

NEWS BULLETIN

Number 1
1984

President: Rev. Murdo MacLeod

Steering Committee

International Coordinator: Rev. C. David Harley

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Committee Member: Rev. Ole Chr. M. Kvarme

NEWMARKET 1983

A new era in Jewish Evangelism?

In August 1983 the Lausanne Committee Task-Force on Jewish Evangelism (L.C.T.J.E.) held an international conference in Newmarket, England. The 52 delegates who attended came from ten countries in five continents and represented seventeen mission agencies and seven theological institutes and study centres. The conference focussed its attention on the following key issues:

- a) The centrality of Jewish evangelism in the mission of the universal church.

The delegates were eager to emphasise their common understanding of the essence of the gospel and the importance of their evangelistic ministry to the Jewish people. In a survey and critique of contemporary trends in

Christian-Jewish relations. Dr. Gerald Anderson of the Overseas Ministries Study Centre, New Jersey, USA, gave expression to this consensus and to the sentiment of the consultation: "The Christian conviction that Jesus Christ is for everyone is so fundamental and pervasive in the New Testament that to believe and maintain otherwise requires one either to ignore the New Testament, or to do surgery on it and eliminate the substance of this thrust, or to engage in revisionist and speculative interpretation of Scripture. All three of these approaches have been advocated and employed by those scholars who maintain today that the Church has no missionary obligation to the Jews: that the Jewish people have their own covenant which is sufficient for salvation and do not need the Gospel of Jesus Christ; and that therefore the mission of the Church does not pertain to the Jews.



INTERNATIONAL MAILING ADDRESS:

All Nations Christian College, Easneye, Ware, Herts. England.

DIRECTORY INFORMATION:

P. O. Box 11250, San Francisco, California, 94101 U.S.A.

"If the Jewish people who were the original focus of Jesus' mission do not need Christ, then a similar theological case can be projected (as some are already doing) to apply to other faiths. The mission to the Jews is where the Christian mission began..... it is the keystone of the Christian mission to all the peoples of the world - to the whole creation - and if this keystone is removed, the universal mission of the Church is in danger of theological collapse. Either all people need Christ or none do! This affirmation of the Lordship of Jesus Christ is inherent and fundamental in the New Testament and in historical Christian faith."

b) The theological significance of the Jewish people and the state of Israel.

The conference recognised differences of eschatological interpretation as exemplified in a paper given by Dr. Louis Goldberg and the response to that paper by Dr. Richard De Ridder. At the same time the delegates were united both in their rejection of the view that the church has replaced Israel in salvation history and in their affirmation that the people of Israel is still a chosen people. The Newmarket statement (which is given in full at the back of this news bulletin) reads, "We affirm that God has not cast away His people, and we call upon all Christians to pray that the Jewish people may be saved. Furthermore, we call upon all Christians to acknowledge the continued chosenness of the people Israel, and their return to the Land of the Fathers as evidence of God's faithfulness".

c) The role of Hebrew-Christian/Messianic-Jews in the Church.

The delegates at the conference were reminded that the gospel was first a gospel for the Jewish people and the Church was first a gathering of Jewish believers. It was therefore a cause for celebration today that an increasing number of Jewish people were accepting that gospel and becoming members of that body of the Messiah. There was a natural and legitimate place for a Hebrew-Christian identity within that universal church.

The conference was aware of the various trends within the Hebrew-Christian/Messianic-Jewish movement and the tensions that had arisen. The aim of the conference was to give expression to an evangelical understanding of the Hebrew-Christian/Messianic-Jewish identity without causing new barriers. The statement reads

"We rejoice in the growing number of Jewish people who believe in Jesus as Messiah and Lord. These Jewish believers are variously known as Hebrew - Christians, Jewish Christians, Christian Jews, or Messianic Jews, depending on personal preference or the culture in which they live. We also rejoice in the enrichment of the Church as a result of the added insights on Biblical - Jewish customs and practices (e.g. Passover) provided by these Jewish believers in Jesus.

We appeal to our fellow Christians to recognise that Jewish believers have the freedom to keep or not to keep certain customs and practices that are prescribed in the Mosaic Law, while continuing to rely solely upon the sufficiency of Christ for salvation. The Law which was given by God through Moses, is part of the heritage of both Jews and Christians."

