



**LAUSANNE
CONSULTATION
ON JEWISH
EVANGELISM**

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ON JEWISH EVANGELISM
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From Hebrew to Hebrew

New translations of the Bible appear from time to time. It has become such a common thing that no one queries it. It is a fact, however, that not all Bible readers go into raptures over a new translation. That becomes understandable when you consider that people throughout a - perhaps - long life have accustomed themselves to God's word having a certain ring. The younger generation welcomes the new translation, and then the new translation becomes God's word in the language concerned. But some older Bible readers continue to cling to the old translation. For them God's word will always be in the old translation!

In any translation something is lost. That is not least the case when the Bible is translated. And yet we continue to translate it. It is probably because experience has shown us God makes use of translations in our native languages, indeed, God makes use of imperfect translations. A faulty translation is to be preferred to an original which no one understands.

On one occasion the Danish chief rabbi, Bent Melchior, related that some people in his congregation find it very beautiful when, in the synagogue, he reads aloud from the Scripture in Hebrew. They do not understand the meaning, but it creates a certain solemnity and atmosphere. When he reads the same text in translation so that it becomes intelligible, they do not find it nearly as beautiful!

Some people will doubtless regard this as sacrilege, but the question is whether the time has come to seriously consider publishing a modern translation of *Tanakh* - the so-called Old Testament - in *modern Hebrew*, Ivrit.

From the 16th century and onward we have modern *Greek* translations of the New Testament. Even if the NT that we know is written in Greek, one has, nevertheless, felt a need to render it in modern Greek - in order to make the old message intelligible. I am well aware that the distance between the NT Greek and the Greek of our time is bigger than the distance between the OT Hebrew and Ivrit. It is a relevant question, however, if the distance between the Hebrew original and many Ivrit speaking Israelis has become so big that it can justify a translation of *Tanakh*. From Hebrew to Hebrew.

If one believes that such a translation will prove useful, it is not so important that others may see it as sacrilege.

Kai Kjaer-Hansen



The Decade of the Word

We have entered a decade which may bring new focus to the role of the Bible in world evangelism. There is a tremendous hunger for the word of God in Eastern Europe. Churches grow in Latin America, Africa and Asia and share the word with new people. And Jewish people around the world read and study the New Testament. Word evangelism is a significant, unifying factor in our ministry to Israel and the nations.

For centuries, however, the New Testament was regarded, by Jewish people, as a "Gentile book" and the reading of it was forbidden. A proper language and terminology have therefore been an important element in sharing the original Jewish Gospel with Jewish people, and the history of Jewish evangelism has also been a history of Bible translation: The Hebrew New Testaments of Delitzsch (1877) and Salkinson (1885), the Yiddish New Testament of Henry Einspruch (1941), the modern Hebrew New Testament of the United Bible Societies (1976), and in English the "Jewish New Testament" of David H. Stern (1989) and Heinz W. Cassirer's "God's New Covenant" (1989) - to mention some of the pillars in this history.

Translating the New Testament into Hebrew and a Jewish setting confronts us with a particular challenge: not only to find equivalents for the Greek words in a new language, but to ask about the Hebrew or Aramaic substructure of the Greek expressions or even how these words were originally uttered in their Jewish context. Hebrew and Jewish New Testaments are therefore not only significant tools in Jewish evangelism, but in keeping us close to our roots and our sources, they also represent a challenge to Bible translators in general.

The biblical word was always at the centre of evangelism among Jewish people. From the Scriptures the apostles proved to their kinsmen that Jesus is the Messiah. The growing interest in the New Testament among Jewish people today gives hope to our evangelistic ministries, and the story of the Hebrew and Jewish New Testaments gives us confidence and courage with God's word in Jewish evangelism. This confidence and courage we want to convey to those involved in evangelism among other people. But we also want to point to these New Testament translations as a source for translators and a help in recovering the Jewish setting of the Gospel.

Our language reveals our identity and evangelistic concerns. Is the Gospel also to us God's power of salvation, to the Jew first, and then to the Greek? Keeping close to our roots and our biblical identity is a significant task in Bible translation and in evangelism - in the decade of the word which is ahead of us.

