



**LAUSANNE
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ON JEWISH
EVANGELISM**

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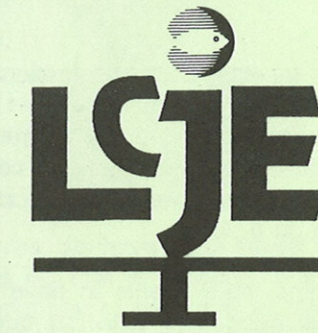
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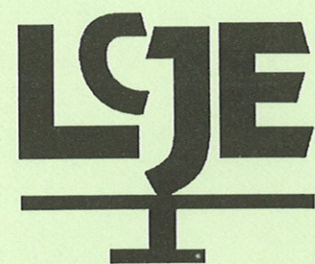
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ON JEWISH EVANGELISM
BULLETIN**



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From the Coordinator

The countdown for the Sixth International LCJE Conference, to be held in New York 12-17 August 1999, has begun. It is our hope that all members of LCJE will do what they can to make the conference known and that many will want to participate (see more information on p. 4).

In recent months there seems to have been an escalation of anti-missionary activities targeted on Christians and Messianic Jews in Israel. The congregation in Beersheba, in particular, has suffered for this. In this issue of the Bulletin we bring some reports about this. And the proposal to curb religious freedom remains on the table. A Danish Christian politician who visited Israel in December 1998 tells in the Bulletin about his encounter with representatives of three religious parties in Israel. How the election to the Knesset in Israel on 17 May 1999 may influence the possibilities of passing the proposal remains to be seen. There is still considerable concern that the proposal might be passed during the impending coalition discussions.

In this issue of the Bulletin there is also a presentation of some fascinating projects which relate to the future as well as the past and therefore also may influence our present. The project is about making materials about Jewish missions over the last couple of centuries accessible on a CD-ROM. Rich Robinson suggests that "a committee with LCJE be assembled". And he goes on to say, "This committee would confer in order to decide the best way to accomplish the digitizing project."

For the time being, people who are interested should contact Rich Robinson, or Jorge Quiñónes, who is working on "The Messianic Jewish Geniza Project - the Digitalization of Old Messianic Jewish Hebraica". A further step forward may be taken at this summer's LCJE Conference in New York.

Kai Kjær-Hansen



Meditating On Who God Is

Yes, we have been saved by grace through faith. But how can we live a life that is pleasing to the Lord without being trapped by legalistic attitudes? I am a man of action. I like to be involved in exciting ministries and movements that are on the cutting edge of the age. But often I end up finding myself carrying burdens that are beyond my capacity. My wife says with a sigh that I never learn a lesson. My motives are right but in the process of trying to serve the Lord I sometimes forget some basic and crucial truths. I enjoy my work (ministry) more than fellowshiping with Him. I act as if without my help He would be unable to accomplish certain things. I become critical blaming someone else rather than my own immature decisions. Then I cry to the Lord for help. Ephesians chapter one is one of my favorite passages, in which I can truly meditate on who God is and on the blessings that He has given us.

He is the Creator of the heavens and the earth. He is said to have created more than 200 billion galaxies. The size of the earth in the whole universe is just like a small piece of sand on the shore of a big ocean. Thinking about my own size in the whole universe makes me a little more humble. He has blessed us with every spiritual blessing in the heavenly places in Christ. (Eph. 1:3) I begin to meditate on those key words listed in Ephesians one, such as "predestination before the creation", "redemption through His blood" "revelation of His mystery", "His inheritance" and "the Holy Spirit of promise". I soon become overwhelmed by His goodness and by my unworthiness. It is at that moment that I restore my rightful relation with my heavenly Father and begin to worship Him in such a way that only a true Christian can do. I am convinced that our view of God and of our relationship with Him will determine what kind of life we live. By meditating on who God is and on the blessings that He has given to us, my inner man can be refreshed, humbled, and strengthened. I worship Him by saying with Paul, "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ."

Kenichi Nakagawa
LCJE Area Coordinator for Japan

Sixth International LCJE Conference 12-17 August 1999, New York

Jewish Evangelism on the Eve of the Third Millennium

In August 1999 - on the eve of the third millennium - The Sixth International LCJE Conference will be held in New York. After the first five conferences, Pattaya (1980), Newmarket (1983), Easneye (1986), Zeist (1991), and Jerusalem (1995) we have high expectations for LCJE New York 99.

In itself the turn of a century changes nothing. Jesus Christ is the same yesterday and today and forever. The commitment to Jewish evangelism is also unchanged. But the times change. We need to remind each other about the commitment, about the challenges, about cooperation, and about humility in Jewish evangelism so that, with God's help, we can take Jewish evangelism into the next millennium.

Therefore: Welcome to LCJE New York 1999

Ole Chr. M. Kvarme
President

Kai Kjær-Hansen
International coordinator

Hofstra University

Hofstra University's beautiful 238-acre campus, recognized and registered by the American Association of Botanical Gardens and Arboreta, is a perfect and affordable setting for our Sixth International LCJE Conference. Hofstra University is conveniently located in Nassau County, Long Island, just 25 miles east of New York City and only minutes away from world famous Jones Beach. Founded in 1935, Hofstra University is a private, nonsectarian coeducational university.

Charge

* Conference fee, all meals and coffees, accommodation (5 nights) in shared double room, USD 550

* Conference fee, all meals and coffees, accommodation (5 nights) in single room, USD 700

* Young leaders (under 35): Conference fee, all meals and coffees, accommodation (5 nights) in shared double room, USD 400

Registration and full payment are to be made by 1 April 1999. We welcome registration as soon as possible; cheques will not be drawn until the end of March 1999.

