

Twenty-fourth North American LCJE Meeting San Antonio 16-18 April, 2007

What do we stand for? – A look at LCJE Statements 1980-2005 Kai Kjær-Hansen

The theme of this conference is *Jewish Evangelism and the Body of Messiah*. At the conclusion of this conference the North American LCJE Chapter has to consider the resolution “An Appeal for Unity.” It has been under way for two years and has undergone quite a few changes, a fact that in itself might be worth studying. The resolution is about unity between LCJE North America and the messianic congregational movement. The very fact that such a resolution has been presented and is felt to be necessary indicates that some believe that the relationship between the two parties could be better.

In an attempt to form a general view of what has been said earlier in statements, resolutions and press releases (with the official LCJE seal of approval) about what we, LCJE, stand for, I have gone through the sources. I may have overlooked a few “statements” but that hardly changes the overall picture. I have been particularly interested in finding out what sort of subjects LCJE has officially pronounced upon. And about what LCJE has had to say about the unity in the body of Messiah/Christ and the relationship between LCJE and the messianic movement, including the question of Jewish identity and connected topics.

Information about where these statements were published has been gathered in an Appendix. Some of the documents are already available at www.LCJE.net. I hope that all these statements, before the end of the year, will be accessible at LCJE’s website.

Before LCJE came into being

Let us begin with the beginning. Even before LCJE (Lausanne Consultation on Jewish Evangelism) existed, LCWE was (Lausanne Committee for World Evangelization). LCJE is a part of this worldwide evangelistic movement which has the *Lausanne Covenant* (1974) as its basis. There is no reason to hide that, from time to time, there have been some tensions between LCWE and LCJE. But we are part of the “Lausanne family”. This most strongly finds expression in the fact that in order to become a member of LCJE one has to be in substantial agreement with The Lausanne Covenant. “Substantial” means that there is space for interpretations of this covenant as there is with any other text.

It goes without saying that not all is said in the Lausanne Covenant as to what gathers us in LCJE, namely Jewish evangelism. But one thing is clear with the demand “in substantial agreement with the Lausanne Covenant”: LCJE does not distance itself from the Body of Messiah/Christ, the universal Church of Messiah/Christ. We are an independent network with a special task. But in LCJE we say: Jesus-believing Jews and Jesus-believers from the nations are one in Messiah.

From LCJE’s very beginning in 1980, an awareness of *this* unity has been fundamental in LCJE’s self-perception. And this is where LCJE still is in the year 2007.

LCWE publications and statements on Jewish Evangelism

Christian Witness to the Jewish People was one among several Occasional Papers to come out from the LCWE meeting in Pattaya, Thailand, 1980. In the conclusion it is

stated that Jewish evangelism is “a central and unavoidable task for the body of Christ”. The document ends in this way:

Including Jewish people is a test of our willingness to be involved in world evangelization. It is a test of our faith in the one exclusive way of salvation and of our proclamation of Christ as an adequate Saviour for those who are apparently adequate so far as worldly righteousness is concerned.

Sponsored by the World Evangelical Fellowship and supported by the Lausanne Committee came, in 1989, the Willowbank Declaration on the Christian Gospel and the Jewish People. In my opinion the Willowbank Declaration is, theologically speaking, the best statement on Jewish evangelism to come out in the period 1980-2005. The thread is picked up from the 1980 document *Christian Witness to the Jewish People*, which is described as “a landmark statement”.

That same year, in 1989 at “Lausanne II in Manila”, the theme Jewish evangelism is entered in the *Manila Manifesto*.

It is sometimes held that in the virtue of God’s covenant with Abraham, Jewish people do not need to acknowledge Jesus as their Messiah. We affirm that they need him as much as anyone else, that it would be a form of anti-Semitism, as well as being disloyal to Christ, to depart from New Testament pattern of taking the gospel to “the Jews first...”. We therefore reject the thesis that Jews have their own covenant which renders faith in Jesus unnecessary.

At LCWE’s “Forum 2004” in Pattaya seven persons, all long-time members of LCJE, draw up the booklet *Jewish Evangelism: A Call to the Church*. Also in this is a clear calling to Jewish evangelism. By way of summing up, this statement is made in the document:

If Jesus is not the Messiah for the Jewish people then neither is He Christ for the nations.