Ole Chr. M. Kvarme,
International Coordinator

NT in Israel

Ministry orders New Testament out of schools' Bible classes

Those were the words of a headline in the Jerusalem Post on 16 March 1987. The article began in the following way:

"Tel Aviv. - The Education Ministry has issued an order prohibiting schools from using Bibles containing both the Old and New Testaments, and also prohibiting the teaching of parts of the New Testament together with the Old Testament during Bible classes.

A ministry spokesman explained that kibbutz schools were using Bibles with the New Testament, which are usually provided free by missionary groups.

Mati Dagan, deputy director of the religious education division in the ministry, says the Old and New Testaments should not be taught as if they were equal, because the Old Testament comes from God and the New Testament was written by human beings."

The article in the Jerusalem Post concludes in this way:

"Since kibbutz schools were mentioned as the reason for issuing the instruction, reaction from that sector was sought. Mordechai Baran, coordinator of education for the Kibbutz Ha'artzi movement, calls the new rule 'fetishistic and idolatrous'. It attributes significance to the physical book instead of to its

Hebrew Bibles in Israeli Schools

By Ray Pritz, Executive Secretary of the Bible Society of Israel.

Study of the Hebrew scriptures has always been a central part of a Jewish education. This is still true in the secular Israeli school system. At age seven (second grade) children read through the book of Genesis in the original Hebrew, and each year after that they will study one or more of the 39 books of the Hebrew Bible (Old Testament). By graduation most, but not all, of the Hebrew scriptures will have been studied.

For this purpose, the Bible becomes one of the standard textbooks for the Israeli pupil. Naturally enough, schools will look for the cheapest source to supply books for their children. In 1956 the Bible Society published the first ever Hebrew Bible including the New Testament, and not long afterwards some Christian organizations began to distribute this book free. Some schools took advantage of this bargain, even though it meant taking books which included the New Testament. Many schools, of course, refused the offer of free books.

In 1987 the Ministry of Education under former President of Israel Itzhak Navon issued a directive to all schools. In summary, this directive stated that schools were not supposed to use Bibles which include the New Testament. The reason given for this was that the Old Testament is the word of God, while the New Testament is only the word of men.

At this point we might point out that the New Testament is not unknown to Israelis. In a survey commissioned by the Bible Society in 1985 it was found that about 12% of all Israeli homes had a New Testament, most of them in the kind of Hebrew Bible we are describing. Approximately the same number of people said that they have read part of the New Testament at

contents, he says. 'I certainly don't see the Old Testament and the New Testament as equivalent; the Old Testament is the source of our Jewish and human values.'

A long-time kibbutznik and teacher at a kibbutz school

adds that kibbutzim don't throw anything away, particularly not books, and if Christian organizations give them free Bibles, they see no reason not to use them."

Kai Kjaer-Hansen

some time. These numbers may have risen slightly in the last five years. However, the great majority of Israelis have not read the New Testament and would find it objectionable in their Bible (much like a Christian might feel about a Bible with the Book of Mormon in the back).

When the Minister of Education made his ruling, many people felt that this would spell the end of free distribution of Hebrew Bibles to schools. Interestingly enough this was not the case. There were some school principals and librarians, it is true, who told distributors that they would not take books because of the Ministry's ruling. However, there were always those who had refused to accept the free books. Most of those who used the Ministry's ruling as an excuse probably would not have taken the books anyway and now had a ready excuse. However, there were others who simply ignored the ruling and took books as they always had. And there were others who actually told distributors that they did not like being told what to do. They would take free Bibles with New Testaments precisely because they had been told not to.

Now a couple of years after the ruling, it does not appear that overall distribution among schools has been affected to any significant degree. Distribution continues to be done in a meaningful way, which means that books are not sent to schools that do not want them. And some few schools occasionally even request copies of the New Testament alone so that they can be used as part of history studies.



The Bible Shop, Jafo Road, Jerusalem

NT in Israel

Giving or selling NT - a bribe?

The so-called anti-mission law, which Israel's parliament, the Knesset, passed in December 1977, prohibits material bribes in connection with change of religion.

Soon after the law had come into operation, however, the then Minister for Religious Affairs, Aharon Abuhatzaira, made it clear to a Christian delegation that "the giving or selling of the New Testament in Hebrew could not constitute a bribe under the new law" (The Jerusalem Post, 17 February 1978).