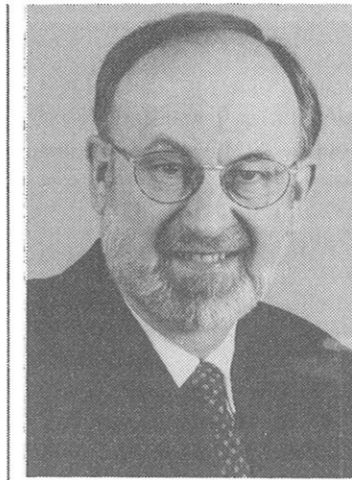
Additional programs and registration forms can be ordered from the LCJE Conference Office.

Registration and payment to:

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Israel and Religious Liberty

Member of the Danish Parliament for The Christian People's Party and former Minister of Housing, Flemming Kofod-Svendsen, visited Israel in December 1998 and met representatives from some of the political parties in Israel which are in favour of an anti-mission law. Below Mr Kofod-Svendsen writes about his negotiations with the Israeli leaders.



Flemming Kofod-Svendsen

In December 1998 I had the opportunity to meet and carry on sustained talks in the Knesset with members of the Israeli Parliament Mr Pinchasi (Shas), Mr Shlomiansky (*The National Religious Party*), and Mr Ravitz (*Agudat Israel*). The subject of our discussions was religious liberty. Pinchasi was crystal clear in his argumentation: Any form of missionary activity should be forbidden. To him this was more important than the question of whether or not Israel lived up to existing human rights declarations. He also made it clear that he was in close contact with Ultra Orthodox rabbis and that he regarded it as his political obligation to seek to implement their wishes. When after the next election there are discussions in connection with the formation of a new government, it will be a matter of top priority for Shas to see its proposal of an anti-mission law passed. (I quite agree with the Jesus-

politicians and others from countries which Israel recognizes as her friends make contact to leading politicians from both Labour and Likud in order to make it clear to them that it would be a fatal mistake if either of these parties in an effort to come into power accepts Shas' demand, which really amounts to an annulment of religious liberty. Although Labour and Likud disagree on many points, they should be able to agree that an annulment of religious liberty should never be at stake in negotiations about a new government. Such mutual understanding between the two big parties will be in the best interests of both, for if they agree to turn down Shas' demand of a cancellation of religious liberty as payment for its support of a new government, they will be in a much stronger position to go on with the peace process.

If either of the big parties pays its way into power by committing itself to annul religious liberty, it will, in my opinion, have the following consequences:

1. Israel will, rightly, be met with strong international criticism, and it will be deeply disappointing if Israel, as far as religious liberty is concerned, should bring herself in line with Muslim countries.

2. Apart from criticism from all who work for fundamental human rights, Israel will lose her support from those

Evangelical Christians who today are among Israel's most ardent supporters.

3. Such a law will mean a further division of Israeli society. And it will lead to a number of lawsuits, to begin with. Ultra Orthodox circles will be constantly trying to have missionary agencies and Messianic congregations convicted for breaches of the law. What will be deemed illegal? To sell a New Testament? Hardly, if it is done passively. But probably if a bookseller encourages a Jew to buy it. And very likely if a person gives away a New Testament or a book which expounds the Apostle

The Knesset has 120 members, who represent 11 parties, Labour and Likud being the biggest with 34 and 32 members respectively (following the 1996 election). The third and fourth biggest parties are the two religious parties *Shas* (10 seats) and *The National Religious Party* (9 seats). *Agudat Israel* has 4 seats. The religious parties thus have 23 seats, which is close to 20% of the seats in the Knesset. After the election has been called (17 May 1999), several members have left their party groups and become independent.

Peter's sermon at Pentecost from the Acts of the Apostles. Will it be a criminal offence to announce a series of lectures with biblical subjects? A person will most certainly risk a criminal charge if he or she invites friends and acquaintances to a group where they study Peter's sermon at Pentecost or other texts from the New Testament which encourage people to repent/convert. However, I also believe that liberal, secular Jews will defend Messianic Jews, with whom they have little in common, against the Ultra Orthodox, who secular Jews have very little patience with.

word "pogrom" was used.

A few weeks later dozens of Habad youths threw stones at an American immigrant couple whom they accused of converting Jews to Christianity. This took place in Kiryat Malachi, between Beersheba and Tel Aviv.

On Saturday, 28 November 1998, hundreds of haredim gathered outside a Messianic congregation in Beersheba. A police spokesman estimates there were more than 500 demonstrators, while one of the people behind the demonstration declares to *The Jerusalem Post* (4 December 1998) that over 1,000 people were there. The day before, Beersheba's Chief Rabbi had called for a demonstration in his Friday sermon on ultra-Orthodox *Shas'* local radio station. Rumour had it that the Messianic congregation had planned to baptize Jewish children. Outside the house where the Messianic congregation meets, the crowd shouted and screamed and threw stones while some were trying to force their way into the building.

Beersheba City Councilman Yitzak Saban, head of the local *Shas* list and participant in the demonstration, says to *The Jerusalem Post*, "When we got there, we saw a lot of children, and the Christians were trying to baptize them, but we stopped them."

Significantly the paper's reporter continues:

"Asked if he had actually seen attempts to baptize

Jewish children, Saban replied, 'I didn't really see too much, it was all going on behind the walls. I don't know how a baptism is done, but we heard they were going to do it. There was a lot of information going around - by word of mouth.'

