and the personal testimonies. Three afternoons were set aside for in depth insightful tours of sites in Jerusalem that related to Jewish evangelism. These tours were excellent. Worship was given priority in both evening and morning sessions and the general sense was that God was lifted up in our corporate praise.

It is not easy to take a week out of a very busy schedule for a conference of any sort but I can say that it was indeed a week well spent. I left the conference tired but enriched in many ways by being together with my co-workers in the field of Jewish Evangelism.



*Lisa and David Loden leading the worship at Jerusalem 95*



*A lot of LCJE members from Israel attended the regional meeting, where a new area coordinator was elected. See the following pages.*



# From the ICC

## New Area Coordinators

According to the LCJE statutes the term of office for area coordinators is the period of time between International Conferences. Area coordinators therefore were either reelected or replaced at the Jerusalem conference. The following area coordinators are continuing in office: Andrew Barron for South Africa and John Ross for Europe. Israel, North America and Japan have new coordinators.

### Israel

Arthur Goldberg lives in

Jerusalem and works with TWA in Israel. He served for many years as an elder in Messianic Assembly and is presently a member of Brit Yerushalaim.

### North America

Fred Klett is leader of CHAIM Ministries, USA. He has served as secretary for LCJE, North America since 1991.

### Japan

Kenichi Nakagawa is the founder and President of Harvest Time Ministries in Japan. Harvest Time Ministries was founded in

1986 and has grown to be a large TV ministry in Japan.

## Thanks to Outgoing Coordinators

The International Coordinating Committee expresses its gratitude and thanks to the outgoing coordinators for their work for the LCJE over the last years. Outgoing coordinators are Betty Baruch, Kearney Frantsen and Joseph Shulam. New coordinators to replace Kearney Frantsen and Joseph Shulam were elected at the regional meetings at the Jerusalem conference, but so far no

replacement has been found for Betty Baruch who has been the area coordinator for Australia/New Zealand since the beginning of the work of LCJE.

## New Member of the International Coordinating Committee.

At its business meeting the Fifth International Conference reelected both its president, Ole Chr M. Kvarme, and its international coordinator, Kai Kjær-Hansen. Also committee member Susan Perlman was reelected. Tsvi Sadan, Israel, was elected to the International Coordinating Committee, where he replaces Jim R. Sibley. Tsvi

Sadan is a member of the teaching staff at the Netivyah Study Center in Jerusalem.

## Meeting of CEOs

The need for having an informal consultation between mission Chief Executive Officers has been realized for some time but attempts to organize such an informal consultation have failed so far. Therefore mission CEOs were invited to arrive early for the Jerusalem '95 conference and meet with other colleagues already on the morning of 18 June, with the conference starting in the afternoon. The meeting was chaired by LCJE president Ole Chr. Kvarme and several

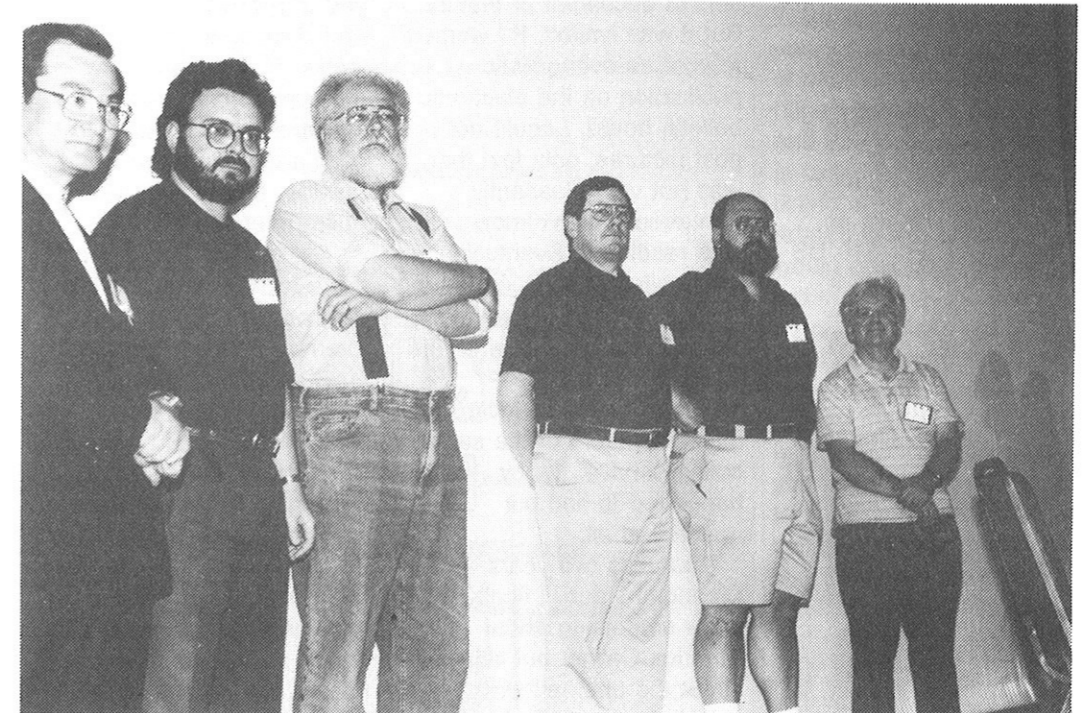
CEOs made use of the opportunity to meet for a time of discussion, inspiration and sharing.