The anti-mission law has never been tried in an Israeli courtroom. But it is clear that an organisation like Yad l'Ahim thinks that offering free audio cassettes and written material - presumably this includes a New Testament - comes under the law. In September 1988 the Messianic Jew Ya'acov Damkane had inserted big advertisements in some Hebrew newspapers and offered the things mentioned. A spokesman for Yad l'Ahim had the following comment, according to the Jerusalem Post, 5 October 1988:

"It is illegal to offer payment or valuable gifts to induce another person to change his religion. The convert [Damkane] is also liable to prosecution. The law has never been tested in court, but we are keeping our eye on Damkane."

Kai Kjaer-Hansen

NT in Israel

NT in modern Hebrew

How many copies of NT in modern Hebrew have been printed?

In the autumn of 1989 Ray Pritz, Executive Secretary of the Bible Society of Israel, allowed me to look into various records concerning the new Ivrit translation of 1976/77. The answer to the question above may be given in the following way:

1. The 1st edition was *printed* in December 1976, bound early in 1977, and the number printed, delivered from Yanetz Press, was 14,910.
2. Reprint 1979. In January 1979 Yanetz Press printed 17,000 copies with three different covers and inside-title pages. Of these "only" 5,000 were for the Bible Society, 8,000 were ordered by "Christ for the Nations": Maoz, Inc., and 4,000 by Shlomo Hisak from I.B.C. (International Bible Centre).
3. Reprint 1981. In January and February Yanetz Press delivers 8,270 copies (2,810 hard cover and 5,460 soft cover).
4. Reprint 1983. From mid September 1983 to mid January 1984 Yanetz Press delivers 3,500 paperback copies and 6,500 hardcover copies, a total of 10,000 copies.
5. Reprint 1984. A Far East edition on thin "Bible paper", printed in Korea, 2,000 copies.

With the Korea edition the number printed for the modern Ivrit translation

Hebrew New Testament Use in Hebrew-speaking Congregations

By Ray Pritz

In 1976 the Bible Society in Israel published the first translation of the New Testament in modern Hebrew. Until that time the only translations available had been done almost a century earlier, long before the rebirth of the Hebrew language. Any language changes considerably in a hundred years, but the changes in Hebrew were far more. Even so, the old translations of Franz Delitzsch and Isaac Salkinson were those in use in the small body of Hebrew-speaking believers. It was on those translations that sermons were based, in them verses were memorized.

Bible readers tend to be conservative creatures. They prefer what they are familiar with, and any translation which phrases something differently than the version they and their father read will be suspect. This is especially true where one translation has been dominant in a nation's church for a long time. Somehow people feel that to alter the familiar phraseology is to tamper with the word of God, to attack its sanctity. Even where people acknowledge the need for a new translation, they themselves will be slow to abandon the one they are used to.

Around the same time that the new Hebrew translation appeared, there was under way a period of rapid growth in the number of Hebrew-speaking believers in Israel. Many of these, of course, began to use the same translation that was being used by those who were before them in the Lord. At that time the only New Testament translation available in one book with the Old Testament was the Delitzsch. This too had an influence on which New Testament translation people used.

Also in the mid-70's there began to appear new songs written for use in worship in the growing congregations. Where these songs were taken from the New Testament, they almost always used the new translation. This phenomenon tended to give a kind of legitimacy to the new version.

Near the end of 1989 the Bible Society sent a questionnaire to 20 Hebrew-speaking congregations around Israel. Many did not answer, but the results from the answers which did come in showed that almost 60% of those who

reached the round figure of 50,000 - or 52,180, to be exact. Of these 50,180 have

been printed in Israel.

Kai Kjaer-Hansen

The Bible on Cassettes

By Bodil F. Skjoett,
Jerusalem



responded are using the modern translation. Just under 40% said they use the Delitzsch, and a very small number are using some other translation. While these results may not be entirely accurate because of the relatively small number of congregations which responded, they do show a clear trend. The new translation is undergoing a revision after its first 15 years, and this revised edition will appear in an attractive new format by the end of this year. This too will probably accelerate the move away from the pre-state translations and toward the New Testament translation in the language which Israelis speak today.