The expression of Jewish identity in the context of faith in Jesus as Lord and Saviour will continue to be a major concern of L.C.J.E.* This delicate but vital debate must be pursued with openness of mind, charity of spirit and faithfulness to the Word of God. It is our hope that there will be a larger number of representatives from Messianic congregations at our next conference in Israel in 1986.

Development and Co-operation

Apart from the major papers and the discussions that followed them, a number of reports were given that were of great interest and value to those present. The results of a recent survey of Jewish believers in the USA were made available at the conference. This survey indicated the high proportion of Jewish believers in the 25-44 age bracket (72%) and their strong desire towards a positive expression of their Jewish identity. Ilan Zamir spoke of his work among Israelis in Amsterdam. Elizabeth Hill gave a review of the situation in France (part of which is reproduced in this bulletin). Reports were also shared about evangelistic literature that is available in Hebrew and English.

The conference was characterised by a sense of unity - of being united in love for a common purpose. Those who were present were unanimous in their desire to work together. It was recognised that we are called to be co-workers, to work together with God and to work together with one another.

The desire for closer co-operation found concrete expression in the commitment of those present to the ongoing work of L.C.J.E., and in the setting up of a steering committee and regional co-ordinators. If this desire to work together can be turned into reality, then as Moise Rosen said 'This conference may well be seen as a turning point in the decline of Jewish missions' or in the view of Dr. Anderson, 'We may now stand on the threshold of a new era of growing evangelisation and mission to the Jewish people'.

* (The Task-Force has now abbreviated its title to the Lausanne Consultation on Jewish Evangelism).

David Harley.



NEWS from ISRAEL

In the end of 83 and the beginning of 84 a significant development took place in the situation for the Hebrew - Christian/Messianic-Jewish congregations in the country. A group of Messianic believers in Tiberias was then physically attacked, believers in the Naharija area were harrassed, and attempt at arson on the Messianic assembly in Jerusalem was made. This event caused a tremendous public interest in the groups of Jewish believers in the land and in the Christian witnessing ministry to Jewish people. Although one cannot belittle the threats against individual believers in these months, there are however many indications that the situation for the Body of Christ in Israel today is more positive than ever:

* The opposition to the groups of Messianic Jews comes from a few extreme fringe groups and it has obviously been caused by the actual growth that has taken place among the Hebrew-Christians.

* The police as well as Government offices have reacted immediately and dealt with the harassment and acts of persecution in a proper way and great concern for the whole Christian community in the land has been expressed on their part.

* These events have strongly increased unity among Christians both within evangelical as well as Catholic and Orthodox churches. It should also be noted that the last events have caused the International Christian Embassy to take a clear public stand, identifying with the Messianic-Jewish/Hebrew-Christian believers. This identification on the part of the Embassy is significant, as it may cost them much goodwill and support in the public sector in Israel.

* Compared to earlier years, the public media (newspapers, TV, radio) have taken great interest in the Jewish believers, and the evangelizing Christian community, and their reporting has to a high degree been fair and positive. It is significant that TV reporters have used our New Testament name for Jesus in Hebrew: Joshua, and not the abbreviated form Jeshu which goes back to an old curse; and they have spoken of the Jewish believers as Messianic Jews, accepting the Hebrew-Christian/Messianic-Jewish movement as a fact within the Jewish people, which has not happened before.

* These events and the public interest have therefore also encouraged many to a more open witness and provided public and private opportunities to share the witness about Jesus with Israeli Jews. Joy and optimism therefore mark the situation in the local community of believers.



NEWS from BRITAIN

* According to a recent survey published in the Jewish Chronicle, the main weekly Jewish paper in Britain, the Jewish population in the country has now gone down to 330,000 (+ 20,000).

* Two Rabbinic colleges (Leo Baeck College and Jews' College) are moving out of central London to the suburbs.

* Two missions are also moving their headquarters out of London.

From September 1984 the address for the Church's Ministry among the Jews will be :- 30c Clarence Road, St. Albans, Herts. England.

DIRECTORY REVISED

In 1982 L.C.J.E., published an international directory of missions, congregations and individuals who are involved in Jewish evangelism. We now wish to revise this directory. Could you please send any corrections or additions for the directory to:-

Susan Perlman,
Asst. Co-ordinator L.C.J.E.,
P.O.B. 11250, San Francisco,
CA. 94101, U.S.A.