## Area Meetings

During the Fifth International Conference in Jerusalem the area coordinators met with the conference participants from their areas. North America, Europe and Israel had their own meetings, but the rest of the participants, Asia, South America and South Africa all met together. It was at this meeting that the formal recognition of the new LCJE Japanese chapter took place. The chapter has been working since its founding meeting in October 1994.



Before. The area coordinators before Jerusalem 95. From the left Andrew Barron, Peter Clarke, Betty Baruch, Kearney Frantsen, John Ross and Joseph Shulam



After. The area coordinators after Jerusalem 95. From the left Kenichi Nakagawa, Andrew Barron, Arthur Goldberg, John Ross, Fred Klett, Peter Clarke

# LCJE in Cyberspace?

By Rich Robinson

Cyberspace is here. So is the Internet, e-mail, and the World Wide Web.

For some this may be a foreign language that refers to esoteric uncharted territory. For others, these terms refer to an increasingly widespread and useful means of communication and sharing information. Sometimes it is called the "information superhighway." It is a highway all of us in LCJE would benefit from traveling on.

Let me explain. Two years ago, I had a personal computer, but I knew very little about the Internet, whatever that was, or electronic communications. Then I bought an inexpensive device called a modem, and began to subscribe to a commercial "online service" known as America Online. For \$10 US a month, I could phone a local number and retrieve information about religion, finances, news and entertainment from the constantly growing files that America Online maintained. I could also read documents posted on "electronic bulletin boards" by other America Online members, and post my own documents and responses. I could also send electronic mail or "e-mail" to other members and even to people outside of America



Online, provided that I knew their electronic address.

This was all fun, especially since it was interactive in a way – if you clicked your mouse on a picture, you would go to a certain document or feature. But it was limited. If I wanted to post an evangelistic publication on the electronic bulletin board, I could not post pictures, only text that was not very pleasantly formatted. I didn't know who was reading it. Eventually the publication was buried in a flood of other documents. Someone might still write me in response, but the "audience" was restricted to other members of the same online service, if they happened to find our material at all.

That was two years ago. Six months ago, I finally knew something about America Online, but little about the Internet. But I quickly began to find out. What is the difference?

Think of any commercial online service as an office building. Such services include America Online, CompuServe, and Prodigy. Each is its own "building," and interaction is chiefly restricted to others in the same building. Occasionally you might open the window and shout to someone in the street, but not often. On the other hand, the Internet is like the city outside your office building. It connects to everyone everywhere. In reality, the Internet is not even like the city as much as it is like the world. Being hooked into the 'Net allows you to access information and communicate round the world. As it turns out, even the commercial online services are beginning to offer access into the world outside, that is, into the entire Internet.

Six months ago, we at Jews for Jesus decided to get connected to the Internet. There are many ways of communicating on the 'Net, and the World Wide Web (WWW) can be thought of as the multimedia publishing aspect. When someone establishes a "site" or "home page" on the Web, they can post text, pictures, interactive fill-in forms, even sound and video. They control this information themselves, and they can publicize their site round the



Shalom and Welcome to the Jews for Jesus Home Page!