Olavi Syväntö, who is Finnish and a member of LCJE, born and raised in Israel, denies that they were going to baptize Jewish children. The members of the congregation are mainly Baptists and do not go in for infant baptism. He says to *The Jerusalem Post* that they usually see about 100 persons to their Saturday morning worship. These people are Messianic Jews and their children, Romanian guest workers and Christian foreign students at Ben-Gurion University of the Negev.

On that particular Sabbath Syväntö arrived at the building after the crowd had already blocked the entrance, so he had to stay outside. He had a camera and began taking pictures. A few people saw him and threw stones at him. He got into the car without being hit and drove out of there while they kept throwing stones as his car.

This is not the first time Syväntö has experienced harassment in Beersheba. He works in a Bible shop in the city which was set on fire four years ago. On four other occasions over the last ten years its windows have been smashed. The police have investigated the matter, but as

far as Syväntö knows, no one has ever been charged. A police spokesman says about the arson four years ago, "We deal with thousands of cases. You'd have to give me the case numbers."

While the people behind the demonstration described it as peaceful, Charles Kopp, the chairman of the United Christian Council in Israel says emphatically that Christians and others have a right to worship in peace without fear of being attacked. He mentions that police in many countries keep a steady guard on synagogues when there are fears of possible attacks. "If it were a synagogue in Lincoln, Nebraska, the police would stay there until they caught the perpetrators. We are a small minority in this country, but we want the same rights as others," says Charles Kopp, chairman of the United Christian Council in Israel.

Most striking are perhaps some statements by Natan Aridan, a history lecturer at Ben-Gurion University, Beersheba. He says to *The Jerusalem Post*: "I witnessed a pogrom, there can be no other word for it." He said that he was walking with his family when they saw a huge throng besieging the house with about a hundred hurling stones and abuse at people inside. He tried to reason with them and told them that what they were doing was similar to what his grandfather suffered in Eastern Europe; but he was told that if he was a real Jew, he would join

Anti-mission and Pogroms in Israel

By Kal Kjær-Hansen

The word pogrom is usually used about persecution of Jews by Christians. Towards the end of 1998 it was used in Israel by Jews about other Jews' attacks on Christians and Messianic Jews.

When the issue is anti-mission in Israel, it is important to make clear that not all Israelis use rough methods to scatter fear among Messianic Jews or foreign missionaries. And when we speak of groups of ultra-Orthodox Jews who use questionable methods against

Christian mission, it is likewise important to stress that not all ultra-Orthodox Jews do that. And when the word "pogrom" is mentioned, it must be emphasized that compared to the pogroms Christians over the centuries have inflicted on Jews, the "pogroms" in Israel today are of a much more moderate nature.

"Pogrom" is really a Russian word which means destruction. Normally it is used about persecution of Jews. It is remarkable that in the last two months of 1998 it was used by Jews about

other Jews who had attacked or demonstrated against Christians and Messianic Jews.

On 11 November hundreds of haredim from the ultra-Orthodox Mea She'arim neighbourhood in Jerusalem forced their way into a flat rented and inhabited by three Christian ladies from Switzerland. The furniture was smashed and the flat was set to fire. The charge against the three ladies was that they were tempting Jewish youth into Christianity. In a follow-up program on Israeli TV the

them in attacking those inside the building.

"This wasn't a demonstration, this was a mob," says the university lecturer, and adds, "I have no sympathy for Messianic Jews, and in fact, they frighten me."

Sympathy or no sympathy - Natan Aridan thinks that he witnessed a pogrom.

And pogrom or no pogrom - we shall continue to make such episodes known in order to support Messianic Jews in Israel.

They need our prayers that they will not lose their steadfastness.

On Saturday 30 January 1999 a handful of haredim again showed up outside their meeting-place. See the following articles.

Beersheba 30 January 1999

It was about 12:30, and the Saturday morning service had just ended. People noticed a special atmosphere there that morning: An atmosphere of real prayerfulness. Several minutes later, H., one of the elders, came back inside the building, looking rather troubled, and asked another believer for his camera, urgently; he wanted to take some pictures of a handful of ultra orthodox men who had appeared at the entrance to the congregation, and started heckling the congregants. They were shouting the worst kinds of obscenities about Yeshua and H., who somehow resembled all things evil to them. Y. came out to see what was going on, his wife following him with their baby in her arms. To their surprise, they were both personally greeted by the leader of the small orthodox gang:

"Ah! Y., our precious Y., how are you? And here's your precious wife, and our little baby! How are you? Do you know, I came specially for you!"

The leader was identified

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later as Yirmy Kalifah, the assistant of Yehuda Deri, the new chief Sephardic Rabbi of Beer Sheva. He immediately resumed swearing and cursing at poor H., switching into English for the task. In between hurling curses at H., he kept talking to Y. and his wife, telling them they are good Jews who should "come back home". Their 3 year old son, who sensed the extreme hatred in the air, got scared and started crying. Kalifa kept on, and Y. asked him if he really thinks that by cursing and threatening he would persuade them to come back home.

At the same time, the police arrived at the scene, and immediately forced the other members of the small gang to back off and allow congregants to leave the

building for their homes. However, the police kept away from Kalifah, allowing him to continue undisturbed throughout the event. As people started leaving the building, many of them were assailed by angry cursing, shouting, and more blasphemy.

Kalifah went on, following Y. and family to their car, and alternating between cursing and asking them to return home to Judaism... Their son was quite frightened by him, and they asked him to please back off because he was scaring him. This caused him to come closer, shove his head as close as possible to the boy's face, and shout "So he should be! Scaaaaaared! He should learn how evil his parents are!"