The Bible has sometimes been described as a bestseller, but it seems that some of the books within "The Book" sell better than others. At least the Bible Shop on Jaffa Road in Jerusalem, run by the United Bible Society, has a greater demand for some of their Hebrew Bible-cassettes than for others. In that way the Bible on cassettes does not differ from the Bible on paper. Also on paper some books are sold *and* read more than others. But in other ways the cassette-Bible does differ.

It allows those who are Hebrew-hearing, but not Hebrew-reading, access to the Hebrew Bible. The whole New Testament can be purchased for \$45. It contains 15 cassettes, and each cassette does not necessarily end where one book ends, but instead the recording goes right through. However, it is also possible to have each

cassette end where a book ends. In that way the New Testament takes up 18 tapes. In both cases the cassettes can be purchased separately for \$4 each. The new Ivrit translation from 1976 has been used. The Bible shop sells about 10 sets of the New Testament yearly, including cassettes sold separately.

Those who want not only the New Testament, but the whole Bible, will have to get it from Isaiah House on Agron Street in Jerusalem. Here they have recorded the whole Bible, also using the new Ivrit translation of the New Testament. The Old Testament takes up 47 cassettes and the New Testament 16. Each cassette costs \$6.

The Delitzsch New Testament in Hebrew is also available on cassettes. This recording has not been made for commercial use, but is distributed for free.

* * * *

According to calculations made by Professor Tadmor, an expert on biblical chronology, the year 1997 will make the 3,000th anniversary of the establishment of David's kingdom in Jerusalem. Mayor Kollek has announced that plans are going forward for celebration of the event. (KAWL HAIR 1 Sep. 89). From U.C.C.I. News, Jerusalem, Spring 1990.)

NT in Israel

NT in modern Hebrew

On 29.4. 1977 *Oikoumenikos* wrote the following in an article in the Jerusalem Post: "Should Israelis read the New Testament? In an interview last week, Professor David Flusser said, "The New Testament evokes in the heart of a Jewish reader contradictory feelings. It is a Christian book, reflecting both tension and sympathy with Judaism. It is the fervent preaching of a Jewish sect to the Gentile world, and, as such, is an important source of ancient Jewish thought when the Temple stood and Jerusalem was the city of the great king. In its new translation it will open before Hebrew readers both a chapter of Jewish greatness and of Jewish tragedy."

J.M. Bauchet, S.S.S., Ph.D., who had published his own translation of NT in Hebrew in 1975, has, among other things, the following to say about the translation of the United Bible Societies:

"It is the excellent work of a team of specialists in modern Hebrew. The text is natural while being faithful to the original, and I acknowledge freely that this new translation is generally far better than the translation I published a year before (January 1975) with the collaboration of David Kinneret F.S.C., hebraist of the Hebrew University of Jerusalem." (Scripture Bulletin of Catholic Biblical Association of Great Britain, vol. XI, 1979 p. 41)
Kai Kjaer-Hansen

Hebrew New Testament with Helps for Readers

By Ray Pritz

A translation in the language people speak is always an important tool to help understand the Bible message. But no translation, however good, can make everything clear to the reader. To do this it would have to become a commentary instead of a translation. It is impossible, for example, to make a simple translation of the word Pharisee which will give a meaningful equivalent to the reader in Zimbabwe or Norway. If the reader is to understand what a Pharisee was, he will have to find out somewhere other than the translated text.

When the Bible Society in Israel published the first modern Hebrew translation of the New Testament in 1976, the events of the life of Jesus and the early church became far easier for the Israeli reader to understand. However, it was clear even then that the time would come when some notes would have to be added to the text to explain difficult matters. Talks began soon afterward about the production of an edition of the New Testament with helps for the reader. In 1980 work actually began on such an edition.

It was recognized from the outset of this project that this study New Testament would be different from study New Testaments in other languages. Many of the cultural or geographical references would be understood by the Israeli reader and therefore would need less explanation or none. At the same time we were aware that much of the Israeli public view the New Testament as a strange book, foreign to Judaism and Jewish tradition. Here was an opportunity to show the New Testament in its original context, to bring parallels from the sources contemporary with Jesus and Paul. Such parallels could aid in the understanding of the background of many verses, and they could also show how much the New Testament was a part of Jewish heritage.