Either Jesus is the Messiah for all, or He is not the Messiah at all.

From these quotations no one can be in doubt as to what LCJE has stood for regarding the issue of salvation for Jews and the obligation to become involved in Jewish evangelism. – This is where we are also standing in 2007.

A good statement from LCJE Europe 2005

I think there have been many good statements on Jewish evangelism within the framework of LCJE and LCWE. If I were to give one statement to a *theologian* who was interested in what I am doing, I would point to the Willowbank Declaration. If a person with a more general interest in what LCJE stands for were to have a short account, I would point to a statement from the LCJE European Chapter in 2005. In itself it is by no means unique but it sums up well most of the themes which, expressed in different ways, are found in practically all statements issued at LCJE’s international conferences.

The Lausanne Consultation on Jewish Evangelism (LCJE)

Eighth European Conference in Révfülöp, Hungary

The European chapter of the Lausanne Consultation on Jewish Evangelism met in Révfülöp, Hungary, from 10th to 13th of March 2005. Participants from thirteen countries and ten societies committed to Jewish evangelism met to report on their ministries and to consider more effective ways to reach the Jewish communities in Europe with the gospel. The conference concluded by issuing the following statement:

Modern Jewish mission in Eastern Europe was born in the middle of the 19th century as a result of which many thousands of Jewish people embraced their Messiah. We rejoice that again at the beginning of the 21st century we see Jewish people finding salvation in the Messiah promised by their ancient prophets.

We rejoice that these Jewish believers in Jesus are finding spiritual homes in both churches and Messianic fellowships where they may freely express their Jewish identity.

We rejoice that after years of religious repression freedoms are enjoyed in Eastern Europe that allow Jewish people to identify themselves as such and also to embrace Jesus as the Messiah.

We rejoice at the opportunities the new freedoms afford to proclaim the gospel to all, including the Jewish people.

We rejoice that in European countries once associated with the death of Jews there are now a growing number of Jews who have found new life in the resurrected Messiah.

We rejoice that Jewish and gentile believers are now sharing the love of Jesus in the very countries where a previous generation of Jewish people perished as a result of the Final Solution.

We view with concern, however, that some Christians are declaring that God has rejected the Jewish people. Such a theology has in the past fuelled the fires of anti-Semitism and we are dismayed to see a similar pattern re-emerging in both Eastern and Western Europe.

We therefore call on believers in Jesus to acknowledge the Jewish roots of the Christian faith and that we worship the God who has been pleased to reveal himself as the God of Abraham, Isaac and Jacob.

We call on Christians to denounce anti-Semitism in its many forms, and to reject unequivocally both the theology that teaches that God has rejected the Jewish people and the theology that Jewish people may find acceptance with God apart from faith in Jesus.

We call on Christians to remember that if Jesus is not the Messiah of Israel he cannot be the Christ of the nations.

We call on Christians to rejoice with us at the movement of the Spirit of God among the Jewish people in Eastern Europe and to pray that even greater blessing will follow.

Above all, we call on Christians to acknowledge that Jewish evangelism is an indispensable element in the evangelistic programme of the church and that the greatest expression of anti-Semitism is to withhold the gospel from the Jewish people.

LCJE Israel 1990: A Statement on Christian Zionism

LCJE Israel issued two official press releases in 1989, one on LCJE in Israel and one on the freedom of opinion in Israel. The latter was addressed at religious *Jewish* authorities who successfully had prevented a planned meeting at a hotel. In 1990 a statement was issued about *Christian* Zionists because of uncertainty as to what the Christian Embassy in Jerusalem stood for on the issue of gospel preaching to Jewish people.

I have to pass over what was said about Christian Zionism. What is more important for the objective I am pursuing here is what LCJE Israel said about evangelism. In conclusion this is said:

We therefore call upon the Church throughout the world not to abandon its central calling to preach Christ. Political support for Israel must not come in place of preaching the gospel to all nations, to the Jew first and also to the gentile.