As it turns out, Y. recognized that Kalifah had been to his place of employment one day earlier on Friday, supposedly to check the Mezuzahs. He talked to staff members about Y., and we now know he also called Y.'s boss and told him lots of lies. Y.'s boss called

him up and told him he doesn't believe what Kalifah said about him, but still summoned him for a talk. At the talk the boss told Y. that Kalifah had brought up serious accusations against him, such stuff as that he baptized children.... As he told Y., he does not believe these accusations, but on the other hand, he is worried that the issue will become public debate, and there may be a public outcry about a supposed missionary working with kids. In light of these possibilities, he asked Y. to step down and give up his job...

Jesus, Super-Star
Itton Yerushalayim; Itton Tel-Aviv, January 1, 1999, Literature column by Menahem Ben

Most Israelis know nothing about the New Testament, which is banned by the educational system. Especially serious is the persecution of believers in Jesus and those who distribute the New Testament. I just read the terrible news in Ha'Aretz about the meeting in Beersheba aimed at fighting the Messianic Jews. (see above review - ed.) It should be noted here, by the way, that there is a law in Israel against "hurting religious sensitivities," and yet in a public meeting there was criminal incitement against Jesus, and Rabbi Deri has not yet been arrested or questioned.

What does all this have to

do with literature? Well, in contrast to the rabbinate, which persecutes those who celebrate Christmas and New Year's, and in contrast to our orthodox Members of Knesset, who try to pass laws against the distribution of the New Testament, a number of well known Israeli writers happen to love Jesus and the New Testament. Definitely without converting, God forbid, and without necessarily believing in the Messiahship of Jesus, they nonetheless have a deep love for this man's spirituality and charming words. And so, even though most Israelis have never read it, the best of our poets and writers have opened the New Testament and internalized some of Jesus' words.

Uri Zvi Greenberg is the favorite poet of the Nationalist camp, but few know that in his early days he wrote poems full of love for and identification with Jesus, though he expressed loathing for Christianity itself.

"Jesus, our outcast brother / he is hanging in the middle of the world, watching / until the end of the ages / at the end of the world / and great is his longing for Eretz Israel / and he will return to Eretz Israel with the prayer shawl / that was on his shoulders when he was crucified. / He will rise to the occasion / the redemption of the world / at the end of the ages, / as a rising light / with the crown of the son of David / on his holy head."

(Ben goes on to quote

other Israeli writers' words about Jesus and the N.T. and ends with the following:)

Amos Kenan, in his book "The Rose of Jericho," says this about Jesus' generation: "This is the generation in which those who saw Jesus on the cross as children, saw the Jews' last temple go up in flames as adults." Is there a connection between the Jews' persecution of Jesus and the destruction of the Temple? And doesn't the persecution of Christians in Israel today threaten us all? Think about it.

Shas To Establish A New Anti-Missionary Organization
HaShavu'a B'Yerushalayim, December 31, 1998

The Sephardic Orthodox political party, Shas, is establishing its own anti-missionary organization, "Or L'Achim" (Light for the Brothers), along the lines of Yad L'Achim and Lev L'Achim, which are identified with Hasidic and Lithuanian Judaism respectively. The main reason for the move is apparently tied in with the new group's second aim of getting new students registered in Shas' "El HaMa'ayan" schools. According to Shas leaders, Lev L'Achim prefers to send prospective new students to schools other than those affiliated with Shas. Shas also found that a large portion of missionary work in Israel is among the lower classes, most of whom are Sephardic.

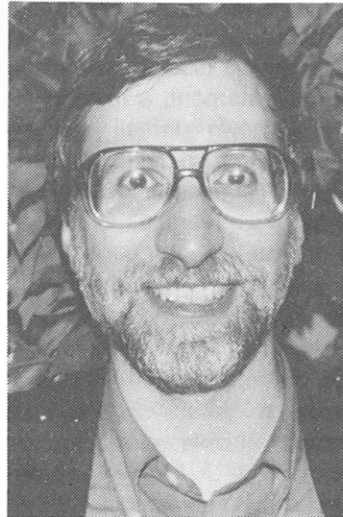
I Wish I Had Two Thousand Years of Jewish Missions in Six Inches

By Rich Robinson, Jews for Jesus, San Francisco

There used to be an advertisement on American television extolling the virtues of a particular tomato sauce. The product's theme, which was set to music, was, "Who put eight great tomatoes in that little bitty can?" The idea was that in the small space of a can, you supposedly got much more flavor than you did with competing brands.

Several years later a prominent satire magazine parodied the ad. A picture portrayed the exact method whereby the company got "eight great tomatoes in that little bitty can." The photograph showed a bearded worker in an apron, splattered head to foot with tomato sauce, pounding the tomatoes into the small can with a huge sledgehammer. Looking pitiable, the man was saying, "Me! I'm the guy who got eight great tomatoes in that little bitty can!"

Now if it's hard to squeeze eight tomatoes into a small can, you might think it even harder to get two thousand years of Jewish missions into six inches. Or even two hundred years. But it's possible, and it doesn't take a sledgehammer. I am speaking of one of the newest ways to make material widely available: on CD-ROM, where it is not only compact (some 650



megabytes of data can fit on one CD-ROM), but in many cases, searchable.

Supposing you wanted to see what Jewish missions were producing in their magazines 150 years ago? What if you wanted to read the testimonies of Jewish believers in Jesus from the 18th century? Suppose you wanted to see what monies and resources a particular denomination spent on Jewish missions in this century prior to World War II?