If this is your first visit, please sign our guestbook (browser must support forms). For an index to this site, scroll further down this page.

My name is:

To leave a comment, or to receive our free mailings for those who believe in Y'shua and those who don't, go [here](#).



## FEATURE OF THE WEEK!

This week: submit the [top ten questions you want to ask God](#) -- and qualify to

win a free book! Contest runs through the end of Monday, July 17, 1995.

Here are the results of [last week's one-minute hip test](#).

## WHAT'S (MOSTLY) NEW

[Go here if you think Jews can't believe in Jesus](#)

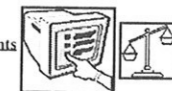
[NEW! Updated July 1995 schedule for the Liberated Walling Wall, our Jewish-Gospel music team.](#)

Welcome!



Locations

Your Comments



Why Believe?

Newsletter



ISSUES

Book Reviews



Jewish-Gospel Music

Opportunities to Serve



Español / Spanish



Other Web Links

This is what you would see on your computer monitor if you went to the "home page" of Jews for Jesus.

world. As with the commercial online services, they can also communicate with e-mail to anyone else who has an e-mail address. So we established a site on the Web, where currently we are publishing our newsletter, evangelistic materials, and other items electronically, with full color graphics.

The WWW is difficult to describe without experiencing it. Typically, you make a local phone call (not long-distance) to your "Internet provider" (a local company similar to a phone company, that provides you with access into the Internet). Then you might find a subject listing of thousands of sites on the WWW. Perhaps you would see "Art," and you would click on what is called a "link" and find a listing of all sorts of sites related to art. Maybe you would click on "Louvre" and within seconds, you would be seeing color reproductions on your monitor of artwork contained in the Louvre museum. When you have browsed the artwork, you might choose to go back to the listing of "art", or you could decide to follow other interesting links that are listed on the Louvre's site, and click on those to go somewhere else. You can see why it is called the World Wide Web – it is an endless chain of links back

and forth from subject to subject, country to country, document to document. There are sites pertaining not only to Art or Business or Computers or Sports, but to Religion, and within that, to Judaism, Christianity, and so forth.

You might say, that sounds pretty amazing, but what is the value in getting onto the Internet and establishing a WWW site? Let me say what the value has been for Jews for Jesus. I think you will see the value for all of us in LCJE, and for missions in general.

1. First of all, it is not necessary to set up a WWW site and publish materials electronically. But we can all benefit from having the ability to send e-mail. This can be accomplished EITHER by what is called a "direct" Internet connection through an Internet provider, or by subscribing to a commercial online service such as America Online, CompuServe, Prodigy, Delphi, or others. As I write, I understand that America Online already has an access number in Haifa, and plans are underway to expand into Europe. CompuServe already has a worldwide availability.

The value of e-mail for all of us lies in the speed and ease of communicating, along with a monetary savings. If you need to ask a question of an LCJE member in another part of the world, you could type the

letter on paper, address the envelope, and affix overseas postage. Or you could phone or fax at the expense of a long distance call. But suppose you needed to only make a local call, type in your message and the person's electronic address, and send it off. Usually within minutes, sometimes a few hours, your message will arrive. E-mail can also be used for sending documents back and forth as long as they are on your computer - cheaply and easily.

Furthermore, e-mail encourages intercommunication and relationship building. Since most of our Jews for Jesus staff took out access on America Online, we have found that we are constantly in touch with one another.

So e-mail alone is worth the cost of an electronic hookup, because it provides speed of delivery, keeps costs down, is more convenient than writing and posting a letter, and encourages networking and personal interaction.

2. What about the value of a World Wide Web site?

· First value: we are reaching people we haven't reached previously. From March 1995 when we set up the site to early July 1995, 161 people have sent us names and addresses. A quick survey showed that 80% of these were new to our ministry, that is, they had not been in contact before.

· Second value: we are reaching the next generation for the Lord. Many if not most users of the Web till now have been males in the 18-30 or maybe 18-40 age group. Certainly, we hear from others. But a large percentage of Web users are college age. And we are reaching them. Recently a college student at the University of California at Berkeley contacted us through our Web site. Our San Francisco branch was able to contact him at his e-mail address and arrange an in-person evangelistic visit.