We want to make the directory as useful and complete as possible and would therefore be glad to receive names of organisations or individuals who might be added.

Subscribing members of L.C.J.E., will receive a free copy of the new directory in due course.

LCJE GROWS

Since Newmarket, over 40 individuals from all over the world have applied to become members of LCJE. The following organisations have also been welcomed into society membership:

Ariel Ministries
Church's Ministry among the Jews
Christian Witness to Israel
Elisha Ministries
Evangeliumdienst for Israel
Hope of Israel Gospel Ministries
International Hebrew Christian Alliance
Jews for Jesus
Le Berger D'Israel
Overseas Ministries Study Centre
Presbyterian Committee on Christian Approach to the Jews.

Gifts have also been sent or promised by:
Lutheran Church, Mission Synod
Finish Missionary Society

NEW journal on Jewish Evangelism

One year ago the United Council in Israel decided to start the publication of a bi-annual journal: MISHKAN - a theological forum on Jewish Evangelism. The first issue of the journal is expected to be published in the beginning of June this year.

The aim of MISHKAN is to provoke and promote biblical and theological thinking on issues relating to Jewish evangelism, Jewish Christian identity, Jewish Christian relations and the Jewish people in general. The editorial policy will be openly evangelical, but no particular view of the issues discussed will be encouraged or promoted. The target readership is ministers, theological students educated laymen in Israel and abroad, and teachers of Bible and theology in seminaries, colleges and universities.

The Editors who were appointed by the UCCI Executive Committee one year ago have used this year to secure the financial basis of the journal, to plan the content and the development of the journal and to set up a proper promotion and subscription service. The general editor of the journal is Rev. Ole Chr. M. Kvarme, and the associate editors are Rev. Baruch Maoz and Rev. Walter Riggans, with Rev. Alfred Sawyer as editorial assistant. The editors will be assisted by a council of advisors who include Menahem Benhayim, David Stern, George Giakumakis and Bob Lindsey from Israel, and Arnold Fruchtenbaum, Murdo MacLeod, David Harley and Dan Juster from abroad. The journal will be published by Hagefen publishing, a Christian publishing house operating in Israel.



The journal will appear twice a year each issue to be comprised of 40 pages. Each issue will carry two or more main articles with brief discussions or responses. In addition it will present book reviews and announcements related to the aim of the journal. The first issue will carry three major contributions.

- * The Messiah of Israel - A Messiah for Israel?
Some Biblical perspectives on Jewish Evangelism.
By Ole Kvarme, Baruch Maoz, Walter Riggans.
- * The Gospel and Jewish Refutations.
Some comments on contemporary Jewish literature refuting the gospel.
By Menahem Benhayim.
- * The Early Christology - Greek or Jewish Heritage?
By Oskar Skatsaune.

The first issue will also include book reviews and a report of a recent demographic survey of Jewish believers in the U.S.A. Future issues of Mishkan will carry the following articles.

- * Joseph of Tiberias - the legend of a 4th century Jewish Christian and his evangelistic methods.
By R. Pritz.
- * Jesus in Israel: Yeshu or Yeshu'a?
By K. K. Hansen
- * Matthew's use of the Old Testament
By W. Riggans
- * The influence of the Old Testament and the Talmud upon Islam and the Qur'an
By F. Tavor
- * Report on a survey of religious attitudes and attitudes to the New Testament in Israel.

The subscription for one year (2 issues including postage) is U.S. \$10 or U.K. £7 or the equivalent in other currencies.

Subscription addresses:-

IN THE UNITED STATES AND THE AMERICAS

CMJ/USA, 10560 Main Street,
Suite 404, Fairfax VA 22030

IN THE UNITED KINGDOM

Handsel Press, 33 Montgomery Street,
Edinburgh EH7 5JX

FOR SCANDINAVIA AND FINLAND

DNI, Collets gt. 43, Oslo.

FOR ISRAEL AND THE REST OF THE WORLD

MISHKAN, UCCI, P.O. B. 116,
Jerusalem 91000.