Before the advent of the Internet, you would have had to go a large public library, search in bibliographies or a Union Catalog, and put in a request by inter-library loan. It might even have been necessary to visit a library in

person that held the material. And perhaps that library would not even be in your own country, making the research all but impossible. And if you did make the journey to a distant library to research Jewish missions--how long do you think it would take you to scan a century of five different periodicals to find articles by a particular author, or to find all the material that dealt with the prophecy of Isaiah 53?

Now that many libraries can be accessed by the Internet, it has become a little easier to find where materials are kept--but no easier to actually obtain them or to expedite the process of searching for something in particular.

Now imagine that you have your possession a computer CD-ROM. On that CD-ROM is the full text of all Jewish missions magazines produced between, say, 1800 and 1920. This includes not only magazines in English but in German, the Scandinavian languages, and others. Imagine that several hundred books, booklets, and tracts are included as well. In addition, you can find the annual reports of the various Jewish missions and the denominational Jewish mission works. A wide

variety of miscellaneous items rounds off the collection--perhaps music penned by Jewish believers in Jesus, messianic Jewish liturgical items, correspondence. Imagine that the text is fully searchable.

Such collections of digitized literature are becoming more and more common. You can search the Internet and find electronic text collections on the websites of the New York Public Library and various university libraries, as well as a large and growing collection of well-known works of literature known as the Project Gutenberg.

I believe it is time to make the extensive amount of Jewish missions historical material available in such a format. Most of this material is out of print and out of copyright. It is not material with a huge potential audience. Primarily, it will interest those in Jewish missions, missions departments of Bible schools and seminaries, and for academic reasons, certain libraries. Many Jewish believers would probably be interested to see at least some of this material, and the same may be true of others. So we are not talking about something with a "market" or something that will be produced in bulk quantities. Why then spend the resources to produce a digital collection?

For one thing, these

historical materials represent the heritage of Jewish believers. The history of Jewish mission enterprise, the biographies of past generations of messianic Jews, the lifestyles and ways of thinking of the Jewish believers of 100, 200, or 300 years ago, should not be squirreled away in oblivion on the shelves of scattered libraries and in the archives of individual institutions. The possibility exists to make this heritage available and accessible to anyone with a computer. Granted that not everyone in the world has ready access to a computer, it is a far better prospect than allowing our history to languish.

In the second place there can hardly fail to be things to be learned from a collection of this size. The methods of Jewish missions of the past, the way missionaries argued about matters of faith, the responses they received and the nature of the Jewish community with which they interacted, how they worshipped and how they viewed their own Jewishness--all this is raw material for study.

For this reason I want to propose that a committee within LCJE be assembled. This committee would confer in order to decide the best way to accomplish the digitizing project. It will not be a quick project, but I am certain it will be well worth the time spent. It may even take less expense than you might imagine.

After becoming somewhat familiar with what others were doing, I arrived at a "game plan" for the digitizing process. This represents my own thinking about the process--others would undoubtedly think of other items that should be considered, or will propose another plan of attack. But here is a five-step plan which I present in some detail, in order give an idea of the considerations involved:

1. The first step is to decide which items are to be included and how much material there is. There may be books, articles, mission publications and tracts, mission periodicals, annual reports, missionary reports, photographs, etc.

Where does one go to find out what material exists?

(1) It is possible now to access the online catalogs of libraries worldwide and search for their holdings. In the U.S., subject headings are standardized by the Library of Congress so that a search on "Missions to Jews" or "Missions--Jews" finds most material, while "Converts to Judaism" is the usual classification for testimonies and biographical items. I believe Great Britain also maintains a standard for subject listings; I do not know the situation elsewhere.

(2) But online catalogs probably do not contain the full holdings of a library, especially older items. It may be necessary to physically

visit to a library to see what other items are held.

(3) The mission agencies themselves will undoubtedly have material archived, and perhaps even catalogued in some way.

(4) Private individuals may have material, especially of a biographical nature (letters to and from Jewish believers, etc.)

2. The second step is to determine the method for reproducing the material digitally. There are few standards for this part of the process that are universally accepted. Some online electronic text archives explain how they went about creating the collection and no two seem to follow the identical procedures. What is common to all these electronic texts is that they have used a two step process:

(1) Scan the text as an image using readily available scanners and software packages.

(2) In most cases, use an OCR (optical character recognition) program to convert the image into searchable text. OCR programs for the European (Latin alphabet) languages exist; I don't know the status of OCR programs for Hebrew, Cyrillic, etc.

Of the two steps, scanning is relatively quick and easy. However, there is an art to selecting the best copies from which to scan, and knowing how to adjust the scan for the best results in performing the OCR

afterwards.

The second step, putting the image through an OCR program, is time- and labor-intensive. OCR programs only work with a maximum of perhaps 90 to 95% accuracy. That may sound high, but it actually means that the results need to be carefully proofread and corrected. In some cases with lower accuracy (due to the fact that the document is yellowed, uses old fonts, etc.), re-keying at the computer is faster.

At this stage editorial policies need to be decided. Will the final product retain the look of the original as much as possible? Older works in English liberally used small caps, italics, and a variety of font sizes. Or will it just become "plain" text? What about indentation, margins, and so forth?

It is possible to outsource scanning and OCR work. Some companies also send work abroad for re-keying at relatively inexpensive rates. However, the costs can be prohibitive for large collections. The online Project Gutenberg relies on volunteers to scan, OCR, and proof the material and that may be the best way to go. Using skilled volunteers to proof and correct OCR work, or to re-key, not only cuts costs dramatically but may be the first time in a hundred years that some of this material will have been read through. Some volunteers may discover something helpful for Jewish

missionary work or for researching the history of Jewish missions.