· Third value, especially in the field of Jewish evangelism. We can reach Jewish people where we do not have a work, or who might be afraid to contact us through the mail or on a street campaign. Recently I received a note from someone in the small Jewish community of Vac, Hungary, who had found our Web site. He asked for information about Jews in America, and my response included some spiritual questions for him. Yet not many messianic groups have web sites yet; I only know of Jews for Jesus and the Messianic Jewish Alliance of America. King of Kings College in Jerusalem has given notice that they will shortly have a site.

· Fourth value: it is easy to publicize a site among the Internet community. There are perhaps a dozen or so

different venues for publicity, all costing only a local phone call! Compare this to the cost of a paid advertisement in a newspaper.

· Fifth value. The WWW is the fastest growing electronic medium right now. Businesses are scrambling to set up their own sites. Ministries such as YWAM, Campus Crusade for Christ, Youth for Christ, the Christian Broadcasting Network, Wheaton College, and Calvin College all have Web sites. People are noticing what is on the Web. How much of this will be long-lasting is hard to gauge, but right now a presence on the Web that is properly managed practically guarantees that people will respond.

· Seventh value. Getting on the Web prepares us for the future of evangelism. Not just because we are reaching a younger generation. But at least here in the US, phone and television cable companies are all poised to begin offering Internet access. Within five years, it could be that the Internet will be as available as television programming is now. Will we be ready to reach with the Gospel into living rooms around the world?

OK, maybe you \*don't\* know much about the Internet. Neither did I six months ago, but it's not hard to learn and become part of. So how do

you get an Internet connection and a Web site?

1. You can get a "direct" connection by finding an Internet provider, a company that will hook you in and often provide the needed software. To find a provider, consult a computing magazine, or ask a friend, business associate, or university representative in your area how they have connected. Or rather than a direct connection, connect via a commercial online service such as CompuServe or America Online. Most are beginning to provide not only e-mail capability but also full Internet access including "web browsers" that allow you to view material on the Web. Caution: using a commercial provider is easier to set up but may cost more because the commercial services charge by the hour, whereas many direct connection providers charge a flat rate.

2. To \*create\* a Web site, as opposed to merely \*looking at\* Web sites, at present you do need a direct Internet connection of some type.

3. Once you have a connection through a provider, to set up a Web site you need someone who has some degree of aptitude with computers. Material for the Web has to be prepared in a format called HTML which can be learned in a matter of hours. Then the material has to be

"uploaded" to the provider on whose computer your Web files will reside.

4. You can get comfortable with all this by first exploring the Web without publishing anything. Again, this takes either a direct 'Net connection or a commercial online service that has a "web browser." You can also buy computer magazines such as (here in the US) Internet World or Net Guide.

5. Even if you think a Web site is too ambitious for you now, you will benefit from having e-mail capability.

If you do have a Web browser, please visit our site at <http://www.jews-for-jesus.org> (a typical-looking Web address). Or if you have e-mail, reach us at [jfj@jews-for-jesus.org](mailto:jfj@jews-for-jesus.org).

See you in cyberspace!

Still confused?  
If you think this might be something for you or your agency - although you don't know yet how to go about it, Rich Robinson says that people are welcome to contact him for further information. And don't worry: it's still possible to reach Rich via such old-world devices as postal service, telephone, and telefax:  
Rich Robinson,  
Jews for Jesus,  
60 Haight Street,  
San Francisco, CA 94102  
Tel (415) 864-2600  
Fax (415) 552-8325

# Jesus & Israel (One Covenant or Two?)

Book Review by Arthur F. Glasser

No biblical theme is more filled with overtones of tragedy and sorrow than the relation between Jesus and Israel. "He came to his own home, and his own people received him not" (John 1:11). In our day the Jewish people, having survived the Holocaust and established the state of Israel, are demanding that the churches revise their attitudes toward this elect people in such a radical way that "Christian" anti-Semitism shall forever cease. The charge is that certain issues in the New Testament which allegedly promoted this bigotry must be totally repudiated. Jews neither rejected Jesus nor crucified him; he in turn did not reject Israel.

