



# Jewish Missions/ Evangelism and Edinburgh 1910 and the Centenary Celebrations 2010

by Kai Kjær-Hansen

The World Missionary Conference, which was held in Edinburgh in 1910, became enormously important for Christian missions in the twentieth century. From Edinburgh 1910, there went out a powerful call and inspiration to missions among all peoples—the Jewish people included.

A lot has changed since then. Here at the beginning of the twenty-first century, there is a global church that sees progress in the global East and South and decline in the West. Today the church is looking for new visions and perspectives on missions. How does Jewish missions enter into the reflections about this? When the centenary celebrations are over, will there still be room for Jewish missions in the church's missions thinking and strategy?

## **Celebration of Edinburgh 1910**

The centenary has been celebrated in various ways; the celebrations are not yet concluded. The Lausanne Movement will be holding its third world conference in Cape Town, South Africa, October 17–24, 2010. The choice of the year 2010 is no coincidence. More than 4,000 delegates are expected to attend the conference.

Project “Edinburgh 2010” held its centenary conference in Edinburgh, June 2–6, with approximately 300 church leaders attending. The concluding service was attended by approximately 1,000 persons. In addition to this initial conference, Edinburgh 2010 has inspired the holding of conferences and study projects around the world.<sup>1</sup>

Edinburgh 2010 is also a multi-denominational and international project set up to commemorate the 1910 World Missionary Conference, and to provide new perspectives on missions for the twenty-first century. Theologically, missiologically, and confessionally, Edinburgh 2010 is broader than the Lausanne Movement. As it is officially said: “Whereas 1910 was confined to mainline Protestantism, the participants in 2010 will be drawn

<sup>1</sup> See <http://www.edinburgh2010.org>.

from the whole range of Christian traditions and confessions, including Roman Catholic, Orthodox, Pentecostal, and Independent churches, and show a better gender and age balance.”<sup>2</sup> Some may be surprised that the Lausanne Committee for World Evangelization (LCWE) and World Evangelical Alliance (WEA) are among the stakeholders.

Halfway between Edinburgh 2010 and Cape Town 2010 it is, of course, too early to draw final conclusions about positions on Jewish missions/evangelism in the respective camps. This will have to wait. I doubt whether it will at all be possible to talk about two distinct “camps” with diametrically opposed stances on this question. *If* Edinburgh 2010 does not say a clear “yes” to Jewish missions, which I would deeply regret, it does not follow that all involved in Edinburgh 2010 are *against* Jewish missions. And if Cape Town 2010 issues a clear “yes” to Jewish missions, which I expect, it does not follow that all involved in Cape Town 2010 will work actively *for* Jewish missions/evangelism in the future—or vice versa. Things are rather more complicated.

Having said that, I am convinced that people who are involved in Jewish missions will expect the issues of missions and witness among the Jewish people to be treated *explicitly* in the documents and statements coming out from the two conferences. Anything else would be to bury one’s head in the sand or to sweep the theological, missiological, and soteriological problems under the carpet. For no one can deny the fact that, historically speaking, the church’s mission began as Jewish missions. And it should not be possible for anyone to avoid reflecting on the consequences for world missions of a “yes” or a “no” to Jewish missions today.

In order to be able to assess, in due course, the question of continuity or discontinuity between Edinburgh 1910 and Edinburgh 2010/Cape Town 2010, we will consider what was said in 1910 about Jewish missions/evangelism. To clarify things, I will make use of some comprehensive quotations.

**No one can deny the fact that, historically speaking, the church’s mission began as Jewish missions. And it should not be possible for anyone to avoid reflecting on the consequences for world missions of a “yes” or a “no” to Jewish missions today.**

## Edinburgh 1910 and Jewish Missions

In the series of books issued by study committees leading up to Edinburgh 1910, the question of Jewish missions is treated under “the non-Christian world.” The chapter entitled “The Jews” is worth reading in its entirety.<sup>3</sup> The third section is quite unambiguous in its clear call to Jewish missions.