It would be a good idea for the committee to consult with a preservation librarian or someone with experience in electronic texts. That person can help advise on the best procedures for scanning, performing OCR, and/or re-keying. They may know, for instance, whether 19th century magazines produced in England use fonts that OCR programs cannot handle with accuracy and should be re-keyed. They can offer advice on how to obtain the best scans and can advise on whether it pays to outsource a particular project or rely on volunteers. They will have a sense of how much time is involved and which equipment and programs give the best results.

It is possible to make the materials more accessible earlier on by making the scanned images available on CD-ROM, where they will be readable but not searchable. Then as OCR gets underway, the searchable text can be made available. Why delay access to the material?

3. The third step is to find the best location from which to obtain the items. Several libraries in scattered locations may have the identical materials in their holdings, and some will also be in the libraries of the mission agencies themselves. The decision will depend partly on where the

scanning and OCR work is to take place. Sometimes things will work better if a photocopy is made of the original and the scan made from the photocopy (due to condition of the original, etc.) and that may be a deciding factor in where to obtain the item.

If the choice is made to include photographs, one might want to search the mission archives for originals, if scanning photos from the mission magazine does not produce images of sufficient quality.

4. The fourth step, if searchable text has been prepared, is to decide on a search engine (program) that users will use to search the large amount of text. FolioViews is one such program; the Logos system is another. Some search engines CAN work with non-Latin characters such as Hebrew (even if an OCR program cannot work with those languages). In some cases the text needs to be further tagged or marked up to be usable by the search engines. Here's where a preservation librarian

(familiar with electronic texts) can again be of help, because there are competing systems of text markup and competing search programs. Alternately, the text can be tagged to be read by a web browser; if the texts are maintained on a secured Internet site or intranet, searching can be directly done online. As a simple alternative, Project Gutenberg makes all its (English-language) texts available in plain ASCII format on the Internet with no markup needed, which also ensures the widest possible reading audience.

5. The final step (unless the material is to be posted online only) is to create the CD-ROM(s) with the digitized materials, either image-only, or with the searchable text. The latter method allows far more material to be included on each CD-ROM. And then the existence of the material is publicized to those who should know about it.

It is also possible that a decision would be made to reprint some older material in book form as well as to digitize it (or to include some

older material in current mission magazines). Finally, some might wish to see non-English language materials translated into English and vice versa, to provide maximum usability. Even in materials published in the United States, I have come across Jewish missions report of the Christian Reformed Church written in Dutch; and some of the early Lutheran Jewish missions periodicals in the U.S. were written in Norwegian.

So for the sake of our history and our future--let's work on getting "2,000 years of Jewish missions (or even 200 years) into six inches"!

Project Gutenberg can be found at <http://www.gutenberg.net/>. A page on their site has an extensive list of other online electronic text archives: http://www.gutenberg.net/other_gen.html. For the New York Public Library Digital Library Collection, see <http://digital.nypl.org/>.

The Messianic Jewish Geniza Project – The Digitalization of Old Messianic Jewish Hebraica

By Jorge Quiñónez, San Diego

A year or more ago, I came across an article by Dr. Kai Kjær-Hansen concerning some Hebrew liturgy written by the famous nineteenth-century Messianic Jewish preacher and congregational leader Joseph Rabinowitz (see "Two Nineteenth Century Hebrew 'Siddurim'", *Mishkan*, No. 25, 1996, pp.50-59). A pioneer a hundred years ahead of his time, Rabinowitz started the first real independent Messianic Jewish congregation in Kishinev, Russia, in the mid-1880s. However, the article only included translation without the Hebrew source text.

Upon inquiry, Dr. Kjær-Hansen kindly sent me a copy of the text in question. What I received was as much as fascinating as it was unique. This sparked in interest in me. I later asked him if he could send me a copy of the entire prayer book from which the prayer originated. He complied and I received the entire Rabinowitz prayer book. This began my journey into the world of late nineteenth and early twentieth century Messianic Jewish literature. A world for the most part unknown to all but a very few specialized scholars.

Such names as Jechiel Zebi Lichtenstein, Paul

Phillip Levertoff, Joseph Rabinowitz, Hayim Yedidiah Lucky, and others wrote (as well as translated) evangelical and scholarly literature in the Hebrew language at a time when Palestine was an Ottoman territory and the Hebrew language revival was still in its infancy. It was literally the golden age of Messianic Jewish Hebraica which has not been surpassed even today. These Messianic Jewish writers were writing to the educated Jews of Eastern and Central Europe, for whom Hebrew, not Yiddish, was the language of the educated. Sure, there were around 12 million Yiddish speakers in Europe, but Hebrew still prevailed. This was partly due to the Enlightenment (Hebrew "Haskalah") and the Zionist movement, but also due in part that Hebrew was still the lingua franca of Jews worldwide: Sephardic and Middle-eastern Jews did not speak Yiddish, but Arabic or Ladino. This was the only way Jewish people could communicate with each other if one spoke two completely different languages. Also, it was the primary language of Jewish religious discourse.