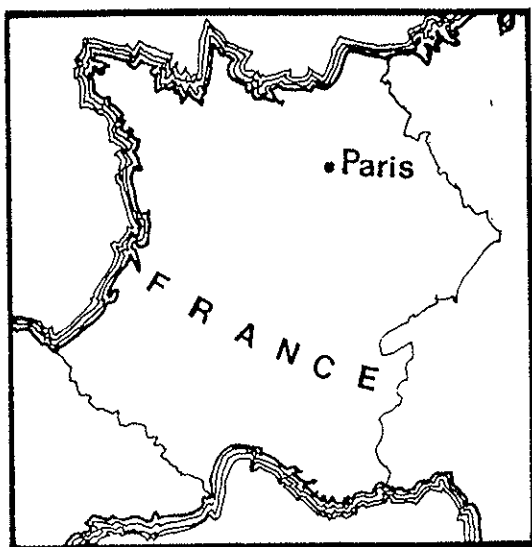
Pattaya 1980

Newmarket 1983

ISRAEL 1986

L.C.J.E. is planning its third international conference to be held in Israel in August 1986. The steering committee will be meeting in London from May 28 - 30 this year to discuss the programme for that conference. If you have suggestions for topics that should be discussed in Israel 1986 please write to your area co-ordinators.

FOCUS on France



There are 700,000 Jews living in France, of whom well over half live in the capital of Paris. This gives Paris the fourth largest Jewish community in the world, after New York, Los Angeles and Tel Aviv.

The Jewish community of Paris is spread out all over the city. There is no Golders Green. There is a Mea Shearim, the Marais district in the centre of Paris, but in no way is it representative of Parisian Jewry. On the whole, the Jewish population has assimilated itself geographically into wider French society, rather than congregating in specific areas. I live very near the mosque, yet there is an Israeli couple running a hamburger bar on my street. And I was delighted to find, at the close of Shabbat a couple of months ago, 3 middle-aged orthodox Jews dancing in the middle of the street outside the main door of the mosque!

After the 2nd world war, France became the only country in Europe to which Jews immigrated in significant numbers: the Jewish population has more than trebled. A large influx of North African Jews has made up part of this increase. In 1962-63, virtually the entire Jewish population of Algeria arrived in France, accompanied by those of Tunisia and Morocco. This (and a high Sephardi birthrate) has brought about a Sephardi majority in France for the first time; France now has a Sephardi chief rabbi although it has an Ashkenazi Catholic Cardinal!

1 in 10,000 of this population are 'Juifs Messianiques'. The Christian church, it has to be said, is not all that attractive to the Jews of France. Evangelism is seriously hampered, to the French as well as to the Jews, by the image that Jesus is a baby in the arms of a statue of the Madonna. Although 80% of the French are nominally Catholic, only a tiny minority practise their faith. The church is riddled internally with theological and practical difficulties, and evangelism is hardly even on the agenda.

The Protestant churches are stronger in faith but tiny in numbers. The Baptist churches of Paris are linked with the ministry of Pastor Jacques Guggenheim. Jacques, a French Jew, publishes a paper, *Le Berger d'Israel*, and broadcasts regularly; this gives him much opportunity for a personal pastoral and evangelistic ministry.

There has been a small Messianic congregation called Rosh Pinah meeting for some years, but at present it is not meeting. The members are being encouraged to return to worship in synagogues instead of together, and the Gentile members are being asked to return to their churches from which they came.

In recent months there has been an upsurge in attacks and insults to the Jewish people in Paris and elsewhere. A big rally at the end of 1980 claimed solidarity with French Jews and urged stronger measures against such violence. Prejudice and intolerance still need to be fought. The churches, preoccupied with internal problems, are being slow even to offer love and friendship. There is so much room for education in the realm of Jewish-Christian relationships.



"VOICI, LES JOURS VIENNENT!". That's the title of a new musical presentation which will receive its world premiere in Paris in May. For the non-Francophiles among you, it means "Behold, the days are coming!" In drama, narrative and music, it tells the story of the Jewish expectation of a Messiah - fulfilled in Jesus. It has been written by Mme Nancy Seauve and more than 100 people from 33 different churches and fellowships are to take part in the performances. About a dozen Jewish believers are involved. We are praying that many Jewish people will come to hear it and respond to its message; that it will draw together some of the scattered Jewish believers of this city; and that it will awaken the churches to a new excitement about and involvement in the task of Jewish evangelism.