<sup>2</sup> “About Edinburgh 2010,” Edinburgh 2010, <http://www.edinburgh2010.org/en/about-edinburgh-2010.html> (accessed August 19, 2010).

<sup>3</sup> The section “The Jews” is subdivided into three major paragraphs: I: The People to be Evangelized (1. Numbers and Distribution; 2. Language; and 3. Religious Condition); II: The Work Accomplished (1. The Character of the Work Done; 2. Classes Reached; and



Jewish missions are only in their infancy and we cannot conscientiously say that any part of the world field, except perhaps London, is adequately occupied. No effort is being made to reach the Reform Jews in Germany and the United States, and none whatever to reach the Orthodox Jews in Central Asia. Russia's Jewish millions are still languishing without the Gospel, and indeed in almost every part of the world the Jews are greatly neglected.

On account of the scattered condition of the Jews it is impossible to give an estimate of the number and classes of missionaries still needed. We feel, however, that Jewish missions are in such a peculiar condition to-day as to demand unusual measures to ensure, under God, their progress.

Followers of the Lord Jesus Christ—Himself after the flesh a Jew—should give to the presentation of Christ to the Jew its rightful place in the Great Commission. It is not a task to be left to a few enthusiastic believers, but the obligation and responsibility of the whole Christian Church. The Gospel must be preached to the Jew wherever he may be found.

For centuries the Church has paid little heed to the missionary message of the Apostle to the Gentiles, "There is no difference between the Jew and the Greek." Both are sinners, for both have come short of the glory God, and both need a Saviour, even the Lord Jesus Christ. Yet the Church has acted as though it believed otherwise. The attitude of the Christian to the Jew has not been merely one of neglect but of bitter hostility. Reparation is due for the contempt and injustice meted out by the Christian Church and its members to the race into which its Founder was born and out of which He drew His first disciples. Christianity was born in Judaism and owes a debt to bring the Jew home at last to the fold of Christ.

There is urgent need, therefore, that the Church should change its attitude toward an enterprise which is carrying out an essential part of our Lord's Great Commission. The spasmodic efforts to bring the Jew to Christ must be replaced by missions as strong, persistent, and sympathetic as those among other races of mankind. Many of the difficulties are of the Church's own creating; and will disappear with a deeper faith in the power of God through the Gospel and a wiser approach imbued with a truer sympathy. No other methods are needed than those which have been blessed in the past among both Jews and Gentiles. The issue remains unchanged. It is still Jesus whom the Jew must accept or reject. Reform Jewish Rabbis in the United States may

3. Results Achieved); and III: The Task Remaining. Cf. World Missionary Conference, 1910. *Report of Commission I: Carrying the Gospel to all the Non-Christian World*, vol. 1 (Edinburgh: Oliphant, Anderson & Ferrier; New York: Fleming H. Revell Company, 1910), 268–78. The reports are available at <http://quod.lib.umich.edu/cgi/t/text/text-idx?c=genpub;idno=1936337>.

speak of Him in flattering terms, and accept Him as one of the great prophets and teachers of mankind, but the gulf between them and Christianity remains practically as wide as that which must be crossed by the Orthodox Jew before he acknowledges the Lordship, Divinity, and Messiahship of Jesus of Nazareth.

The time to reach the Jews with the Gospel is now, when they are rapidly drifting away from the faith of their fathers and are groping for something, they know not what. The Jews are becoming more and more an integral part of Christian cities, strongly influencing and often even dominating them by their enormous and increasing wealth and by their remarkable intellectual ability. However far they may have drifted, there still remains with them that inherent religious instinct, that capacity to appreciate great moral and spiritual truths which has characterised them throughout their history, and which, consecrated to the service of Christ, will enrich and revitalise Christianity itself. "For if the casting away of them be the reconciling of the world, what shall be the receiving of them, but life from the dead."<sup>4</sup>

#### *Findings of the Commission in 1910*

Under "Findings of the Commission," the following is said about the Jewish people and Jewish missions:

