



**LAUSANNE
CONSULTATION
ON JEWISH
EVANGELISM**

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BULLETIN**



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From the coordinator

Letters in January and February

During the first two months of the year there is a constant flow of letters to LCJE's International Office in Denmark. It is my privilege to open them. Most letters hold a cheque to cover LCJE dues for 1996. Thank you! However, some members have not yet paid. Please do so at your earliest convenience - if you wish to keep up your membership.

Several letters have brief greetings of encouragement. I appreciate them very much. They inspire to continued work in the LCJE context.

Among the letters there were two which made a special impression.

One was from LCJE member Victor Buksbazen, who asks for prayer. He has undergone surgery and has had his entire larynx removed. Now he can only speak with an artificial voice mechanism.

The other was from a group of Christians in Rwanda who are now in exile in Zaire. They ask for "missionary cooperation and financial support". More than 5000 are in exile in Zaire while 1700 are still in Rwanda. They are in a very difficult situation. Maybe some of our members feel called upon to help them. Here is their address:

Community of Christian Churches in Rwanda
in Exile, c/o MAP International, Nairobi, P.O. Box
21663, Nairobi, Kenya.

In this issue there is a leaflet about The Lausanne Consultation on World Evangelization (LCWE), which LCJE is a part of. On behalf of LCJE Susan Perlman will be taking part in LCWE's next International Committee meeting in Stuttgart, 26 February - 1 March. In the next Bulletin (May 1996) she will be giving a report from the meeting.

Kai Kjær-Hansen

Jerusalem 3000 and AD 2000

By **Torkild Masvie**, Director of the Caspari Center, Jerusalem

Many mission societies work arduously to reach the Gentile peoples with the gospel before 2000. They call the project AD 2000. AD is brief for Anno Domini, i.e. the year of the Lord, which marks the year after the birth of Christ.

Jerusalem is celebrating the founding of the city: Jerusalem 3000. For us "Jerusalem 3000" has a deeper meaning. We think there ought to be a connection between AD 2000 and Jerusalem 3000. In this city 3000 Jews were baptized on the day of Pentecost circa 30 AD. Israel experienced the renewal which God had promised through the prophets. These 3000 renewed Jews constituted the beginning of a great Messianic movement among the Jewish people. After that the gospel even reached the Gentiles.

Before Jerusalem was destroyed by the Romans in 70 AD, the Jesus-believing Jews moved out of the city, and since then - and at least after 132 AD - there have not at any time lived 3000 Jesus-believing Jews there. The revival among the Gentiles continued to grow while it withered among the Jewish people, and those Jews who became believers lost their Jewish identity.

We believe that one day God will renew the revival



among the Jewish people. Indeed, it has already begun to happen. We believe there is a connection between the

accomplishment of the mission to the Gentile peoples and a revival in Jerusalem. When and how - we do not know, but there is no doubt that one day there will again live 3000 Jesus-believing Jews in Jerusalem.

In 1948 there was little more than a handful of Jesus-believers in Jerusalem. Today there are just under 1000 Jesus-believing Jews distributed among a dozen congregations in the city. One day this number will rise to 3000, and then ...



Soul-searching and Knitted Kippas

By Kai Kjær-Hansen

After the assassination of Prime Minister Itzhak Rabin in November 1995 several Jewish leaders have pointed to the necessity of soul-searching.

Isi Leibner, who has two sons in Israel, who is Vice President of World Jewish Congress and President of Executive Council of Australian Jewry, goes as far as speaking of the cancer of the religious Zionism.

He goes on to say that unless the patient himself cuts off the infected areas of his body, his condition will be terminal. Then the kippa serugah – the knitted kippa – which used to be a proud symbol of all that is beautiful in Judaism and Zionism will instead be regarded as a mark of Cain.

Leibner feels confident that he speaks on behalf of the majority of national-religious Zionists in Israel and the Diaspora, people who failed to act and who are ashamed of the silence of some of their leaders and rabbis in recent years. Only through genuine teshuva – repentance – can we return to our authentic roots, says Leibner.

Lord Immanuel Jakobovits, former Chief Rabbi of the United Kingdom, touched on the

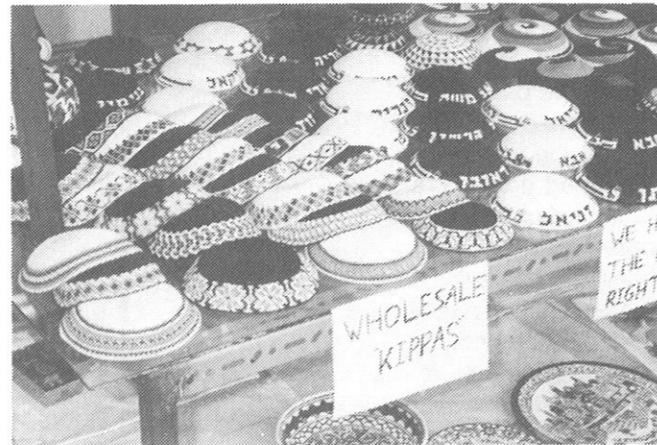
same subject during a visit to Israel in January 1996:

"The knitted kippa which had been a symbol of honour and respect has become, in wide circles of Israeli society, a mark of contempt." Jakobovits criticizes the national-religious Jews for having departed from the norms of Jewish belief and practice,

giving the Land of Israel priority over the Torah.

The following three brief articles are examples of how Messianic Jews in Israel have reacted to the murder of Rabin.

The knitted kippas – or their national-religious wearers – are objects of contempt in some Jewish circles.



A STILL SMALL VOICE
By Menahem Benhayim, who lives in Jerusalem and is former Secretary of the Jewish Christian Alliance in Israel.

The letter is printed in the Alliance's journal, *The Messianic Jew and Hebrew Christian*.

An Open Letter to Believers During the Mourning Period for Our Late Prime Minister Yitzhak Rabin.

On that fateful Shabbat night I travelled from Jerusalem to attend the rally for peace and against violence organised in the great square in Tel-Aviv. As an Israeli Messianic Jew living among his people, I felt obliged to identify with those who were against the violence and hatred spreading through our country during the past two years. I was distressed at the false messianism which

was ready to risk civil war in order to push forward biblical prophecies.

Recently I observed how Messianic Jews and Christians had entered the circles of hatred and slander in order to support zealots undermining the authority of the government as if our Messiah was one of the ancient zealots who had once brought ruin and devastation to our land and people. As if our Gospel were a Gospel of blood and fire and not of reconciliation and peace, as if Yeshua had never said:

Blessed are the meek for they shall possess the earth ... Blessed are the peacemakers for they shall be called the children of God ...