As I reported at Newmarket, there is so much opportunity for new initiatives in Jewish evangelism to be explored in Paris. There are many as yet untrodden paths. A number of new workers are coming from different parts of the world, sponsored by a variety of mission boards, and there seems to be a new readiness to pray and work TOGETHER - a very encouraging development.

On a personal level, I was thrilled to be able to spend three months in the autumn learning and serving with Jews for Jesus in San Francisco. I have returned to Paris with a new vision of what CAN be done, and with new hopes for what the Lord WILL do among His people. In the near future, I hope to begin training a group of 3 or 4 musicians to communicate the message of "Jesus le Messie" in a creative way.

France is well overdue for some spiritual renewal! Please pray with us that, even as the Lord begins doing "a new thing" in His Church, so there will be a new harvest among the Jewish people. Remember, after all, that every seventh Parisian is Jewish!

Elizabeth L. Hill

"An Outsider Looking In"

An Review of David A. Rausch's Messianic Judaism: Its History, Theology and Policy.

At a recent conference comprised of Personnel Directors from various missionary organisations I was abruptly startled by a discussion on the place of national leadership in the Church. It dawned on me that I was one of the only 'nationals' in attendance. What a thrill it was to listen to these men and women bare their hearts and renew their commitments to be the servants of national leaders, particularly in Third World countries. They seemed to be well aware of the dangers resulting from non-nationals making decisions which would affect the lives of the nationals they are deciding for. The need of the hour was to find missionaries who could submit to national leadership and who could find satisfaction in developing that leadership. I gave a hearty 'amen' for myself and my fellow 'national leaders' throughout the world!

Perhaps the age of 'colonization for Christ' and the propagation of a 'culture-bound' evangel is over. This has been a serious problem in Jewish evangelism over the years. From Constantine to von Zinzendorf, attempts to win Jews to the Saviour unfortunately led to what is tantamount to 'de-ethnicizing' the Jewish believer.

Historically, if a Jew accepted Christ as Saviour, he was no longer considered Jewish by the Jewish people or by the Church. This trend has changed dramatically and, although it is still not acceptable to be a Jewish Christian according to most Jewish leaders, it has found acceptance within the Church.



Jewish believers have discovered that the Church is willing to appreciate their cultural distinctives. For the most part, Jewish believers themselves are now determining what it means to be a Jewish believer and deciding on the most effective approach in winning their people to the Lord.

A cursory reading of Rausch's book reveals a seemingly un-biased survey of the subject. It is personally encouraging to me, as a Jewish believer, to note his concern and willingness to spend 4 years researching a very rapidly developing movement. However, one cannot comment on Messianic Judaism without taking into consideration the tremendous breadth of the movement in general. A recent survey of 15,000 Jewish believers indicated that only 5% preferred the appellation, Messianic Jew, whereas 85% chose one of the other terms listed (Jewish believer, Jewish Christian, Hebrew Christian) all of which also communicate a continued desire to identify as a Jew. A greater percentage of close to 40% chose to be called by any combination of names which included the term 'Messianic Jew'. If Rausch's point of view regarding this distinctive is correct, that the "Messianic congregation is truly the distinctive of the Messianic Jew" (p. 90), then according to the survey, he is only considering 5% to 8% of the total population of Jews who believe in Christ. The book must be viewed more generally. Rausch's impressions of Messianic Judaism certainly effects his views of the movement as a whole.

In many ways the book is polemic in nature. To the experienced reader it is clear that Rausch is making a case for the viability of Messianic congregations. The obvious message from Rausch is that Jewish believers in Y'shua should be encouraged to develop their own indigenous form of Christian expression. Hats off to Dr. Rausch! As Jewish believers we need this support from evangelical Christians. Unfortunately, along with his good intentions and sincere love for the Jewish people, Rausch has fallen into the same trap he was trying to help others avoid. He has taken it upon himself to develop norms by which Jewish believers can properly work out their Jewish identity in Christ. He makes a number of serious mistakes which, could in the long run, hurt the very movement he has tried to help.

1) He has drawn clear lines of demarcation between Messianic Jews, Hebrew Christians and Jews for Jesus declaring that all those who aren't Messianic Jews (and part of a Messianic congregation as opposed to an evangelical church) are assimilated.

