

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.

Mishkan is published by the Pasche Institute of Jewish Studies.

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."

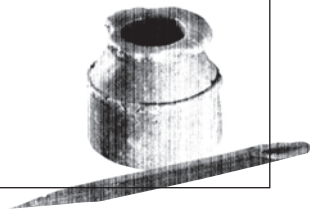
Mishkan is a forum for discussion, and articles included do not necessarily reflect the views of the editors, Pasche Institute of Jewish Studies, or Criswell College.

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

A WORD FROM THE EDITOR

The Berlin Declaration

By Kai Kjær-Hansen



Sponsored by World Evangelical Alliance (WEA), a theological consultation on the uniqueness of Christ and Jewish evangelism today was held in Berlin, August 18–22, 2008.

In this issue of *Mishkan* we bring some of the papers presented in Berlin – some in full, others in part. WEA plans to publish all contributions in book form. Preceding the papers we bring *The Berlin Declaration*.

This declaration is a clear statement on the Holocaust, Jesus, mission, and Jewish believers – spoken from Berlin and seen with the eyes of history. Participants included Christians from Germany and Messianic Jews.

Without a doubt this declaration will be labeled as an expression of triumphalism by the majority of those involved in Jewish-Christian dialogue today. Even if the declaration distances itself from the misdeeds done in the name of Jesus and from the sad record of European Christian history on the "teaching of contempt" vis-à-vis Jews and Judaism, it will not be regarded as *kosher* in those circles. And for several reasons:

First of all, because it maintains that Jesus of Nazareth is unique, so unique that Jews need him for salvation.

Secondly, because it maintains that "love is not silent" and that Jewish evangelism is legitimate and necessary – even after the Holocaust.

Thirdly, because it maintains that Jewish believers in Jesus have the right "to practice those traditions that affirm their identity."

In contemporary Jewish-Christian dialogue, these points are *non-kosher* – and an expression of Christian supersessionism. We have to live with that. World Evangelical Alliance cannot be thanked enough for their willingness to put their name and reputation behind such a clear statement on Jewish evangelism.