"And then two pistol shots rang out that killed a wonderful man," as Leah Rabin put it in a broken voice to the crowds that had come to console her outside her home. Then I was reminded of the words of Yeshua concerning murder:

You have heard that it was said 'You shall not murder', but I say to you that whoever is angry at his brother shall be liable to judgement, and whoever says to his brother 'Raca' (Good-for-nothing) shall be liable ...

What now? Shall Messianic Jews and Christian Zionists continue to uphold zealots?

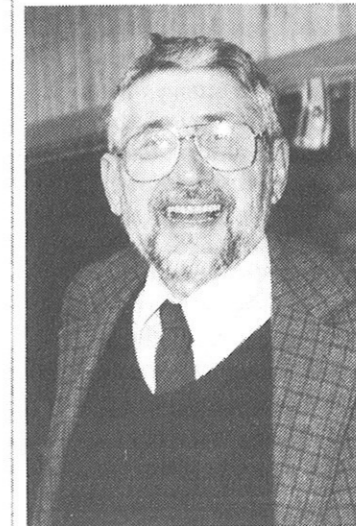
Thorny problems and difficult decisions remain for the people of Israel to cope with. Will they be hearing from believers of another way, a way of reconciliation, or will they play into the hands of extremists among Muslims and Jews?

We are obliged to point to a different kind of messianic faith, the faith of Yeshua who sacrificed himself for us and for the world, and brought and still brings salvation relying on neither sword nor hatred.

Brothers and sisters, this is a time to be renewed by the spirit of our Redeemer, the spirit of Immanuel ... Prince of Peace!

Who is the man who desires life, to enjoy good for many days ... Seek peace and pursue it ...

Yours in Yeshua,
Menahem Benhayim



Menahem Benhayim

THE RABIN ASSASSINATION
By Noam Hendren, who is Pastor of the Messianic congregation Keren Yeshua in Kfar Saba, Israel. This article is printed in *Musalaha Newsletter*.

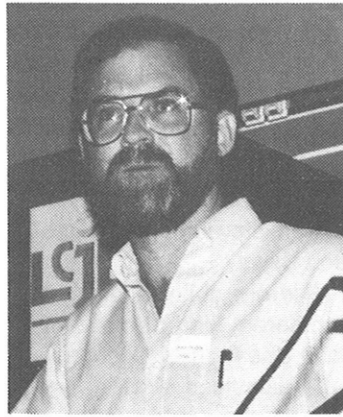
On Thursday, November 2, 1995, I had set off with a mixed group of Israeli Jewish and Palestinian Arab evangelicals on the annual Musalaha Desert Trip for Reconciliation. We were headed for a tour of Petra and the deserts of southern Jordan. While Petra was the immediate objective, the true goal of our trip was the promotion of mutual understanding and friendship between believers from two peoples that had been at war for generations. By Saturday evening, after a full day of hiking and climbing in the red-rock city, I had to work hard to keep my fellow travelers awake as I expounded the basis of our unity as Jews and Gentiles in the New Covenant which Jesus inaugurated with His blood. When I finally released my captive audience, most hurried off to bed in anticipation of another 5:30 wake-up call.

It was nearly 10:00 when I sat down to talk with Tanas, a Palestinian brother from near Bethlehem. We shared with one another the different fears and difficulties faced by our two communities of believers in visiting each other's territory. The likelihood of being targeted by some zealot from the

"other side" who only saw a faceless enemy driving the streets, hangs like a threatening cloud over one who might dare to cross the line. The possibility of a rock shattering your windshield, being submitted to a humiliating search and interrogation, or being surrounded by a hostile and perhaps murderous crowd, tends to dampen your enthusiasm to drop by for a visit. Such risks form natural obstacles to the building of our relationship as brothers in the Lord, obstacles which we both resolved to overcome.

We moved to the main lobby of our hotel, half eyeing the portable TV in the corner as we chatted with a couple of others from our tour. Suddenly another friend stepped out of the elevator and announced grimly in Hebrew, "They've murdered Rabin!" Had we not vised-gripped the arms of our chairs, we would have been propelled out of them as we sat bolt upright and cried in unison, "What?! NO!!"

Try as we might, we were unable to tune in to the Israeli station in TV, and the Jordanian stations continued with their regular programming. Tanas went upstairs to get his travel radio and we followed him, congregating in our group leaders' room. There we sat in shock and tearful silence as the little portable radio crackled and drifted in and out of Israeli frequency. By 12:30 AM we all knew that a zealot from



Noam Hendren

"our own side" had done the deed. Our Arab brothers had sensitively retired after expressing their condolences - understandably relieved that a Palestinian hand had not spilled the Prime Minister's blood.

The assassination threw its shadow over our morning devotions, as those who had slept experienced the shock that had jolted us the night before. Our usual set of rousing choruses was replaced by a minute of silent prayer, standing side by side in a spiritual unity transcending nationality. Throughout our final day of activity, every moment of idleness brought back the flood of confused feelings, led by a sense of disbelief that such a murder could have really taken place in Israel. The irony of being in Jordan, in a mixed group of Jews and Arabs, experiencing the true peace that only the Messiah can bring, made the reality across the border all the more painful. It also reemphasized the great truth that

true peace begins and remains only when the hearts of men are at peace with God through Jesus the Messiah. There will be no world peace until Jesus, the Prince of Peace, returns to establish His Kingdom of Peace.

To that end let us all continue to work and pray.

A TIME TO SEARCH OUR HEARTS

By Ilan Zamir, President of King of Kings College, Jerusalem. Printed in King of Kings Newsletter.

It was like waking up from a bad dream. Yitzhak Rabin, Israeli Prime Minister, was dead, assassinated. The country was grieving and in a state of shock. Yet, the bad dream had been there for a long time. The signs were clear. Something was wrong.

For the past two years, the political rivalry has increased. Our college offices are located near the Prime Minister's office, and many times when leaving the office I have found myself in the middle of some expression of this hatred. I felt in my heart and spirit that these demonstrations were not a normal democratic voice. Month by month the signs of the political opposition against the government became more extreme and violent. In my dialogue with others, I

expressed my fear that regardless of who was politically correct, something bad was developing, something that could lead to a catastrophe.

Living all my life in Israel I have witnessed many difficult situations. I experienced the struggles of growing-up in a developing country where poverty was common and basic services were lacking. There were the wars and the traumatic effects they brought upon the country. Yes, Israel won the wars, but that did not help those who lost their fathers or sons or those left handicapped or maimed. Additionally, terrorist activities have shaken the nation with death and casualties on numerous occasions. As I saw the negative influence of the extreme right on the political structure of the nation, for the first time I felt concern for this country.