This charge has been met with widespread acceptance largely within mainline Protestantism and Catholicism with the result that the biblical witness to Israel's redemptive hope is no longer conceptualized as related to Jesus. Rabbinic Judaism is elevated to the level of biblical validity and Jesus is reduced to a Jewish rabbi of limited achievement. The result of this new ferment is the promotion of two separate clusters of divine promises, defining two diametrically different ways

to secure reconciliation with God, either via Sinai or Golgatha.

After demonstrating great sensitivity to the evil of anti-Semitism, David E. Holwerda, professor of New Testament at Calvin Theological Seminary, faithfully reviews the Old Testament promises of God to Israel. In four compelling chapters, he relates the key themes of her identity, temple, land and law to Jesus Christ and the church, the ongoing "Israel of God".

Holwerda concludes with a superb treatment of Romans 9-11 under the bold rubric: "A Future for Jewish Israel?" Israel's election is affirmed. He does not waver in his insistence that she has a future despite the validity of the church as today's believing remnant of Jews and Gentiles. This means that in both the present age and the age to come the "fullness of the Jews" will be realized.

Here is biblical theology at its best; promise and fulfillment finding consummation in an eschatological certainty that is both universal and particular. I predict that this book will go through many editions!

David E. Holwerda:  
*Jesus & Israel (One Covenant or Two?)*  
Grand Rapids, Michigan:  
Wm B. Eerdmans  
Publishing Co. 1995  
Pp. xi, 193 Paperback  
\$12.99

## MEETINGS

### LCJE Europe

The next meeting to be held by the European LCJE chapter will be in Germany, 21-23 October, 1996. More details later.

### LCJE North America

The next North American LCJE meeting will be in Chicago, 15-17 April 1996.

# Nehemiah



The Believing Remnant & The Nehemiah Trustees Covenant Fund Restoration and revival IN ISRAEL are key in establishing the Millennial Kingdom. Therefore Christians should be asking themselves, "How can I be more effective in evangelizing the Jewish People?" One of the most powerful forces carrying out evangelism in Israel today is the Believing Remnant, i.e. believers who are back in the Land of Israel, permanently dwelling there. Here the Remnant stands, strategically placed in the Land by God, in accordance with His promises a people who are able to answer the call to effective evangelism in Israel. The Remnant work in the Land. They learn Hebrew, their men join the Army, they pay taxes like any other Israeli and most observe the Jewish holidays. Their lifestyles testify to their own people that they remain Jews, whilst embracing their Jewish Messiah. In reaching Jews with the message of salvation, restoring the Jewishness of the Gospel is imperative, thus removing the threat that a foreign religion is being presented to them. Lifestyle evangelism integrates traditional ministry into everyday life in Israel, and provides a basis for sharing the Gospel. Therefore, in order to be effective, we must consider

how to plant Believers in the Land since economic rebuilding is a spiritual priority that takes on a prophetic dimension. The Nehemiah Trustees Covenant Fund was established for this purpose to provide a channel for supporting the needs of believers in the Land. The NTCF visualizes the execution of this priority through three objectives:

1. We build up the local Body by helping to build an economic base through which spiritual life can flourish. In order to build up the congregations in Israel you must make a way for Olim (new immigrants) and native-born believers to survive, through the job creation process, and one way is by helping them establish small business via no-interest loans and grants. We also teach biblical operating principles for these business to equip the saints in the marketplace.

2. We build the Land. Revival goes hand in hand with physical restoration. The

book of Nehemiah bears this out. In the opening chapters a physical restoration is made, then in chapter 8, Ezra the scribe enters, and reads the Law, to prepare the people for spiritual restoration.

3. We build-up the witness in the marketplace. God animates himself through the Body, and we are His representatives and ministers in that marketplace. The only way Israel will see Y'shua is as they see Him in and through us, His body, planted in the Land. Today, many in the church do not realize that business IS ministry in the economy of God.

In these ways, we restore the Land physically and spiritually, in accordance with the Biblical model. But, we need your help! Have you prayed for the Remnant today? Will you pray for her tomorrow. Will you ask the Lord how He might have you participate in tangible ways to bless the Household of faith, as we await our Lord's return?

For more information, call, write or fax:  
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537234, Fax: 972-4-677733

Uri Marcus,  
Managing Secretary