It seems that no matter what the main theme of an LCJE statement is, the aim of LCJE is consistently emphasized: the salvation of Jews through Messiah/Christ. If something threatens to take the place of this, a danger signal is hoisted.

Is this also true about the statements issued from LCJE North America? And has LCJE North America commented on the Willowbank Declaration?

Statements from LCJE North America

LCJE North America's annual meetings began in 1984. I have singled out 5 or 6 resolutions. Which issues do they deal with?

LCJE North America, Chicago 1987

Two short resolutions came out of this meeting.

1. Ray Gannon had presented a book review of Rabbi Yechiel Eckstein's *What Christians Should Know about Jews and Judaism*. This led to the following short resolution:

After thorough consideration of the book What Christians Should Know about Jews and Judaism by Yechiel Eckstein at the Fourth Annual Meeting of the North American Chapter of the Lausanne Consultation on Jewish Evangelism, the following statement was adopted unanimously.

We realise that What Christians Should Know about Jews and Judaism is a subtle threat to undermine Christian doctrine for the sake of attacking the Jewish evangelistic endeavour. We need to alert the Church and put the Church on notice that such books written to "further Jewish-Christian relations" might serve to undermine commitment to the scriptural mission of the Church, specifically the evangelisation of all people, including our Jewish people.

The warning to the Christian Church is clear. So is the calling to Jewish evangelism.

The other resolution from the meeting in 1987 was “internal” and meant for the “Lausanne family”, i.e. LCWE. It read:

The Fourth Annual Meeting of the North American Coordinating Committee of the Lausanne Consultation on Jewish Evangelism (LCJE) met March 25-26, 1987, and was attended by thirty leaders in various areas of Jewish evangelism and representing missions, congregations and seminars. The committee wished to commend the Lausanne Committee for World Evangelisation (LCWE) for their support of Jewish Evangelism, as reflected in recent articles in the LCWE periodical, World Evangelisation.

Because there have been many attempts in recent years by the Jewish community in various ways to delegitimise Jewish Evangelism within the evangelical community, the North American Coordinating Committee of the LCJE voted to ask the LCWE to seriously consider some presence on the platform, either by preaching, prayer or testimony on the part of a Jewish believer or a Jewish mission leader to show its support of Jewish evangelism at its world meeting in 1989.

Susan Perlman came on the platform in Manila in 1989. And the issue Jewish evangelism was included in the Manila Manifesto, as already mentioned.

LCJE North America, Los Angeles 1989

With Louis S. Lapidès’ paper *The “Christian Identity” Movement in America* as its starting point, a resolution was drawn up against the “Christian Identity” Movement with its insistence on the “superiority of the white Anglo-Saxon Aryan race and the inferiority of all others” and against the fact that the movement “views the Jewish people as accursed”, and “dishonors the Person of Jesus the Messiah by its erroneous theological justification for racial bigotry and “is fostering the same attitude and actions that existed in pre-Hitler Germany that led to the genocide of 6,000,000 Jews.”

The resolution “calls upon all genuine Christians everywhere” to be “alert to the presence and danger” of this; “to affirm God’s everlasting love for the Jewish people;” to take “an active stand against this insidious form of anti-Semitism”; to pray for such people and for the Jewish people, and ... “Share the love of God manifested in Jesus the Messiah with both Jews and Gentiles.”

This is also a warning to the Christian Church. The warning is about people who misuse the name of Christian and use the Bible for anti-Semitism and argue that Jewish evangelism is against the will of God. Also this resolution ends with a calling to share the love of God *manifested in Jesus the Messiah*.

LCJE North America, St. Louis 1990

Two resolutions are issued from the meeting but the introduction is really a “resolution” in its own right so when I count, I get three.

1. The introduction deals with the Willowbank Declaration from 1989, which strictly speaking is not an LCJE Statement but which would hardly have seen the light of day without LCJE. The introduction also has a reference to the passage in the Manila Manifesto (1989) that I mentioned above. On this background it is said in 1990:

The North American LCJE delegates heartily and unitedly endorsed the Willowbank Declaration and pledged to be guided by its articles.