More of a concern to me is the involvement of some Messianic Jewish believers in the extreme right wing political arena. Some joined the street demonstrations against the government while others expressed their political feelings in closed prayer meetings that prayed for the destruction of Rabin's government.

I understand the frustration of the religious right wing concerning the peace process. If the re-establishment of Israel is a fulfillment of the end time prophetic promise then



Ilan Zamir

giving up land is a step backward, especially when they so deeply desire to enter the Messianic age. I can also identify with the left wing's deep desire for peace. Many of them are tired of war; they're experiencing the 'material fatigue' syndrome. They feel they cannot absorb more bloodshed and war. There is a limit to how much a human being can take when it comes to hate and bloodshed.

But something happened to Israel after the tragic death of Rabin. The right wing, as well as the left wing, is calling for an 'examination of our hearts'. Many in the right wing that were supportive of an extreme anti-government expression are earnestly searching to find new ways to express their political opinion. Their goal is to

perpetuate their ideology and not compromise. At the same time they desire to avoid poisoning society with animosity towards the government that may lead to a tragic end.

The Messianic community is called to do the same. It is right, at any time, to examine our hearts, even more so today. Irrespective of our political point of view, we are commissioned to be light and salt in our society. When society loses its senses it is our task to be the sensible voice. We are exhorted to obey and pray for our governmental leaders (1 Pet 3:13-15; Rom 13:1; 1 Tim 2:1-2), not to ask for their destruction. The Lord may use them to accomplish His purposes. He is the one that raises up leaders or puts them down. Instead of trying to fill in the missing pieces of the End Time Puzzle by using the political arena as the platform, we must allow God to do it the way He wishes.

If those who do not know the Lord can find the strength to search their hearts, ask forgiveness, and change their ways, then the Messianic believers must do so with an even greater passion. May the Messianic community in Israel be known, not as an extreme political movement, but as peacemakers. God is in control. His promises for Israel will come to pass. Let us be at rest and lead others to the same rest.

Caesar, God, and Oslo

By Mehaheem Benhayim

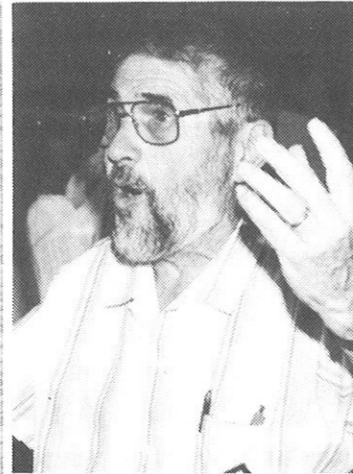
When the enemies of Yeshua sought to trap him, they tested him with a politically loaded question within a religious context: "Tell us then, what is your opinion? Is it right to pay taxes to Caesar or not?"

If he answered a flat "No, it's wrong to pay taxes to a pagan emperor," as the Zealot party of the day believed, then he could be accused of sedition and anti-government tendencies. If on the other hand, he answered affirmatively, he would surely offend the many pious Jews who would regard him as a collaborator with the pagan Romans, like the Sadducee party.

The well-known reply of Yeshua - "Render unto Caesar what belongs to Caesar and unto God what belongs to God" (Matthew 22:15-21) - has been a challenge to believers down the ages. A subtle answer, yet it begs additional questions: "How do we distinguish between what belongs to Caesar and what belongs to God?" An even more crucial question has often faced believers: "When are we obliged to refuse the demands of Caesar?"

When believers have refused to obey authority

The early New Covenant Jewish believers faced a dilemma when they were



ordered by the Sanhedrin, the Jewish Supreme Court of the time, to stop preaching the message of the risen Messiah, an order which they refused to obey. "Peter and the apostles answered: 'We must obey God rather than men'" (Acts 5:29).

When Roman Christians were later commanded to offer a pinch of incense on an altar to the Emperor god as a loyalty test, many refused on the grounds that worship was due only to God, and paid with their lives for alleged disloyalty to the Emperor.

In Israel at the Jerusalem Holocaust Museum "Yad Vashem" a tree-lined area honors Righteous Gentiles, many of them committed Christians who refused to obey the orders of the German authorities and their collaborators to refrain from sheltering Jews. They risked

their lives in defying what they rightly believed was an unlawful exercise of civil authority.

Is there a contemporary application?

The Oslo Agreements of 1993 paved the way for open negotiations between the P.L.O. and the Israeli government over the future of the territories taken by Israel during the Six Days War in 1967. A bitter struggle has developed within Israel between those supporting the process initiated in Oslo and those who violently oppose it and claim that the government has exceeded its lawful authority in making or implementing the agreement.

One of the militant Orthodox groups known as "Zu Artzainu" ("This is our Land") has openly declared its intent to defy the government and to disrupt life in Israel. They have held illegal demonstrations, blocked main roads, harassed government officials, and following every outrage committed by militant Islamic fanatics opposed to the same process, loudly demanded that all negotiations with the Palestinians be ended and the Oslo Agreements repudiated. As a result, the dangers of civil war are no longer whispered, but even

discussed as fearful possibility.

Some Christian Zionists and Messianic Jews in Israel and abroad have joined militant Orthodox Jewish Zionists and right-wing secularists Zionists in demonstrations and angry propaganda campaigns against the government politics.

One man appears at public meetings and press conferences to denounce the political process as a sin against God; others address Christian conferences in Israel and abroad, circulate angry letters and bulletins worldwide which characterize the present Israeli government as "anti-God", and "anti-biblical".

Are such believers merely paying their rightful due to God, or are they really paying their due to another side of Caesar's authority: namely, the Israeli political Opposition? And, even more seriously, should believers make a legitimate controversial political debate within Israel a matter of biblical faith?

Fulfilment of prophecy within history

To many Christians and Messianic Jews unfamiliar with Jewish history, this kind of zeal may seem very positive and quite justifiable. They see the massive return of Jewish exiles to the ancient homeland, the defeat of enemies and the reconquest of the heartland of ancient Israel, and other

marvelous achievements of the State of Israel.

Surely it is reasonable to conclude that the biblical prophecies concerning the restoration of Israel are being fulfilled - at least in the national dimension, if not yet spiritually. "Is it not, therefore, a defiance of God's word to negotiate peace for sovereignty over part of the Promised Land while surrendering sovereignty over other parts?" many are asking.

Zionism as a secular movement

The fact is, that the present Israeli coalition government was formed within the legal framework of a parliamentary democracy in 1992. This framework is accepted by the vast majority of Israeli citizens who actively participate in one of the most intense democracies of our time. The government will be subject to the review of Israeli voters no later than November 1996, although under certain circumstances the election can be moved up.