The Messianic Jewish writers of this day wrote in Hebrew or translated into

Hebrew everything from an original and complete commentary on the New Testament (by Lichtenstein) to a book of Sabbath sermons (by Rabinowitz). However, to everyone's loss practically none of these books are in general circulation today. However, there are several exceptions worth noting. For example, Isaac Edward Salkinson's and David Ginsburg's elegant biblical Hebrew translation of the New Testament (from the mid-1880s) is in wide distribution by The Society for Distributing Hebrew Scriptures (based in England). Also, Keren Ahvah Meshihit in Israel, a publishing house dedicated to producing Christian and Messianic Jewish books in Hebrew, they have published at least several shorter books by P. P. Levertoff (among others). Simply put, its really "slim pickings", i.e., there is not really a whole lot available. The digitalization project hopes to change all this.

The basic premise of the digitalization project is to scan in these old books (actually photocopies) onto CD via a scanner, computer, and make CD copies available to interested parties. There are two phases to the digitalization project.

The first phase of the digitalization project is to first obtain photocopies of the books (or the original books which is next to impossible). I am currently still at an early stage in collecting old Messianic Jewish Hebraica. However, with perseverance and outside help (both human and divine) my collection of Messianic Jewish Hebraica is slowly increasing. In the next 12 to 18 months, I hope to have enough significant works to put on CD and make them available to all those interested.

The second phase is scanning the books via a high resolution scanner and then recording the computer images to CD on a computer. This permits anyone with a computer and CD drive to read the images on computer print them out on laser or ink-jet printer; similar in fashion to using a microfiche or microfilm reader and printing out copies at a library (which is very time-consuming and expensive). However, the problem with using a microfiche machine is that you have to be physically present at the library in question which is usually only in a few big university or national libraries around the world (which are large enough to have these sort of works). Next to actually republishing the books themselves, this CD solution is the next best thing.

An issue people may have over the digitalization

project is readability. Readability so far has not been a real problem. These are not the Dead Sea Scrolls. Most of the photocopies, while sometimes a little dark in quality, are quite readable. There are essentially black and white copies.

One logistical issue which people may be left wondering about is the practicality of using Hebrew OCR software (Optical Character Reading). My response to this is that at this time it is not feasible, given the costs involved and the state of the technology. However, this probably will change in the future since it is always better to employ Hebrew text files rather than the large graphic files (of the pages from the books) which the current system employs. Text files are also searchable and therefore indexable, something you cannot do with graphic images.

Beyond individual scholarly use, one potential area where the digitalization project could prove useful is in Israel. According to Keren Ahvah Meshihit, there is an increasing need for Messianic Jewish books (for reaching out to Israelis) written by Jews because religious Jews will not read books written by non-Jews. Hebrew translations of books by such Evangelical Christian writers as C. S. Lewis and Josh McDowell are usually more than fine for the average secular Israeli. This is where some of the authors the digitalization projects intends

to preserve have the potential for republication.

For example, sometime in 1998, I received a newsletter from Maoz, a Messianic Jewish ministry in Israel, which stated how few books there were in publication for the edification of the body of Messiah in Israel. It went on to state how expensive it was to translate books into Hebrew for the Messianic Jew. The believers in Israel truly need books, so translation is a great idea to alleviate this shortage of available books. However, before going forward with this they should at the very least consider Hebrew books by Messianic Jewish authors as possible candidates for publication. Books which the digitalization projects will make available which are already in Hebrew and have no copyright (since they are usually more than 100 years old). This ends up being tremendously less expensive than paying copyright fees and paying a translator. However, one must bear in mind that most 100 year old books will be of little relevance today. But, you never know when you are going to find that gem or classic that has long been forgotten in the geniza of history.

For more information on this project please write: Jorge Quiñónez at jorgequinonez@yahoo.com

Israel: The Land and the People
An Evangelical Affirmation of God's Promises
H. Wayne House, General Editor

Reviewed by Dr. Gregory Hagg

Here is a long overdue contribution to the discussion of God's promises to Israel. Those on the amillennial side of the aisle will consider it a rehashing of arguments with which they are familiar. It would be a sad case indeed, however, if they dismissed this book with such a preconceived notion. Seldom has there been such a scholarly presentation of the position as appears in this volume. It deserves a careful reading by those who might oppose the presupposition stated by Moïse Rosen, "When the church confuses itself with Israel, it falls into at least one or more of three extremes, that of legalism, spiritualizing Scriptures that should be taken literally, or embracing a mission of dominion to which God never called it," (p. 7).

Those on the other side of the aisle, who hold to various forms of premillennial thought, will welcome this work with open arms. For some there will be nothing terribly new in the book, but there is sufficient detail to satisfy the most learned and sophisticated

reader. The book should be read by all who need a consistent and scholarly review of very important themes concerning the salvation of Israel today and the fulfillment of the ancient promises in the future.

Teachers will want to use this volume as a textbook. The format lends itself to such use in that the major divisions are clearly delineated as Identity Issues, Historical Issues, Biblical Issues, and Theological Issues. Each division has two or three chapters written by a compendium of twelve different scholars. Each chapter is followed by study questions to summarize its content; and the endnote documentation of every chapter goes far beyond what might be expected in a book this size. It is a treasure of resources for the student who would like to pursue further study on each topic. The format also includes detailed subject, author, and scripture indices. Why, it even has color pictures!

Of particular interest is the theme that forms a consensus among the

contributors. All of the authors affirm the faithfulness of God to the covenants made with Israel. Unconditional covenants will be fulfilled regardless of Israel's faithfulness to God. Those passages which imply otherwise are handled very well. Walter Kaiser's statement is representative. "These all depend on God Himself for their fulfillment. There may be a failure to participate in these benefits because of the absence of faith, but that will not stop the Almighty from eventually doing what He had promised," (p. 221). Kaiser's chapter, "The Land of Israel and the Future Return," focuses on Zechariah 10:6-12 showing that the promise of the land must refer to a time future to the return from Babylon since it was written in 518 B.C. He also addresses the objections of a Christocentric hermeneutic to the literal, grammatical method of interpretation, and he concludes with a discussion of the New Testament references to the land of Israel.