So LCJE North America has taken a stand on the Willowbank Declaration. (A letter of thanks was also officially sent from the LCJE meeting in St. Louis to the Willowbank Committee). The same positive attitude to the Declaration was expressed by LCJE Europe in a statement from 2001.

2. Evangelistic Committee Alarmed by “Pro Jewish Book”.

At the St. Louis meeting in 1990 a certain book was the object of review, and was reviewed by both Louis Goldberg and Art Glasser. This resulted in the following resolution:

The Committee also addressed the book *Our Father Abraham*, written by Professor Marvin R. Wilson of Gordon College (in Massachusetts) and endorsed by Dr. Carl E. Amerding, the President Emeritus of Regent College (in Vancouver, BC).

After examining carefully the book’s basic themes alongside the biblical mandate to the Church to evangelize the Jewish people, the delegates concluded that the book challenged the validity of the basic tenets of the Willowbank Declaration. The glaring omission of any significant reference to the love of Jesus for his own people according to the flesh and to the centrality of his redemptive sufferings on their behalf amazed and troubled the delegates – most of whom are Jewish believers in Jesus. They much regretted that the two scholars so highly regarded in the Church seem to have been deceived into ignoring the biblical preeminence of the One who, at his birth, was named Jesus “that he might save his people from their sins.” (Matthew 1:21).

I want to draw your attention to the fact that this resolution speaks in strong terms against two Christian theologians held in high esteem in Evangelical circles.

3. Collapse of Israeli Government Alarms Lausanne Consultation on Jewish Evangelism.

In light of recent tensions in the State of Israel (the protracted “Intifada,” growing world pressure to negotiate peace with the resident Arab population and now the collapse of the coalition government) we resolve, as the North American Coordinating Committee of the Lausanne Consultation on Jewish Evangelism:

1. To affirm our support for the State of Israel based upon principles of justice, equality and freedom for all its people; and
2. To commend Messiah now, Jesus Christ the Prince of Peace, as the sole hope for lasting shalom in the Land and in the lives of all its inhabitants.

Therefore, we call on all North American believers in our Lord Jesus to pray fervently for God’s peace in the State of Israel and among all who live there.

This resolution takes a stand on political topics in Israel – but it does not do it without a call for Jewish evangelism *now*.

What does LCJE stand for in the year 2007?

According to the statements cited above it is not difficult to draw the conclusion. There is nothing surprising in it, but even that which is not surprising has to be said now and again.

What's in a name? LCJE stands for what is in its name: Lausanne Consultation on *Jewish Evangelism*.

We are primarily a network: Networking Jewish evangelism. That was the vision that created LCJE. All the statements over the years have given expression to this vision. It is my hope that this vision is still with us – also in years to come.

There are probably diverging opinions about how well our networking has functioned. Nothing is so good that it cannot be improved. Self-criticism is an important thing. And any criticism that can help LCJE to network even better will be appreciated.

So to be brief: Whatever subjects LCJE has pronounced upon, no one can be in doubt that LCJE is committed to Jewish evangelism.

The Body of Messiah –Unity and Messianic Jewish Identity etc.

I will just give some hints and then restrict myself to a few extracts from the Willowbank Declaration and from statements from International LCJE Conferences and the European LCJE Chapter.

WILLOWBANK DECLARATION, 1989

II. THE CHURCH OF JEWS AND GENTILES

ARTICLE II.9.

WE AFFIRM THAT the profession of continuing Jewish identity, for which Hebrew Christians have in the past suffered at the hands of both their fellow-Jews and Gentile church leaders, was consistent with the Christian Scriptures and with the nature of the church as one body in Jesus Christ in which Jews and non-Jews are united.

WE DENY THAT it is necessary for Jewish Christians to repudiate their Jewish heritage.

ARTICLE II.10.

WE AFFIRM THAT Gentile believers, who at present constitute the great bulk of the Christian church, are included in the historically continuous community of believing people on earth which Paul pictures as God's olive tree (Romans 11:13-24).