The fact is, that the Zionism out of which the State of Israel emerged has been dominated from its outset by largely secular and pragmatic Jews; for that very reason, it was violently opposed by strict Orthodox Jews who regarded it as heretical; and some still do.

Many of those critics who violently attack the government for allegedly frustrating the prophetic

purposes of God have forgotten that only a few years ago they were extolling the tremendous achievements of the same Zionists, or their mentors, who revived the Hebrew language, ingathered the exiled, made deserts blossom, built new cities on the ancient ruins, defeated powerful enemies, and all of this despite a lack of commitment to traditional or messianic religious beliefs.

Theodore Herzl, the seer of the Jewish State, basically a Liberal centrist politically, Zeev Jabotinsky, a dynamic secular nationalist, and Borochoy, a Socialist visionary, all believed in the modern Western concept of separation between religion and State, and represented major streams of Zionism.

In his classical Zionist work, *The Jewish State*, Herzl wrote: "We shall not permit the theocratic urges of our rabbis to raise their heads. We shall know how to keep them in their synagogues even as we shall keep our standing army in the barracks."

Moderate Orthodox Jewish Zionists were initially content to leave political and national issues more or less open and essentially in the hands of secularists while, under the guidance of their rabbis, they looked after special religious issues, usually making coalition deals with the dominant secular parties. Actually, it was only in the heady days following the Six Days War

that many of them began to make what is now often called "messianic" claims for the State and looking toward a theocratic society governed by the rabbinic interpretations of Judaism.

Many Christian Zionists and Messianic Jews are now throwing in their lot with right-wing secular nationalists and militant Orthodox opponents to government policies of territorial compromise. Some act as if this were an issue of "we must obey God rather than men."

What about a Messianic people?

The prophecies of the return to the land cannot be separated from the spiritual state of the people to whom the land was promised. Would possession of the whole Land of Israel at present be really consistent with the whole prophetic vision of Scripture?

It is a fact, that the secular West (especially the U.S.A.) has been providing in recent decades the main model for Israeli Jewish culture, economics and politics, including dubious utopian visions of material success. On the other hand, the Orthodox Jewish alternative is little more than a desire to recreate in modern Israel a Diaspora style of Judaism in which there would be little room for the non-Orthodox and certainly none for Messianic Jews. Christians might be tolerated as long as they

kept their faith and practice to themselves. Such trends are surely not those likely to push forward the prophetic messianic vision of the New Covenant.

The prophets time and again denounced those who tried to harness God and his word to some religious-nationalist alliance. Isaiah denounced leaders who thought religion could go hand in hand with ungodly living: "Stop bringing vain offerings ... I cannot bear your evil assemblies ..." was his message (Isa 1:13). Jeremiah mocked those who "trust in deceptive words and say, "The Temple of the Lord, the Temple of the Lord ... and who handle falsely the Word of God" (Jer 7:4; 8:8). The prophet himself was denounced as a traitor for counseling submission to pagan Babylon as a chastisement of God. The zealots of his day refused to heed this prophetic counsel, and by their zealotry caused the destruction of the First Temple, devastation of the Land and mass deportations.

During and after the Second Temple period the same spirit of zealotry led to two major revolts against Rome and the consequent ruination of the Land and people. From the effects of that misguided zeal the Jewish people are only now beginning to recover. Meanwhile, the same spirit of zealotry is rising in Israel today, bent on defying the whole world in false religious and nationalist excess.

The New Covenant alternative

We have ample reason to doubt that worldly political systems can bring real peace to this region or lasting peace to the world. Yet neither can religious or worldly zealotry bring peace, and have usually brought more disaster to the people of God and the world than deliverance. The New Covenant remains the offer of a way of peace through its emphasis on godly believing and living. This is the alternative which must be constantly offered – and more important – DEMONSTRATED by the believing community. It is not the way of violence, hatred, and narrow nationalism among Jews, Arabs, or others.

There may be times when war is unavoidable for survival, when every alternative has been explored; nevertheless, the ways of peace must be explored first. In their times, neither the Lord nor his apostles chose the available options, whether of the violence of Zealots or the collaboration spirit of the Sadducees. "Blessed are the peacemakers" (Matt. 5:9), we were taught; and the apostle Paul wisely counseled the believers in Rome who faced hostility from pagan society and from an unfriendly Jewish establishment: "If it is possible, as far as it depends on you, live at peace with everyone" (Rom. 12:10). This is still good counsel.

Singing and Dancing in Israel

By Bodil F. Skjøtt, The Caspari Center, Jerusalem

At the LCJE conference in Jerusalem, June 1995, the participants met the singer Smulik Nissim and the dancer Richard Ayal Frieden. We have asked Bodil F. Skjøtt to introduce them and their projects.

In the following short articles there is mention of some projects which Israeli organisations and congregations are engaged in and which they invite others to join them in.

kk-h

Like after a Storm is the title of the first music album with Smulik Nissim. Those who participated in the Jerusalem 95 conference had a chance to listen to his music and message one evening. The album was released about three years after Smulik Nissim discovered what faith in Jesus really is and what a difference it makes to know God's grace and

forgiveness. It was a discovery he came to "like after a storm", and in his music and songs on the album Smulik Nissim openly shares about the struggles of being a believer, the frustrations and the hurt he went through, and the feeling that God is sometimes distant.

Smulik Nissim admits that being a believer in Yeshua and being part of the

fellowship of messianic believers in Israel has not always been easy for him. It has been necessary for him to be honest about that, too. And so he is in his songs on the album *Like after a Storm*.

Although he was born in Rome by British parents he has lived in Israel since he was two. So his background and upbringing is in a messianic Jewish context in Israel. But what is more important to him at this point is that it is also in this context he feels a strong calling to share his faith and share with other young Israelis the mystery of knowing God through the Messiah, Yeshua.

Like other young Israelis his own age Smulik Nissim grew up with no believing friends around. For him it meant feeling more and more isolated. He grew angry and frustrated with God until he decided that trying to be a good believer and still not succeeding was not worth the effort. If he was fighting a losing battle trying to be a believer, he might as well quit and get on with life here and now. His



Smulik Nissim

problem was that nobody else seemed to be going through the same. If they were, they did not talk about it. Temptation, the experience of being successful in overcoming temptation was not on the agenda of the messianic body he knew.

"So I worked out some basic guidelines for my life with God," says Smulik Nissim. "No drugs, no free sex, no drinking, no God. All these things ruin your life. God had already made a big enough mess of my life. I wasn't going to make it worse. My new motto would be to always explore and focus on whatever was good for me in a brave effort to fix the broken pieces of my life.