3. The Jewish people have a peculiar claim upon the missionary activities of the Christian Church. Christianity is theirs pre-eminently by right of inheritance. The Church is under special obligation to present Christ to the Jew. It is a debt to be repaid, a reparation to be fully and worthily made. The attempts to give the Gospel to this widely scattered yet still isolated people have been hitherto inadequate. The need is great for a change in the attitude of the Church towards this essential part of the Great Commission. The call is urgent in view of the enormous influence which the Jew is wielding in the world, especially throughout Christendom. The winning of this virile race with its genius for religion will be the strengthening of the Church of Christ and the enrichment of the world.<sup>5</sup>

For the aim we are pursuing there is no need to analyze these 100-year-old words in detail. Even though the language is somewhat antiquated—no one would, for example, speak of the Jewish "race" today, and even though much has changed over the past one hundred years—no one would speak about Jewish missions today without involving Messianic Jews—the main content is such that it could easily be used in the framework of, for example, the Lausanne Consultation on Jewish Evangelism (LCJE). People in this network would not have problems in repeating the words: "It is not a task to be left to a few enthusiastic believers, but the obligation and

4 Ibid., 276–78.

5 Ibid., 365.



responsibility of the whole Christian Church. The Gospel must be preached to the Jew wherever he may be found.” However, that all was not sheer delight for those involved in Jewish missions a hundred years ago will be obvious now.

### **Jewish Missions’ Criticism of Edinburgh 1910**

The year after Edinburgh 1910, the Eighth International Jewish Missionary Conference<sup>6</sup> was held in Stockholm, Sweden, June 7–9, 1911.<sup>7</sup> On this occasion, a resolution was passed about the Edinburgh meeting’s treatment of Jewish missions. There is commendation as well as criticism. This is the text of the resolution.

#### *Resolution from Stockholm 1911*

The following resolution (proposed and seconded by Louis Meyer and Hermann Strack respectively) was unanimously carried on Friday afternoon [June 9]:

The Executive Committee of the International Jewish Missionary Conference, at its meeting in Berlin, Germany, on May, 30 [1911], protested earnestly and, we believe, rightly against the insufficient consideration of the great subject of the evangelization of the Jews by the Programme Committee of the Edinburgh World Missionary Conference. While a meeting on behalf of evangelistic work among the Jews in Synod Hall was arranged for a late hour and has undoubtedly done much good, slight recognition was given to God’s ancient people in the main-meetings in the Assembly Hall. The report of Commission I. dealt with the Jews, and we are thankful that the Commission gave one of our number, though not as a member of the Executive Committee of our Conference, but simply as an expert, an opportunity to present the greater cause of Jewish Missions to the readers of the report throughout the earth. When the report of Commission I. was presented to the World Missionary Conference, two representatives were privileged to speak on behalf of the Jews, each the allotted seven minutes. We are grateful for this and find in no wise fault because no more representatives of Jewish Missions were heard. But none of the remaining reports, eight in number, which were brought before the great gathering in Edinburgh and are now being widely scattered in printed form, makes any reference to the Jews and to the work of our Master among them, except that in the bibliography of Missions

6 On these conferences through 1906, see Hermann L. Strack, ed., *Jahrbuch der evangelischen Judenmission* [Yearbook of the Evangelical Missions among the Jews], vol. 1 (Leipzig: J. C. Hinrichs’sche Buchhandlung, 1906), 5–10.

7 On the conference in 1911 in Stockholm in other respects, see Kai Kjær-Hansen, “Controversy about Lucky: Reflections in Light of the Stockholm Conference in 1911,” *Mishkan*, no. 60 (2009): 46–64.

a limited number of books referring to the subject has been mentioned. The Jew is simply left out from these reports.

The International Jewish Missionary Conference, assembled in its regular meeting in Stockholm, Sweden, hereby protest earnestly, but kindly against such oversight by men who have the interests of the kingdom of God at heart. The Jew is included in the Great Commission, and the work of evangelizing the Jew, being the link between that which men call Home and Foreign Missions, should have its regular place in the great missionary gatherings, home or foreign, of the day.