WE DENY THAT Christian faith is necessarily non-Jewish, and that Gentiles who believe in Christ may ignore their solidarity with believing Jews, or formulate their new identity in Christ without reference to Jewishness, or decline to receive the Hebrew Scriptures as part of their own instruction from God, or refuse to see themselves as having their roots in Jewish history.

ARTICLE II.11.

WE AFFIRM THAT Jewish people who come to faith in Messiah have liberty before God to observe or not observe traditional Jewish customs and ceremonies that are consistent with the Christian Scriptures and do not hinder fellowship with the rest of the Body of Christ.

WE DENY THAT any inconsistency or deception is involved by Jewish Christians representing themselves as "Messianic" or "completed" or "fulfilled" Jews.

LCJE INTERNATIONAL MEETINGS

LCJE Newmarket 1983

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.

LCJE Easneye 1986

We are greatly encouraged to share the news about considerable growth in the number of Jewish believers in Jesus, both in Israel and elsewhere in the world. 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. Some of them have joined established denominations or congregations, whereas others have been incorporated into Messianic Jewish congregations. This latter category of congregations

emphasises the Jewishness of the gospel and its application to contemporary Jewish life.

Today Christian communities in various parts of the world are developing their cultural distinctives. Jewish believers are also developing Jewish expressions of their faith in Jesus and of their life with him. This includes the use of music and the arts and creative patterns of worship and celebration. As Jewish believers share their biblical heritage with the church, they have enriched many congregations.

We therefore call upon the churches to affirm the Jewish identity of the Jewish believers in their midst and to provide an environment in which new believers can develop that Jewish identity on a sound, biblical basis.

We affirm the unity of Jews and non-Jews in Jesus Christ. This unity is fundamental to the gospel: Jesus has brought reconciliation between God and man, and has broken down the barriers between Jew and non-Jew (Ephesians 2:14).

LCJE Jerusalem 1995

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

LCJE New York 1999

Jewish Identity

As we enter a new millennium we recognize that Jewish people express their identity in many ways and are affected by social, political and religious changes in the wider society. We also recognize that Jewish identity and therefore Jewish survival is once again being challenged.

Those of us who are Jewish share in the challenges confronting our people and stand with them in the need to strengthen and preserve our God-given identity. We also recognize that our faith in Yeshua is seen by many as a threat to Jewish identity and survival. Yet we believe that the core of Jewish identity is tied to a purpose and a divine calling that is fulfilled only in Yeshua—to be reconciled to God and to be a light to the nations for his glory. We therefore reject the commonly held view that Jews who believe in Jesus are no longer Jewish.

Those of us who are Gentiles affirm that Jews who believe in Yeshua do not forfeit their Jewish identity; indeed, our own identity as Christians is also found in Yeshua the Jewish Messiah. Through him our identity is linked to the destiny of the people Israel. We do not wish to see our brothers and sisters lose their Jewish identity. We are enriched and encouraged by their distinct identity within the body of the Messiah.

As Jews and Gentiles united by faith in Yeshua, we recognize the right of Jewish believers in Yeshua to maintain a recognizable Jewish identity and to communicate faith in the Messiah to Jews and Gentiles alike.

LCJE Helsinki 2003

We observe with concern the challenge to the deity of Jesus by some in the broader Messianic movement. A proclamation of a lesser Jesus, though more palatable to the Jewish community at large, will inevitably lead to a false gospel message.

We observe with concern whenever the national identity of Jewish believers takes precedence over their unity with others in the universal body of believers.

LCJE EUROPE

LCJE Europe 1990

In our testimony to Jewish people we must endeavour to appreciate the integrity of Jewish identity and uphold the New Testament witness of Jesus as Messiah and Saviour.

LCJE Europe 1992

In the face of harassment from some in the Jewish community and others in the church, speakers urged that the growing number of Jewish believers in Jesus be given room to discover and celebrate their Messianic Jewish identity, affirming both their Jewish heritage and their place as members of the body of Christ.

LCJE Europe 1996

We maintain the right of Messianic Jews to preserve both their Jewish identity and their essential unity with all believers in Jesus.

LCJE Europe 2005

We rejoice that these Jewish believers in Jesus are finding spiritual homes in both churches and Messianic fellowships where they may freely express their Jewish identity.