2) His historic survey of Messianic Judaism is sketchy. He seems to entirely avoid the place of Jewish missions in the establishment of congregations and in promoting the idea that Jews who believe in Jesus should express their Jewishness.

3) He seems to mistake the importance of terminology. For, in the past, the term 'Hebrew Christian' contained much of the same meaning as 'Messianic Jew' does today. I had been struggling and developing my Jewish identity in Christ calling myself a Hebrew Christian before I heard the term Messianic Jew. At this point of my life any appellative affirming the real issue is acceptable to me.

4) Rausch has unfortunately decided that for Jewish believers, being part of an evangelical church and assimilation are corollaries. In the recent survey, more than 50% of the Jewish believers, no matter what they called themselves, indicated an interest in keeping Jewish holidays. Remember, only 5% to 8% go to Messianic congregations and 70% of all Jewish believers go to evangelical churches.

5) He made the suggestion that a policy of non-overt evangelism was "in a fashion more conducive to the Jewish heritage" (p.90). This is a questionable supposition particularly in light of the events of Acts 2.

6) Messianic congregations are still in need of acceptance by others. It is unfortunate that he suggests that those involved in congregations are at enmity with other "members of the Body", this could only lead to further factionalization rather than mutual respect.

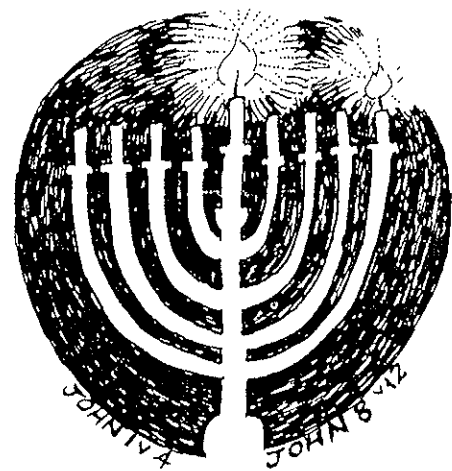
7) The remarks regarding Jews for Jesus and Moishe Rosen in particular, were uneven, exaggerated and to some extent unfounded. It's curious that after a seemingly well researched page and a half of conclusions regarding Jews for Jesus and Moishe Rosen that his footnote would read 'more will be discussed on this point' (p.112, footnote = 2). This is hardly objective research nor acceptable scholarship. Also see his statement on p.202 regarding the Jews for Jesus staff (none of which have been interviewed) where he states, "Unlike Rosen's Jews for Jesus they were polite individuals, never pushy, and avoided irritating Jewish people".

In summary, one wonders whether or not 'well-meaning' Gentile believers, like Dr. Rausch, are forever going to be telling Jewish believers how to integrate their identity as Jews with their faith in Christ. Rausch has succumbed to the very mistake he wishes others to avoid. I am afraid that Dr. Rausch's attempt will have the effect of building walls that divide, not only between Jewish and Gentile believers, but between Jewish believers themselves. Perhaps Jewish believers are as polarized as Dr. Rausch would like us to believe, but I don't think so. His understanding of us is regrettably shallow and superficial. His book is quite obviously written by someone from the outside trying to look within. Dr. Rausch we bless you for your good intentions, but next time perhaps you would consider writing on Messianic mosques.

Jewish Evangelism Bibliography

Dr. Louis Goldberg is collating a comprehensive Bibliography on Jewish Evangelism that will be published by L.C.J.E. If you would like to suggest titles that should be included please send them to him by May 15th 1984, at Moody Bible Institute, 820 North LaSalle Drive, Chicago, Illinois 80610, USA.

Dr. Gerald Anderson is also collecting lists of journals and periodicals that are of relevance to those engaged in Jewish evangelism. These will also be published by L.C.J.E. and he would be grateful to receive any information you may have about such publications. His address is P.O.B. 2057, Ventnor, NJ 08406, USA.



FINNS write in HEBREW

Rev. Risto Santala who has worked in Israel with the Finnish Missionary Society for almost 30 years is now writing his second book in Hebrew. His first, "THE MESSIAH IN THE OLD TESTAMENT AND RABBINICAL WRITINGS" was published by Yanetz Press in 1980. This year he edited study material for the book which will be used in the Caspari centre and extensions programme. Now his second book is on the way, entitled "THE MESSIAH IN THE LIGHT OF HIS OWN TIME". His colleague, Miss. Liisu Hannikainen, who started to work in Jerusalem in 1953, has translated the biography of the Santalas' son who died in 1959 in Jerusalem at the age of seven. This book 'A little vessel in the Holy Land' is also to be published in Hebrew by Yanetz.