"But after some years I realized it didn't work. Temptations were not the problem. I didn't fight them any more. But what was the whole purpose of my life? I had alienated myself from God and told all my believing friends that he didn't exist. Turning to him now would not solve my problem. It would only get me back to square one.

"But God in His grace let me realize when I was desperate enough to turn to him that being a believer is not overcoming temptation. It is leaning on him and calling like Peter did on the water: 'Lord, save me!'"

Like all other Israelis Smulik Nissim has done three years in the army. His army service does not bring back a lot of good memories, except for the fact that it was

through this time he realized what faith means. It was such a discovery that it had to be shared and that is what he does on the album *Life after a Storm*.

He had written songs before, but only in English. He was now encouraged to share his message in Hebrew in a contemporary music style that would appeal to Israelis, both believers and others.

"I really wanted to reach other believers and talk to them through my music about the things that had bothered me so much and caused me to feel so isolated. I wanted to tell them what I wished someone had told me when I was struggling with temptations: that the battle is not ours, but His! I want to talk about those things that were so hushed up in the messianic body's teaching to youth. I wish someone had told me that I don't need to overcome temptation in order to live my life with God. It is the other way round."

Smulik Nissim has now been working hard on his next music album, which he calls *The Mystery*. About it he says:

"There is a verse that puts my experience as a believer all together for me. It is Col 1:27: Messiah in you, your hope of glory! That is the priceless information that is on my heart to share with anyone I can - through my music. All the songs on my new album deals with this: Messiah in you, in trouble, in

joy and grief. It is a happy celebration of the victory we have in Messiah."

Unfortunately, this album is not yet available. It is unfortunate for young Israeli believers who long for songs and music of their own in a contemporary style that express their faith, their struggles and hope. It is also unfortunate for those of us who care to communicate to young Israelis today what Yeshua can do in their lives.

Smulik Nissim often gets encouraging comments from other believers in Israel who tell him how happy they are for what he is doing, because nobody else records and sings contemporary messianic songs in Hebrew. They also let him know how professional it is. But this has a very high price and most people do not realize that. It would be more profitable for him to do an album in English. "But then I would defeat my own purpose," says Smulik Nissim, "to talk to my own people, in Hebrew." He also believes that the message deserves the best quality, but good studio hours are very expensive.

It seems a shame that lack of funds is keeping this new album away from the market. It is not the writing of the message and the music. It is done. It is not the recording and the cover design. It is done. But until Smulik Nissim finds the funds for the production we will all have to be waiting. Instead we could be sharing.



Richard Ayal Frieden dancing at LCJE Jerusalem 95

Richard Ayal Frieden is originally from the United States where he grew up in a Reform Jewish family in Boston as one of six children. He immigrated to Israel in 1983 and it was not until then that he came to personal faith in Jesus as his Messiah.

Richard Frieden worked as a professional dancer before he immigrated to Israel, and even though dancing is no longer his main profession it is still part of what he does. The participants in the LCJE Jerusalem 95 conference had the opportunity to enjoy that in one of the evening programs. Those who stayed behind for the late evening

program also know that Richard Frieden is using his professional experience and dancing skills in the work of evangelism in Israel. At the meeting he talked about the drama "The Seeker", which he has written and choreographed.

The drama communicates a contemporary message of God's concern for a broken world and his offer of true love, peace, healing and redemption.

Together with the drama team that he has put together Richard Frieden has performed "The Seeker" in several cities in Israel. Each time it has drawn large crowds and provided many opportunities for local

believers to hold in-depth conversations and to witness to Israelis. It has been encouraging to see how people have been provoked and challenged to examine God's way to true and lasting peace, through the Messiah and also to learn that local leaders in the Messianic community have responded enthusiastically to this kind of ministry.

Last year therefore also saw the establishment of an Israeli creative arts team for ministry. Richard Frieden heads the team and meets with the members once a week for practice. The primary focus is to train a professional team that can share the gospel with Israelis

through the language of music and drama.

Furthermore, they hope to make a music video of "The Seeker". From their street performances they know that the message communicates well to secular Israelis, and they hope that others both in the country and elsewhere will be able to use it for evangelistic outreach. In these days Jerusalem gets a lot of attention and believers in Yeshua should make use of the Jerusalem 3000 celebrations to call people to pray for the peace of Jerusalem and proclaim the

hope of redemption and peace that can be found in the Messiah alone.

Richard Frieden's vision is to produce a video with a portrait of Jerusalem while exposing provoking issues and concerns for prayer and intercession. The video is to be used not only by congregations and outreach groups but will also be offered to secular institutions in Israel that will be willing to receive it, i.e. prisons, drug rehabilitations centres, etc.

The video will be using the scenes of Jerusalem but the message is not limited to the streets of Jerusalem.

The plan is therefore to make distribution of the video available for PAL and NTSC in broadcast quality for those interested.

Richard Frieden is very much aware that this is a costly initiative and that to produce a high-quality video is very expensive. Their prayer and hope is that others will see the value of it and be willing to support and invest in the project. Those wanting to know more about it can contact Richard Frieden. The address is: P.O. Box 7254, Jerusalem 91073. Telephone/fax: 972 2 723 041.

The Galilee Experience in *The Jerusalem Post*

By Bodil F. Skjøtt, Jerusalem

On 1 December 1995 The Jerusalem Post brought a short article about The Galilee Experience on its page on travel and tourism. The Galilee Experience is a 36-minute long audi-visual presentation that tourists and also locals have been able to see since 1991 when it opened.

The article in The Jerusalem Post had the headline "Protestant film with a Jewish slant", and the author of the article says that "naturally, a large part of the show deals with Jesus of Nazareth". Anyone who has

seen the show will know that the show features Jesus and the period of Jesus in Galilee. Not all would necessarily describe that part as large (compared to what?). The article also says that those who organized the show have tried very hard not to be offensive to their Jewish guests. Even though Protestant viewers count for the largest number so far, also Catholic groups and Jewish tourists stop by to see it.

The article mentions how The Galilee Experience, which was greeted by

protesters calling it a missionary enterprise when it opened more than four years ago, "has become a fixture on the Tiberias waterfront". More than 100,000 people have seen the show, and the film can be viewed in altogether eleven languages.

The presentation begins with the story of Abraham and God's promise to him. From then it spotlights other personalities important in the history of the Jewish people in and around Galilee, using illustrations from books, pictures of archaeological remains and of present-day

scenery in the area. The presentation of the Jewish people does not stop with the time of Jesus or with the fall of the Temple in Jerusalem. Judaism continued to exist and develop. The author of the

article sees this as something very significant. The final part of the show features the return of Jewish life to Galilee with the Zionist reawakening and the creation of the State of Israel.