But we protest especially against the leaving out of Judaism, i.e. Modern Judaism, from the report of Commission IV., which deals with the Non-Christian Religions of the earth. Such omission of the religion of the modern Jew from the list of the religions of the mission-field, which is the world, must cause the readers of the report to think that modern Judaism is closely related to Christianity, and there is thus the danger of the impression being made that active missionary effort among the Jews is unnecessary.

Modern Judaism like Mohammedanism, to some extent, may acknowledge through some of its representative teachers that Jesus was a good and great man, a brilliant Jew, whose example should be followed by Jew and Gentile to a certain extent, but as a religion it does not know the Lord Jesus Christ and in its creed (or creeds) it stands directly opposed to the fundamental principles of true, Scriptural Christianity for which we as a Conference fully and boldly stand. Modern Judaism should be classed among non-Christian religions because it denies the deity of the Lord Jesus Christ, even though it may agree with the first article of the Apostles' Creed. We therefore protest earnestly especially against the action of Commission IV. of the great World Missionary Conference of Edinburgh in leaving out Modern Judaism in its discussion of Non-Christian Religions.<sup>8</sup>

In other words, people who were involved in Jewish missions in 1911 protested against what they felt was an "insufficient consideration" of the evangelization of the Jews by the program committee for Edinburgh 1910. They were thankful for the support of Jewish missions that was expressed in Commission I and for the fact that they got a chance to present their cause and discuss it in minor forums. Their strongest objection was that the question of "Modern Judaism" and missions was not at all discussed in Commission IV, "and there is thus the danger of the impression being made that active missionary effort among the Jews is unnecessary." Let us now turn to 2010.

<sup>8</sup> Cf. Hermann L. Strack, ed., *Jahrbuch der evangelischen Judenmission* [Yearbook of the Evangelical Missions among the Jews], vol. 2 (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1913), 19–21.



## Edinburgh 2010 and the “Common Call”

At the conclusion of the centenary celebration in Edinburgh in June, there was issued a “Common Call” with eight points. The introduction and the first two points are as follows:

As we gather for the centenary of the World Missionary Conference of Edinburgh 1910, we believe the church, as a sign and symbol of the reign of God, is called to witness to Christ today by sharing in God’s mission of love through the transforming power of the Holy Spirit.

1. Trusting in the Triune God and with a renewed sense of urgency, we are called to incarnate and proclaim the good news of salvation, of forgiveness of sin, of life in abundance, and of liberation for all poor and oppressed. We are challenged to witness and evangelism in such a way that we are a living demonstration of the love, righteousness and justice that God intends for the whole world.

2. Remembering Christ’s sacrifice on the Cross and his resurrection for the world’s salvation, and empowered by the Holy Spirit, we are called to authentic dialogue, respectful engagement and humble witness among people of other faiths—and no faith—to the uniqueness of Christ. Our approach is marked with bold confidence in the gospel message; it builds friendship, seeks reconciliation and practises hospitality.<sup>9</sup>

One cannot be other than pleased with the clear call to witness and missions and the mention of “a renewed sense of urgency.” Especially important is the mention of “the uniqueness of Christ” in point 2. This uniqueness is related to “witness among people of other faiths—and no faith.” These words are only meaningful for me if witness to the Jewish people is included. It is time to see if this conclusion is too optimistic.

## Edinburgh 2010 and Jewish Missions

As in Edinburgh 1910, so also in Edinburgh 2010 the themes related to Jewish missions are placed under “Christian Mission among Other Faiths.” In six case studies, the following subjects are treated:

1. Mission among/with Muslims (three contributors)
2. Mission among/with Hindus (three contributors)
3. Mission among/with Buddhists (three contributors)
4. New Religious Movements (one contributor)
5. Judaism (two contributors)
6. Folk Religions (two contributors)

<sup>9</sup> “Common Call,” Edinburgh 2010, [http://www.edinburgh2010.org/fileadmin/files/edinburgh2010/files/conference\\_docs/Edinburgh%202010%20Common%20Call%20with%20explanation.pdf](http://www.edinburgh2010.org/fileadmin/files/edinburgh2010/files/conference_docs/Edinburgh%202010%20Common%20Call%20with%20explanation.pdf) (accessed August 19, 2010).