Against the background of these statements about unity and about messianic congregations and Jewish identity it is difficult to maintain that LCJE has not dealt with these issues or has not wanted to include the messianic movement in the LCJE network. Inside the framework of LCJE there is much freedom to, in different ways, express one's Jewish identity.

As to observing the Law some of these statements affirm there is freedom to do this but they also deny that it should be an obligation for a Jewish believer. They also dissociate themselves from any attempt to challenge the deity of Jesus.

Anti-Semitism and anti-Semitism

In practically all LCJE statements, both from International and European Conferences, there is a distinct dissociation from any form of anti-Semitism. At the same time it is made clear that omission to bring the gospel to Jewish people is a form of anti-Semitism.

As long as LCJE maintains that Jews – like all other people – need Jesus for salvation it is, in my opinion, an illusion to believe that Jews will give us credit – nor for our struggle against anti-Semitism. But no matter what, we will continue that struggle. And the struggle against misrepresentations of Judaism.

But being a part of the Body of Messiah, the Jewish Messiah, and being involved in Jewish evangelism, also implies that we have to be prepared to be called anti-Semites, both by the synagogue and parts of the Christian Church.

Such a statement may not be irrelevant when we are gathered under the theme of *Jewish Evangelism and the Body of Messiah* and are to decide upon a statement entitled *An Appeal for Unity*.

APPENDIX

LCWE and LCJE Statements and Resolutions 1980-2005

Note: Incomplete list as of April 12, 2007. “Published” only says where the statement in question can be found in English and only in the *LCJE Bulletin* and *Mishkan*.

1980 Consultation on World Evangelization (COWE), Pattaya, Thailand

(Lausanne Committee for World Evangelization (LCWE)).

Title: Christian Witness to the Jewish People.

Published: LCWE, Wheaton, Illinois, 1980.

www.lausanne.org and www.lcje.net

1983 Second LCJE International Conference, Newmarket, England

Title: Newmarket Statement (**LCJE International**)

Published: *News Bulletin* (LCJE) no.1, 1983, p. 8; *Mishkan* no.1,1984, pp. 55-57.

Press Release: David Harley in *News Bulletin* (LCJE), no. 1, 1984, pp. 1-2.

1986 Third LCJE International Conference, Easneye, England

Title: Letter to the Churches: Statement Issued by the LCJE Third International Conference 1986.

Published: *LCJE Bulletin* no. 9, December 1986, pp. 2-3; *Mishkan* no. 5, 1986, pp. 6-8.

Press Release: *Mishkan* no. 5, 1986, pp. 9-11.

Reactions: Lausanne Letter to the Churches: Responses; in *Mishkan* no.6&7, 1987, pp. 118-120.

1987 Fourth North American LCJE Conference, Chicago, USA

Resolutions from Fourth Annual Consultation of the North American Chapter. (Two Resolutions, 1) On Rabbi Eckstein’s book, 2) on LCJE and LCWE’s upcoming conference.)

Published: *LCJE Bulletin* no.11, October 1987, p. 2-3.

1989 Sixth North American LCJE Conference, Los Angeles, USA

Title: Resolution of the USA Branch of Lausanne Consultation on Jewish Evangelism re. the ‘Christian Identity’ movement, April, 1989.

Published: *Mishkan* no. 11, 1989, p. 86.

1989 The Willowbank Declaration, Willowbank, Bermuda

(World Evangelical Fellowship and LCWE)

Title: The Willowbank Declaration on the Christian Gospel and the Jewish People.

Published: *Mishkan* no.11, 1989, pp. 76-84.

www.lausanne.org and www.lcje.net

1989 Israel LCJE News Releases

Title: LCJE Israel News Release No. 1, May 30, 1989 (On LCJE in Israel)

Published: *Mishkan* no. 2, 1989, p. 91.

Title: LCJE Israel News Release No. 2, May 30, 1989 (On freedom of opinion in Israel).

Published: *Mishkan* no. 10, 1989, 92.

1989 Lausanne II, Manila

(LCWE).