The article also mentions the gift shop and café in connection with the theatre. The author finds it interesting that so many items in the shop are Jewish in character, such as kippot, talliot, shofarot and hannukot.

Protestant film has Jewish slant

Reaction by Ken & Margie Crowell, Tiberias

While reading The Jerusalem Post one Erev Shabbat we were quite surprised to turn the page and find an article and picture about the Galilee Experience. Having had unsolicited newspaper articles in the past regarding the companies, we began to read with caution.

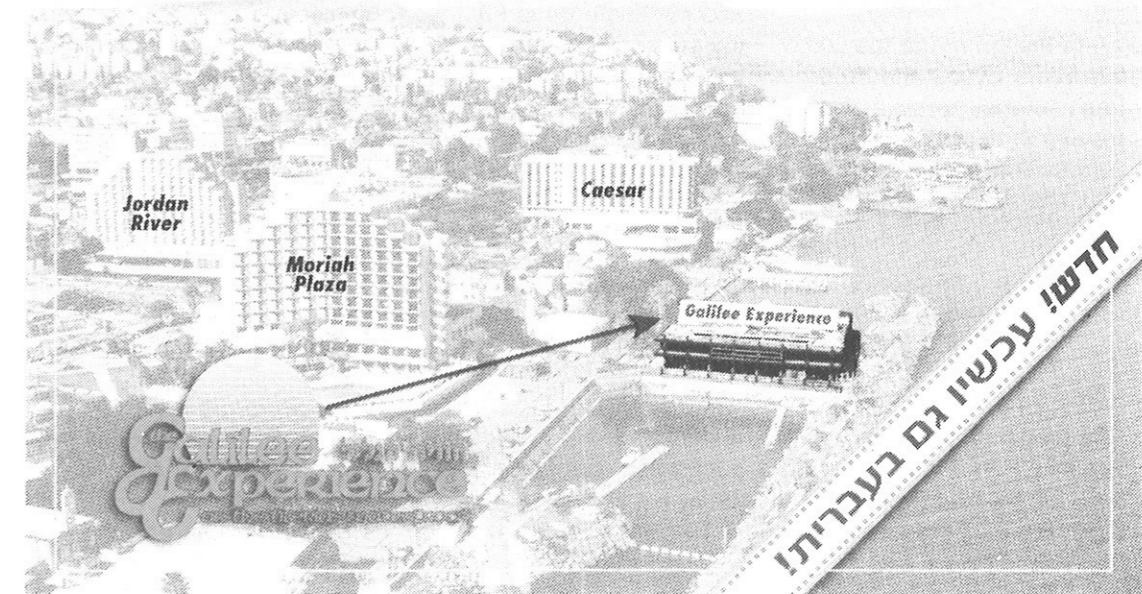
And what to our wondering eyes did appear ... a quite favorable description of the Galilee Experience! The article gives a detailed review of the various scenes which are

featured in our audio-visual presentation, beginning with God's promise to Abraham, and on through to the show's climax, the establishment of the State of Israel.

We began to smile while reading such comments as "... although the script is clearly Christian in spirit, the organizers have obviously gone out of their way to ensure that the show is not offensive to their Jewish guests." And again: "... the producers have gone out of their way to elaborate on the historical context of the

period, and to stress Jesus's Jewishness."

Can it be that people are beginning to realize that our only desire is to bless this people and nation? During eighteen years as Christians in Tiberias we have encountered some opposition, but always with any misunderstanding and abuse we have felt the deep love that God has for this city and its people. So we rejoice greatly when there is any evidence of acceptance and understanding.



Letter from Grace and Truth Assembly



Baruch Maoz is pastor for Grace and Truth Assembly.

In a letter received from Pastor Baruch Maoz of Grace and Truth Assembly, Letsion near Tel Aviv, he shares with us the urgent need of their church.

The church has been offered an excellent piece of land (4.6 dunam) for USD 1,000,000 in the midst of a major development area into which hundreds of thousands of new inhabitants are being encouraged to move.

In the course of the last five years Grace and Truth has managed to save and receive in designated contributions some USD 200,000. Another USD

300,000 have been pledged. But the price of land has risen by a factor of 10 and still continues to rise. "At the rate we are able to increase our building fund," says Maoz, "we shall never be able to purchase a home for the church."

The church has grown to about 180 congregants and continues to grow almost weekly. The church meets in a hall meant to accommodate up to 60. In the summer the heat is so unbearable that congregants have fainted and the elderly stay away. They are desperate to find a suitable location. Rented facilities are

not available, and besides it is much cheaper to buy land and build than to purchase an already existent building.

Baruch Maoz concludes his letter:

"The land offered us is an excellent purchase, about 30% less than the going price for similar land in the area, on a hill in a prominent location. But we must act at once or lose the land! Because of the urgency of our need and the excellent purchase offered us, I have chosen to depart from my long-established practice by asking friends to consider helping us. We are willing to accept a loan or to share ownership of the land.

Half of the sum needed is on hand. If you can help us or know of anyone who can, please contact us immediately.

I am available by fax (972 3 966 1898) or by telephone (office: 972 3 966 1898, home: 972 8 9492 632) or by CompuServe (100320, 1324)."

Hebrew/English Diglot Bible

The preparation of the BOOK OF THE COVENANTS, the Hebrew/English diglot Bible, is presently

underway with a proposed publication date of October 1996. The Hebrew/English Bible

is the second in a series of diglots to be published, the first being the Hebrew/Russian edition

(copyright 1991). Another diglot which is currently in the planning stages is the Hebrew/Amharic (Ethiopian) Bible.

The diglot editions have been prepared mainly for Jewish immigrants in Israel but most likely will be of interest to Bible students and others around the world. They will be available through Bible societies and their distribution outlets worldwide.

This series earmarks the first time the entire Scriptures, both the Old and New Testament, will be available in a one-volume,

convenient two-column format, with Hebrew and several other immigrant languages side by side.

The following are some features of the Hebrew / English diglot Bible:

* The new King James Version (NKJV) will be used for the English portion.

* The Masoretic text will be used for the Hebrew portion of the Old Testament and the Bible Society in Israel's modern Hebrew version (copyright 1995) will be used for the New Testament.

* The Bible will be available in two sizes,

regular and large-type editions, both hardcover with a choice of binding.

As the publishers, the Bible Society in Israel and the Israel Association for the Dissemination of Biblical Writings, we wish to invite your prayer support and keen interest in these project.

For further information, contact

Doron Even-Ari or Wendell Stearns.

The Israel Association for the Dissemination of Biblical Writings, P.O. Box 31, Jerusalem 91000, Israel.