Prior to these case studies are five "Position Papers on Various Ecclesial Traditions" and a further two "Thematic Papers." The main parts of these papers and case studies were submitted at a meeting in Hamburg, Germany, in August 2009, and have since been accessible on the Internet.<sup>10</sup> These papers have been used "as resource material and background for the report of the core group," i.e., for the committee assigned to draw up the report of "Christian Mission among Other Faiths."<sup>11</sup> According to plan, this report and all the papers will shortly be published by Regnum Books International.

It is well worth noting that the question of "Judaism" and the related Jewish missions is present in the case studies. Matt Friedman, of Asbury Theological Seminary, has submitted a case study entitled, "Back to the Future: Nineteenth Century Foundations of Messianic Judaism." It is difficult to imagine a more loyal presentation of Jewish missions and evangelism. Friedman believes that missions in a Jewish context has often been overlooked. First, he focuses on Joseph Samuel Frey, and then, on Joseph Rabinowitz; both are presented in a positive light. In the last part of his case study, Friedman writes:

Now, in the early twenty-first century, and in the midst of the centenary celebration and renewal of the World Missionary Conference, let us look at how mission in the Jewish context is progressing on three levels: mission *to* the Jewish community, mission *within* the Jewish community, and finally, mission *from* the community of Jewish believers in Jesus to the nations beyond, participating in the worldwide *missio Dei*.<sup>12</sup>

Susan Perlman and Stuart Dauermann are among the sources Friedman mentions for these sections. LCJE and the Hashivenu forum are referred to unpolemically; so is the Borough Park Symposium (2007).<sup>13</sup> By way of conclusion, Friedman writes:

10 See "Hamburg Consultation of Theme 2," Edinburgh 2010, <http://www.edinburgh2010.org/en/study-themes/1-foundations-for-mission/hamburg-consultation.html> (accessed August 19, 2010). At the beginning of September 2009, I was invited to submit a paper, which became "The Scandal of Jewish Evangelism: From Edinburgh 1910 to Edinburgh 2010" (Edinburgh 2010, [http://www.edinburgh2010.org/fileadmin/files/edinburgh2010/files/Study\\_Process/The%20Scandal%20of%20Jewish%20Evangelism.pdf](http://www.edinburgh2010.org/fileadmin/files/edinburgh2010/files/Study_Process/The%20Scandal%20of%20Jewish%20Evangelism.pdf); accessed August 19, 2010).

11 "Report on Study Theme 2 – Christian Mission among Other Faiths" has since mid-August 2010 been accessible on the Edinburgh 2010 Web site (<http://www.edinburgh2010.org/en/study-themes/main-study-themes/christian-mission-among-other-faiths.html>). I want to make it clear that I am referring to this version without knowing if there will be any changes when the report is published in book form. The same is the case with the other papers that are being edited over the summer of 2010.

12 Matt Friedman, "Back to the Future: Nineteenth Century Foundations of Messianic Judaism," 9, Edinburgh 2010, [http://www.edinburgh2010.org/fileadmin/files/edinburgh2010/files/docs/Mission\\_in\\_the\\_Jewish\\_Context\\_-\\_Friedman\\_01.doc](http://www.edinburgh2010.org/fileadmin/files/edinburgh2010/files/docs/Mission_in_the_Jewish_Context_-_Friedman_01.doc) (accessed August 19, 2010).

13 Ibid., 9–11.





Messianic Judaism is coming full circle, that even as a genuinely indigenous movement to and in the Messiah has continued to grow, even so, members of this movement are beginning to move out, bearing witness to Messiah's presence in their midst. They thus seek to be used of God in partnering with him in the initiation of indigenous movements to Christ among those who still have not heard.<sup>14</sup>

What more can people involved in Jewish missions wish for? One point in my own contribution is that a "no" to Jewish evangelism will, from a New Testament perspective, lead to theological and missiological absurdities. In other words, both case studies on Jewish missions included in the material from Edinburgh 2010 are positive towards evangelism and Messianic Judaism.

