

**Mishkan** is a quarterly journal dedicated to biblical and theological thinking on issues related to Jewish Evangelism, Hebrew-Christian/Messianic-Jewish identity, and Jewish-Christian relations.

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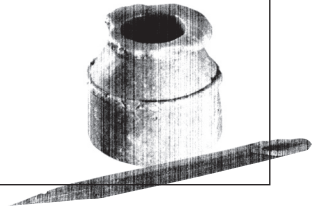
**Mishkan's** editorial policy is openly evangelical, committed to the New Testament proclamation that the gospel of salvation through faith in Jesus (Yeshua) the Messiah is "to the Jew first."

**Mishkan** is a forum for discussion, and articles included do not necessarily reflect the views of the editors.

**Mishkan** is the Hebrew word for *tabernacle* or *dwelling place* (John 1:14).

A WORD FROM THE EDITOR

# Postmissionary in Three Senses



By Kai Kjær-Hansen

This issue of *Mishkan* discusses Mark S. Kinzer's *Postmissionary Messianic Judaism* (2005) – a book which has created considerable debate within the Messianic movement.

Kinzer is president of the Messianic Jewish Theological Institute, the leadership-training center for the Union of Messianic Jewish Congregations, and has in the past years acted as one of the trendsetters for UMJC's theological agenda.

Kinzer's Messianic Judaism is – in his own words – "postmissionary in three senses: (1) it treats Jewish observance as a matter of covenant fidelity rather than missionary expediency; (2) it is at home in the Jewish world, and its inner mission consists of bearing witness to Yeshua's continued presence among his people; (3) its outer mission consists of linking the church of the nations to Israel, so that the church can become a multinational extension of Israel and its messianically renewed covenantal relationship with God."

This opens up discussions on ecclesiology and soteriology; on mission/evangelism and Jewish identity; on whether or not Messianic believers are obligated to keep the Law and follow Jewish Halachic traditions; on "Yeshua's presence within the Jewish people," etc.

These are all important issues for Kinzer – but also so important for others that they argue against his theological positions and conclusions.

Kinzer concludes his book with this statement: "The church must come home to Israel, if it would again breathe freely and deeply."

Others might say, "The church – and Jewish believers in Jesus – must come home to Jesus, if ..."