Invitation to meeting in LCJE Israel

Internet, E-mail, Fax, Multimedia, HomePage: Spreading like wildfire and growing like breadmold. Any home computer with sufficient power is a source for using Internet. More than half the homes in Israel have computers and many thousands are using E-mail and Internet.

King of Kings College will host our LCJE meeting and will present materials and hands-on instruction about how to use this latest technology. The emphasis will be on how believers in Israel can use this technology as a challenge for different possibilities for the future. The objective will be to enhance our communication and cooperation as a body in Israel.

We need as much input as possible, and we need to share our ideas. Even though we are all very busy, this information and sharing may have a definite impact on our service for the Lord in Israel.

Please join us on *March 1, 1996* at *King of Kings Campus at Beit Immanuel, Rehov Orbach 8* (across from Immanuel Church) at 0930. We will close the meeting not later than 1400.

Any questions?

Art Goldberg 02-/60122

LCJE Coordinator, Israel

Clippings from Israel

What the Israeli press writes
about Messianic Jews and Christians

By **Torkild Masvie**, Director of the Caspari Center for Biblical and Jewish Studies

Israel has a diverse press in many ways, including the ways in which Messianic Jews are presented. Today you can find articles in some of the secular papers that are quite objective, while the religious papers often publish stories that are a mixture of truth and fantasy. They picture Messianic Jews and evangelical Christians as "Missionaries" who use all kinds of offensive and immoral techniques to convert Jews to Christianity and away from their Jewish people. Let us give you a taste of what is going on in Israel as seen through the eyes of the media.

"The state of the Halacha is already here" is the heading in the November 10th *Kol ha-Ir* as it presents the case of a divorcing Jewish/Messianic Jewish couple in dispute over the custody over the children. "The judge angrily threw away the New Testament and decided unhesitatingly, in spite of the recommendations of the welfare officials, that the three children would stay in the custody of the mentally ill father, and would not grow up in the house of the mother, a Messianic Jew," writes the journalist, and harshly characterizes the



Torkild Masvie

decision of the rabbinical court in the following way: "One who seeks the origins of the Halachic rulings that led to Rabin's murder need not go far." The long article documents the unauthorized behavior of the rabbinical court in its handling of this case, and presents an example of how parts of the Israeli press are living up to the best traditions of the free press by speaking up for the rights of minorities.

On the other hand are religious papers where anti-missionary organizations like Yad L'Achim and Lev L'Achim present their "findings". In October 1995 the religious weekly paper *Mishpacha* told of the findings of Lev L'Achim about the "King of Kings

sect", which is actually the Pentecostal "King of Kings" congregation. It is worth while knowing that in the computers at public information centers the Pentecostals are mentioned together with "Christian sects" like the Jehovah's Witnesses, while the Lutherans and Baptists get separate listings alongside the historic churches in the country.

Lev L'Achim tells about a Judaica shop where "missionary material" is disguised. The complaint came from a tourist who bought a Bible here, and later discovered that it contained the New Testament in addition to the Tanach (the Old Testament). The paper links the shop to "missionary activities" and gives its address, including a photograph of the shop's security system from the outside. One wonders if this might have a provocative purpose.

The Caspari Center for Biblical and Jewish Studies in Jerusalem drew strange covering of its Apologetics seminars some time ago, when it invited Messianic Congregations to a seminar on the New Age, Mormons and Jehovah's Witnesses. Just before the seminar a

couple of religious papers ran a story on how the Caspari Center would promote the Jehovah's Witnesses and the Mormons. The offer to take care of participants' children during the lectures was interpreted as an attempt to indoctrinate them to be Jehovah's Witnesses.

Naturally, some of the same stories appear in different papers: about the Falash Mura (Ethiopian Jewish Christians), about an evangelistic outreach during a pop-concert, or exposing the "secret" meeting place of a Messianic congregation. There are often stories about the work of Jehovah's Witnesses, described as a Christian group in Israeli

media.

However, as mentioned above, alongside these stereotype writings about "missionaries", articles giving Jewish believers a fair hearing also appear. "I am both a Jew and a Christian" is the heading of an article about the French Cardinal Jean Marie (Aharon) Lustiger in the journal of the Tel Aviv University, which gave a positive report about Lustiger after his visit to Israel.

The clippings, mostly Hebrew, are today available in an edited English translation to those interested. The Caspari Center for Biblical and Jewish Studies offers this to subscribers on a monthly

basis thus continuing a service earlier provided through the United Christian Council in Israel by Menahem Benhayim, the former leader of the Israel Messianic Jewish Alliance.

There is now a collection of those clippings from the Israeli press covering the time from the beginning of the 1980s and till today, at the library of the Caspari Center for Biblical and Jewish Studies, 36 Jaffa Road, in Jerusalem.

The Caspari Center can provide further information about the clippings. Caspari Center, P.O. Box 71099, Jerusalem 91710. Tel +972-2-233926, Fax +972-2-251933.

New LCJE coordinator for Australia/New Zealand

Lawrence Hirsch, who is the Director of the Melbourne-based missionary agency Celebrate Messiah Australia, is new area coordinator for Australia/New Zealand. One of his tasks for LCJE is to disseminate the Jewish

Prayer Needs bulletin across Asia and the South Pacific.

LCJE is very grateful to former area coordinator Betty Baruch for having taken the initiative to this ministry, in which she also served for several years.

Anyone who would like to get in touch with the Jewish Prayer Needs ministry should contact Lawrence Hirsch at:
P.O. Box 5006, Glenferrie, South Victoria, Australia 3122, F/T 03-9819-2437.



LINKING
AUSTRALASIA
IN PRAYER
LCJE

**JEWISH
PRAYER NEEDS**

LCJE in Finland

By Pirkko Säilä, chairperson of LCJE, Finland

Finland is known as country of thousands of lakes. It is one of the strongest Lutheran countries in the world. Also, it is a country of devoted friendship towards Israel.

Many great visionaries of God have inspired Finnish Christians to pray for Israel and show empathy towards God's chosen people.

It is also true that not very much is done from Finland in the way of Jewish evangelism in Israel or in the Diaspora. Having said I hasten to mention the excellent efforts of Finnish Evangelical Lutheran Mission (FELM) with more than 120 years of history and present activity for the gospel of the Messiah in Israel.

The LCJE vision has been kept alive in Finland and especially by Rev. Heikki Nurminen. Nurminen now serves in Israel.

Fresh start for LCJE in Finland

Dr Kai Kjær-Hansen lectured in 1994 in Finland challenging to Jewish evangelism. This event became a fresh start for LCJE activity in Finland.

In January 1996 LCJE's working group was formed as an Advisory Committee. The Committee has assembled twice. Committee members represent the following organizations:



Pirkko Säilä works for the Patmos agency in Finland. She is now coordinator for the national Finnish LCJE work.