So really, there are no grounds for complaint for those who are involved in Jewish missions. Jewish missions/evangelism has not been ignored in the material from Edinburgh 2010. It has been given a voice. And yet, strange as it may seem, I, who am involved in Jewish evangelism, would have welcomed a case study under "Judaism" which argued *against* Jewish missions/evangelism, or which was skeptical of it. For without this voice, the dominant view of Jewish missions in the Jewish-Christian dialogue today is missing. This voice will most certainly also dominate the picture after Edinburgh 2010.

And most important in this context, when you consider the report "Christian Mission among Other Faiths," as it is in mid-August 2010, it is evident that the message in the two case studies on Jewish missions has *not* been included in the report—not with one word or one reference. The silence is remarkable.

I do not envy the committee that has been assigned to draw up the report, "Christian Mission among Other Faiths." The position papers, thematic papers, and case studies that have been used as resource material point in very different directions.

Hans Ucko,<sup>15</sup> just to mention one example, is embarrassed over the heritage of "carrying the Gospel to all the Non-Christian World." He writes this in his position paper:

We carry as Christians with us the heritage of "carrying the Gospel to all the Non-Christian World" and the task articulated by John Mott as "the evangelization of the world in this generation". It is my experience that quite a few Christians feel embarrassed about this heritage. One could affirm the task of mission to provide community in an increasingly atomized world or to be a source of social assistance in economically challenging times. But Christian mission as having a mission

<sup>14</sup> Ibid., 12.

<sup>15</sup> Rev. Dr. Hans Ucko is consultant in interreligious relations, fellow in Interfaith Relations at Hartford Seminary, and president of Religions for Peace Europe. He used to serve as executive secretary for Christian-Jewish relations in the World Council of Churches' Office on Inter-religious Relations.

among people of other faiths that went beyond diacony, advocacy or solidarity, that it had to do with Christianising the world or making converts among Jews, Muslims, Hindus and Buddhists, would strike many as outlandish and passé. If at all to be considered, slogans or catch-words from Edinburgh 1910 would need to be understood in a very figurative sense to be relevant today.<sup>16</sup>

Ucko contends that another missiology than the traditional one is needed, a missiology which is more consistent with the world-view we have today. He writes:

We need a reading of our Scriptures that allows another vision of the other. We need a reading and understanding that allows us to affirm with open and generous hearts that religious plurality is as God-given as any other plurality present in God's creation and that therefore Muslims and Buddhists are in their religious traditions as much striving towards the numinous as any Christian.<sup>17</sup>

Ucko's words about a "God-given" religious plurality is a far cry from Edinburgh 1910.

It is obvious the committee behind the "Christian Mission among Other Faiths" report has had to maneuver in theologically and missiologically dangerous waters. The triumphalistic and overly-optimistic tones of Edinburgh 1910 have been removed, of which I approve. The report gives an excellent insight into the contemporary missiological discussion, but it is also evident that missiologists often understand the same concepts quite differently.

About the question of Christian understanding of other faiths, it is said: "There will be many different answers to the question of Christian understanding of other faiths," and some examples are given.<sup>18</sup> As to the possibility of salvation beyond explicit Christian faith, it is said: "Down through history we find theologians who have spoken about God's work in the world and the possibility of salvation beyond explicit Christian faith."<sup>19</sup> Also, to illustrate this, a number of examples are given, and they are followed by this conclusion:

In the same manner, as in the San Antonio statement of the WCC mission conference in 1989, we affirm the uniqueness of Christ: Anyone who ever has been, is now or ever will be saved is accepted by God on the grounds of the sacrifice of Christ and our identification or union with him. There is no other ground. To this should, however, be added

16 Hans Ucko, "Christian Mission among Other Faiths," 2–3, [http://www.edinburgh2010.org/fileadmin/files/edinburgh2010/files/docs/Hans\\_Ucko\\_Christian\\_Mission\\_among\\_other\\_faiths.doc](http://www.edinburgh2010.org/fileadmin/files/edinburgh2010/files/docs/Hans_Ucko_Christian_Mission_among_other_faiths.doc) (accessed August 19, 2010).