Another chapter identifies

Jewish people with the land of Israel. Ronald B. Allen traces the Biblical history and examines the land as it exists in today's current events. He concludes that the ultimate promise to Abraham was not realized in his lifetime but awaits the return of Jesus Christ. "Then the land promise of the covenant will be realized, for the promises of God, guaranteed by His character, may not be revoked," (p. 25). In answer to the question of who will receive such a promise, Tuvya Zaretsky makes a plea for identifying the people as follows: "The source of the birthright is found in the genes. Jews are born to other Jews. Descendants of Israel produce more Israelites," (p. 39).

To argue for a literal, racial, or ethnic identity for those who receive the promises, however, is not to eliminate the need for saving faith. In a superb exegetical treatment of the Biblical issues of Romans 9-11 Harold Hoehner states, "In the future 'all Israel' will be saved. This will occur when Christ returns and judges the nations, including Israel, and will save those who call on Him. . . . How will Israel be saved? Consistent with the preaching in the book of Acts, Israel will be saved through Christ," (p. 159).

The appellation of



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"replacement theology" has been given to those who believe that the church is New Israel and has taken over in some spiritual way the covenants made to the nation. While all who hold this view are not anti-Semitic, there is a close historical connection between the two. H. Wayne House provides a convincing survey of statements from the church fathers and others to demonstrate that connection in his chapter, "The Church's Appropriation of Israel's Blessings." The ramifications that this has for today are monumental. House concludes, "To reject Israel is to reject the tree from which the church has received its life and its future," (p. 103).

The practical benefits of

this book can be seen in Louis Goldberg's chapter, "Historical and Political Factors." Included is a fine survey of most of the Christian groups that have sustained a ministry in Israel. This is in contrast to those who have decided that since the Holocaust, witnessing to the Jewish people is no longer a viable option. Goldberg also gives a pertinent comment on current theological positions which militate against the biblical view of missions to the Jews. Praise of God is practical, too, and the final division of the book is devoted to just that. David L. Larsen writes a doxology in his chapter, "A Celebration of the Lord Our God's Role in the Future of Israel," a fitting conclusion to a work that will prove to be a joyous feast for those who see such a future.

Due to the space limitations of this review, only a few of the authors have been quoted, but each one makes a valuable contribution to the overall success of this book. The other writers are, Ray Pritz, Ralph Alexander, John Jelinek, Robert Thomas, and Boyd Luter. They have joined with their colleagues to present a worthy challenge to those of a different persuasion and a wonderful affirmation to those of their own.

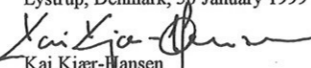
THE LAUSANNE CONSULTATION ON JEWISH EVANGELISM
Financial Statements (Danish Crowns)
Year Ended 31 December 1998

Statements of income and expenses for 1998

Income	
Dues (paid in 1998)	158,160.06
Interest	3,494.67
Subscription	2,037.46
Booklets, photocopies, Directory	963.00
TOTAL INCOME	<u>164,655.19</u>
Expenses	
Reimbursement for administration, 1998 plus adjustment 1996 and 1997	80,000.00
Postage	28,872.25
Bulletin, printing	18,772.50
Stationery and equipment	10,918.19
Travel	5,054.00
LCWE, fee	3,442.40
TOTAL EXPENSES	<u>147,059.34</u>
SURPLUS FOR THE YEAR 1998	<u>17,595.85</u>

Balance Sheet at 31 December 1998

Assets	
LCJE Sixth International Conference New York 1999:	
Deposit and other expenses	56,099.89
Prepayment	<u>(5,606.84)</u>
Cash at bank	100,578.39
ASSETS IN TOTAL	<u>151,071.44</u>
Capital and Liabilities	
Capital	
At 1 January 1998	55,817.29
Surplus for the year 1998	<u>17,595.85</u>
	73,413.14
Special Fund	
At 1 January 1998	53,946.30
	<u>127,359.44</u>
Liabilities	
Scandinavian Theological Conference/Book project	23,712.00
CAPITAL AND LIABILITIES IN TOTAL	<u>151,071.44</u>

Lystrup, Denmark, 30 January 1999

 Kai Kjær-Hansen
 Treasurer

Auditor's Report

I have audited the financial statements of the Lausanne Consultation on Jewish Evangelism for 1998 presented by the treasurer.

Basis of opinion

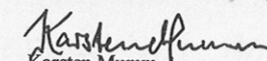
I have planned and conducted my audit in accordance with generally accepted audit standards as applied in Denmark and included such auditing procedures as I considered necessary.

My audit has not given rise to qualifications.

Opinion

In my opinion, the financial statements have been presented in accordance with the accounting provisions of Danish legislation and give a true and fair view of the organization's assets and liabilities, financial position and result.

Aarhus, Denmark, 30 January 1999


 Karsten Mumm
 State Authorized Public Accountant
 (Denmark)

MEETINGS

LCJE North America
 The next meeting will be held in St. Louis, 8-10 March, 1999. Further information, Fred Klett: lcje-na@juno.com.

LCJE E-MAIL
 LCJE International's e-mail address: lcje-int@post3.tele.dk

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Next International LCJE Conference

The Sixth International LCJE Conference will be held in New York, 12-17 August 1999.