FELM, Finnish Lutheran Mission, The Foundation of Finnish Bible Institute, Finnish Theological Institute, Christian Friends of Israel in Finland, and Patmos. These organizations involve Christians from several denominations, prominent among these are both Lutheran and Pentecostal backgrounds.

The goals of the Committee are threefold:

- * To coordinate and cooperate with Finnish Christian organizations involved in Jewish evangelism
- * To promote, organize

and launch public meetings publicizing the importance and need of evangelical witness among Jews

* To inform (Christian) media and Christian communities of current events related to Jewish evangelism.

In the future the Committee may enlarge its vision. This may include answering the needs of Jews in Russia and CIS.

The future is bright

Working as much as possible without bureaucracy and on a voluntary basis, the Committee has a strong commitment to work according to The Lausanne Covenant. Other groups in Finland in harmony with this declaration are welcome to join LCJE of Finland in fellowship.

The Committee will launch a seminar for representatives of churches and Christian organizations. The event is scheduled for October 1996 and will focus on the importance of Jewish evangelism.

The Finnish Committee considers creating prayer support for Israel, especially in times of crisis, an important part of its total commitment and will endeavour towards this goal within the entire Christian body in Finland.

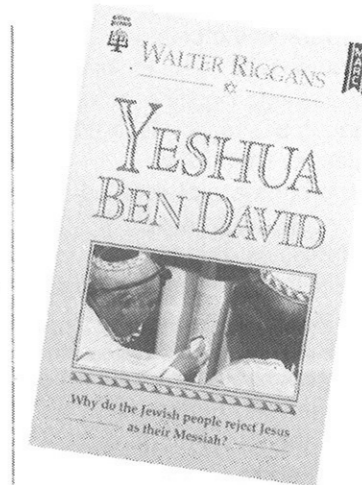
Yeshua Ben David

By Walter Riggans, Ph.D.

Reviewed by Professor Arthur F. Glasser
Fuller Theological Seminary

Years ago I met Walter Riggans in Tiberias by Lake Galilee. He had recently arrived in Israel, the latest in a long line of gifted and devoted missionaries from the Church of Scotland to the Jewish people. Little did I dream that he would become the General Director of the *Church's Ministry Among the Jewish People* (CMJ), a society that began operations in 1809 and is still thriving. Little did I dream that he would become an adjunct member of our Fuller faculty (in Jewish studies). Little did I dream that he would produce the most comprehensive and helpful book in our century on why the Jewish people reject Jesus as their Messiah – and what evangelicals should do about it.

Here is a book for all Christians. Never has this important subject been so comprehensively treated by an evangelical scholar. Its purpose is to enable Christians to understand better the theological, historical and psychological reasons for the contemporary resurgence of a strong and specifically Jewish rejection of the Messiahship of Jesus. When rabbis deny Jesus' credentials, they attack the



very foundation of the Christian faith. If Jesus is not the Messiah of the Jewish people, then He is not the Christ of the Church.

Attacks mounted by non-Christians may be dismissed as of little consequence, but not the attacks of Jews. Only the Jewish community claims a priority of revelation over the Christian community, and this means that their objections are far more threatening to Christian faith.

How does Riggans explore this complex subject in his 425-page book? He has divided it into two sections. The first concentrates on macro-issues such as: the person of Jesus; the pain of social ostracism Jews experience when they follow him; the charges of ignorance, arrogance, prejudice and

deception leveled against any and all forms of Jewish evangelism; the overriding concern of the Jewish people to survive that makes them regard with pain the response of even one of their number to Jesus; the charge that "Christian" anti-Semitism down through the centuries has completely confirmed the fraudulent basis of the Christian faith; the frustrations Christians experience when they seek to witness to Jews; the contempt with which church leaders are regarded, arising from their lack of integrity when issues of justice and compassion for the Jewish people suddenly confront them; the long history of Jewish anti-Christian apologetics; and the ways in which Christians sought to respond – sometimes with violence, other times with Scripture; and the legacy of manipulated public disputations by which Jewish teachers were vilified, and on occasion destroyed.

In his development of all these themes and related issues Riggans shows that none is insuperable, and that by speaking the truth in love, both Gentile and Jewish Christians will be enabled to respond with poise and assurance – provided

they've done their homework beforehand! And this book reveals the extent of the homework involved!

Riggans does not encourage us to avoid the fundamental problems inherent to Jewish evangelism. Can evangelicals defend both the Messianic identity and also the spiritual and moral integrity of Jesus and his disciples? Can they demonstrate the authentic Jewishness of Messianic Jews while at the same time convincing all opponents that they will not commit the anti-Semitic sins of so many earlier generations of Jesus' followers? Throughout this first section Riggans calls for the capacity to listen and accord Jews both respect and serious concern despite their strident dismissal of the contention that Jesus brought peace to the world, and that it is nothing less than a cop-out to say that

he will do this when he comes a second time.

The second section of this book consists of a careful review in depth of five famous Messianic texts (Gen 3:15; 49:10; Isa 7:14; 9:5,6; Psa 22:17) in which the Jewish community has traditionally rejected the Messianic significance of these passages vis-à-vis Jesus. Then follow appropriate and detailed responses to these objections. It is in this section that Riggans shows himself to have examined the Jewish criticisms thoroughly. He has done his homework. Furthermore, he has thought through a convincing evangelical response that has both integrity as well as probability. Again and again Riggans reminds us that those who follow Jesus and hold to a high view of the integrity of Scripture have nothing to fear from an

honest investigation into Jesus' Messiahship and the confidence that this brings in following him wholly, come what may.

The book concludes with 25 pages of notes on persons and sources mentioned in the text. These greatly enhance what is already an excellent and insightful contribution to Christian knowledge. I read every word and heartily endorse everything that I read.

Walter Riggans: **Yeshua Ben David**

Co-published by MARC Publications and Olive Press Spaldhurst, Kent, England Price: £ 10.99

Booklets

Everybody has praised the high quality of the papers, Bible expositions and reports at the *Jerusalem 95* conference.

It is still possible to get the five conference booklets, 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).

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Caspari Center, P.O. Box 116, Jerusalem 91000, Israel. Fax + 972 2 251 933

LCJE and E-mail

No, LCJE does not yet have E-mail. We are working on it and are like to have it within the next few months.

Financial Statement

The Financial Statement is usually printed in the February issue. The Financial Statement for 1995 will appear in May 1996.

MEETINGS

LCJE Europe

The next meeting to be held by the European LCJE chapter will be in Germany, 28-30 October, 1996. More details later.

LCJE North America

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

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