17 Ibid., 7.

18 "Report on Study Theme 2 – Christian Mission among Oother Faiths," 49.

19 Ibid., 50.



that God gives to every human being a revelation sufficient to elicit saving faith; no one will be condemned because of lack of revelation. In conclusion, we can never solve the creative and dynamic tension between being both missionary and dialogical.<sup>20</sup>

Such a statement is also open to quite different interpretations, of which the report itself provides examples, and the conclusions different missiologists draw from it for the proclamation of the gospel among people of other faiths are quite different. One possibility is to interpret the words in a positive and “classical” way, in the light of the words of the “Common Call,” where the call is to “a humble witness among people of other faiths—and no faith—to the uniqueness of Christ” (see above). No matter what *God*, at the end of time, might choose to do to people of other faiths, who have not had an opportunity to meet the gospel, it is important for me, first of all, to stress the church’s obligation to share, here and now, the

**“For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life” (John 3:16). Missions without this perspective misses the mark, which they knew in Edinburgh 1910.**

good news of God’s love for the world, and in the light of a classical understanding of the “little Bible” to proclaim humbly and boldly: “For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life” (John 3:16). Missions without this perspective misses the mark, which they knew in Edinburgh 1910.

As mentioned above, the “Christian Mission among Other Faiths” report from Edinburgh 2010 does not in its present form

deal explicitly with Jewish missions. I consider this a deficiency and wonder what the reason may be. From the “Common Call,” I conclude that missions and witness to the Jewish people are included in the call that has gone out from Edinburgh 2010. But as Jewish missions is under a great deal of pressure and renounced in many quarters of the Jewish-Christian dialogue today, an explicit “yes” to continued Jewish missions would have been very helpful. One or two sentences might have done it.

## **The Lausanne Movement and Jewish Evangelism in Cape Town 2010**

I am anxiously waiting to see how the question of Jewish evangelism will be treated, and not least what will be written in the official statement from the Lausanne Movement’s October 2010 conference in Cape Town.

According to the program,<sup>21</sup> Jewish evangelism will hardly be an issue that takes up much space in the plenary at the conference. So, there is a

<sup>20</sup> Ibid., 51.

<sup>21</sup> “Cape Town 2010 FAQs—Programme,” Cape Town 2010, <http://www.lausanne.org/cape-town-2010/faq-programme.html> (accessed August 19, 2010).

risk that after the conference, participating members of the Lausanne Consultation on Jewish Evangelism (LCJE) will react as participants in Stockholm 1911 did to Edinburgh 1910 (cf. above).

It is, however, certain that LCJE will host four so-called “dialogue sessions,” where other participants will be invited to dialogue about themes related to Jewish evangelism. At any rate, I expect from Cape Town a clear and unambiguous affirmation of Jewish evangelism. I cannot possibly imagine anything else. If nothing else, then a reiteration from “The Manila Manifesto” from Lausanne II, the Lausanne Movement’s second world conference in the Philippines 1989:

It is sometimes held that in 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 the New Testament pattern of taking the gospel to “the Jew first...”. We therefore reject the thesis that Jews have their own covenant which renders faith in Jesus unnecessary.<sup>22</sup>

We will follow this matter up in a future issue of *Mishkan*.

Translated from Danish by Birger Petterson

**Author info:**

Kai Kjær-Hansen (D.D., Lund University) serves as International Coordinator of the Lausanne Consultation on Jewish Evangelism (LCJE). He is chairman of the Danish Israel Mission.  
lcje-kai@post4.tele.dk

22 “The Manila Manifesto,” §3—The Uniqueness of Jesus Christ, the Lausanne Movement, <http://www.lausanne.org/all-documents/manila-manifesto.html> (accessed August 19, 2010).