Title: Manila Manifesto

Published: LCWE, 1989; passage on Jewish evangelism in *Mishkan* no. 11, 1989, 85.

www.lausanne.org and www.lcje.net

1990 Seventh North American LCJE Conference, St. Louis, USA

Title: Evangelistic Committee Alarmed by “Pro Jewish Book”.

Published: *LCJE Zeist 91*, 1991, p. 14.

Title: Collapse of Israeli Government Alarms Lausanne Consultation on Jewish Evangelism.

Published: *LCJE Zeist 91*, 1991, p. 14-15.

1990 Israel LCJE

Title: A Statement on Christian Zionism.

Published: *Mishkan* no. 12, 1990, pp.6-7.

1990 Third European LCJE Conference, Budapest, Hungary

Title: Budapest LCJE Statement.

Published: *LCJE Bulletin* no. 22, November 1990, p. 4; *Mishkan* no. 13, 1990, 92-93.

1991 Fourth International LCJE Conference, Zeist, Holland

Title: “Behold, I am doing a New Thing” (LCJE International, Zeist)

Published: *LCJE Bulletin* no. 25, August 1991, p. 3; *Mishkan* no. 15, 1991, 69-70.

Press Release: Susan Perlman in *LCJE Bulletin* no. 25, August 1991, p. 5.

1992 Fourth European LCJE Conference, Adelboden, Switzerland

Title: Jewish Evangelistic Group Grapples with Ethical Issues.

Published: *LCJE Bulletin* no. 30, November 1992, p. 8.

1992 South African Declaration, Johannesburg, South Africa

(The Evangelical Fellowship of South Africa).

Title: The South African Declaration on the Christian Gospel and the Jewish People.

Published: *LCJE Bulletin* no. 31, February 1993, pp. 23-25.]

1995 Fifth International LCJE Conference, Jerusalem, Israel

Title: Jerusalem 95: Yeshua of Israel.

Published: *LCJE Bulletin* no. 41, August 1995, pp. 4-5; *Mishkan* no. 23, pp. 70-72.

www.lcje.net

1996 Southern Baptist Convention, USA

Title: Resolution on Jewish Evangelism. Southern Baptist Convention, June 11-13, 1996.

www.jcrelations.net

1996 Sixth European LCJE Conference, Stuttgart, Germany

Title: Sixth LCJE European Conference, 28-30 October 1996, Germany.

Published: *LCJE Bulletin*, no. 46, November 1996, p. 3.

www.lcje.net

1999 Sixth International LCJE Conference, New York, USA

Title: New York 99: Jewish Evangelism on the Eve of the Third Millennium.

Published: *LCJE Bulletin* no. 57, September 1999, pp. 4-5; *Mishkan* no. 32, 2000, 82-84.

Press Release: Susan Perlman in *LCJE Bulletin* no. 57, September 1999, p. 3.

www.lcje.net

2001 Seventh European LCJE Conference, Dijon, France

Title: Jewish Evangelism in Europe in the Third Millennium. Lausanne Consultation on Jewish Evangelism (LCJE), Seventh European Conference 15-18 March 2001.

Published: *LCJE Bulletin* no. 64, May 2001, p. 7; *Mishkan* no. 34, 2001, p. 108.

www.lcje.net

2003 Seventh International LCJE Conference, Helsinki, Finland

Title: Lausanne Consultation on Jewish Evangelism Helsinki 2003: Jesus and His People.

Published: *LCJE Bulletin* no. 73, September 2003, pp. 4-5; *Mishkan* no. 39, 2003, pp. 107-209.

Press Release: Susan Perlman in *LCJE Bulletin* no. 73, p. 2.

www.lcje.net (Bulletin no. 73)

2004 Forum 2004, Pattaya, Thailand

(LCWE)

Title: Jewish Evangelism: A Call to the Church

Published: LCWE, 2005.

www.lausanne.org

2005 Eighth LCJE European Conference, Révfülöp, Hungary

Title: The Lausanne Consultation on Jewish Evangelism (LCJE): Eighth European Conference in Révfülöp, Hungary.

Published: *LCJE Bulletin*, no. 80, May 2005, p. 10.

www.lcje.net (Bulletin no.80)