Mission Leaders meet in Dallas

The heads of several Jewish missions will be meeting in Dallas, Texas, April 5 - 8 1984 under the auspices of L.C.J.E. A full report will be included in our next bulletin.

Newmarket Statement

The following statement was issued by the Consultation and is commended to the Churches for study and action:

We rejoice in the growing number of Jewish people who believe in Jesus as Messiah and Lord. These Jewish believers are variously known as Hebrew Christians, Jewish Christians, Christian Jews or Messianic Jews, depending on personal preference or the culture in which they live.

We also rejoice in the enrichment of the Church as a result of the added insights on Biblical Jewish customs and practices (e.g. Passover) provided by these Jewish believers in Jesus.

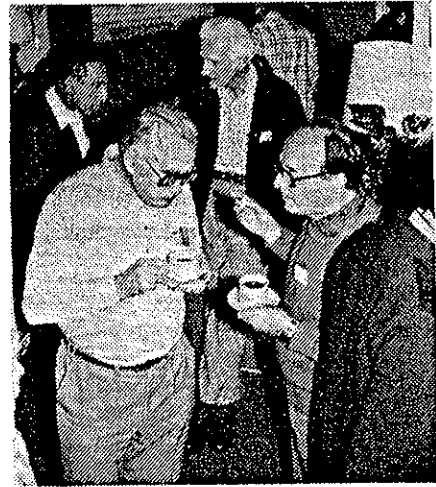
We appeal to our fellow Christians to recognise that Jewish believers have the freedom to keep or not to keep certain customs and practices that are prescribed in the Mosaic Law, while continuing to rely solely upon the sufficiency of Christ for salvation. The Law which was given by God through Moses is part of the heritage of both Jews and Christians.

We affirm that God has not cast away His people, and we call upon all Christians to pray that the Jewish people may be saved. Furthermore, we call upon all Christians to acknowledge the continued election of the people Israel, and their return to the Land of the Fathers as a demonstration of God's faithfulness.

We believe that Scripture teaches that it is our Christian duty to speak the truth in love and to comfort Israel (Isaiah 40:1-11, Matthew 11:28-30, Acts 3:19). We proclaim that Jesus is the only way to the Father. We realise that to fail in this is to betray our Lord and Saviour. We call upon all Christians who claim to be friends of the modern state of Israel to sustain, support and co-operate with the Christian community within the Land, Jew and Arab and other.

We proclaim that it is a fundamental tenet of the New Testament that salvation comes through Jesus Christ alone. Yet it is frequently maintained today that the Jewish people have their own covenant which is sufficient for salvation, and that therefore Christians have no evangelistic obligation to Jews. We believe that the mission to the Jewish people is the foundation stone upon which the Christian mission to all the peoples of the world is built. It is the Jewish people who were the original focus of Jesus' mission: and even when the church widened its approach to include the Gentiles, its witness was still 'to the Jew first'. If this foundation stone is dislodged, then the universal mission of the Church is in danger of theological collapse.

We rejoice in the growing co-operation among Jewish missions, as exemplified in the recent 'Messiah has come' evangelistic campaign in London, England. We urge that this spirit of co-operation be emulated elsewhere by those concerned to reach the Jewish people with the Gospel.



Newmarket 1983

Murdo MacLeod, President of L.C.J.E., in discussion with Ron Lewis, Executive Secretary of I.H.C.A. Behind them are Louis Goldberg of Moody Bible Institute and Maurice Bowler of Christian Witness to Israel.

Regional Co-ordinators

L.C.J.E. has a network of regional co-ordinators around the world. They would be glad to hear from you and to receive any news items, book reviews etc., that could be included in this bulletin. They would also be interested in any suggestions you may have for topics that could be considered at our next international conference in August 1986.

The regional co-ordinators are:-

North America

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Victoria, Australia 3167,

South Africa

Rev. Jack Poulton,
P. O. B. 28202, Kensington,
2101 Johannesburg, South Africa.