Some examples will show the kind of material we are speaking about. When Jesus said, "Do to others as you would like them to do to you", he was not coining a new truth. Similar statements are found elsewhere in history, including the famous Rabbi Hillel, who died when Jesus was about 20 years old. Even the opening words of "The Lord's Prayer" as well as most of the phrases of that prayer have close parallels among Jewish teachers who were contemporary with or before Jesus. (If anyone is bothered by the suggestion that Jesus was not original in things he said and taught, he should consider that the real uniqueness of Jesus was in who he was and what he did, not so much in what he taught.)

When Jesus came to the Temple at age 12, we read that Joseph and Mary had travelled about one day when they

noticed that he was gone. Talmudic literature tells us that the journey to Galilee from Jerusalem took three days and that the first day's travel would take you to the Jordan Valley near Jericho. Or how about the vivid description of the death of Herod Antipas which Luke gives us in Acts 12? Josephus, the first century Jewish historian gives a much longer description of the same event and supports Luke's description at almost every point. When we read that the disciples went out to the Mount of Olives "about a Sabbath day's journey from Jerusalem", rabbinic literature tells us exactly how far a Sabbath day's journey was, measured from the Temple mount.

Footnotes were not the only helps which were prepared for this annotated edition. An introduction was written for each book of the New Testament as well as for the book as a whole. In addition there was prepared a long article giving backgrounds to the events of the New Testament. This article covers things like historical developments between the Old Testament and the New, the religious groupings in Judaism at the time, the political setup, relations between Jews and Gentiles, society, etc. Following this article is an extensive glossary of terms which would need frequent explanation in the footnotes or terms which had significantly changed their meaning between the Testaments. This glossary contains over 60 articles, some of them over a page long, on subjects like the kingdom of heaven, messiah, son of man, or disciple. Here as in the footnotes, there is frequent reference to other Jewish literature from the same period.

Another feature prepared especially for this edition is a full set of cross references. The 25,000 references had to be selected and checked one by one, since it will always be inaccurate to use references which were prepared for another language or even another translation in the same language. Most of us take a system of cross references in the margin of our Bible for granted. However, this Hebrew New Testament edition will be the first time that such references have been available in a Hebrew edition of the Old or New Testament.

Except for the cross references, work on this edition was done by a committee of scholars from various parts of Israel. They represented a spectrum of congregations and denominations so that there should be no doctrinal bias in the work. And indeed one of the main guidelines of the project was that none of the notes should contain comments which were doctrinal in nature *even when all of the committee members happened to agree on that doctrine*. This limitation was placed on the work by the Bible Society, which seeks to serve all of the churches and denominations without taking sides in matters of doctrine.

At the time of this writing, all of the editorial work has been completed, and the entire book is being typeset in Jerusalem. It is hoped that all proofreading and final corrections will be completed by the end of the summer of 1990 and that the book will be available in the fall. Interest has already been expressed to publish translations of this edition in several European languages.

Traductions hébraïques des Évangiles

The title of this series is in French and so is a part of the introduction, but the *text* proper is in Hebrew.

Of the planned series of appr. ten volumes, five have been published. The publishers announce that they have no plans of publishing more than these, as the editor of the series, Jean Carmignac, has died.

To anyone who occupies himself with the New Testament and the Jewishness of the Gospels, translations of the New Testament, made at different times, make an interesting study.

All prices (Vat not included) are in Belgian Francs (BF).

The books are obtainable from Brepols Publishers, Baron Frans du Fourstraat 8, B-2300 Turnhout, Belgium.

The following volumes have been published:

- 1: The four Gospels translated into Hebrew by William Greenfield in 1831. (1050 BF).
- 2: Évangiles de Matthieu et de Marc traduits en hébreu par Giovanni Battista Iona en 1668, retouchés par Thomas Yeates en 1805. (1350 BF).
- 3: Évangiles de Luc et de Jean traduits en hébreu par Giovanni Battista Iona en 1668, retouchés par Thomas Yeates en 1805. (1350 BF).
- 4: Quatre Évangiles, avec appareil critique donnant les variantes des 10 éditions retouchés par Franz Delitzsch 1877-1890-1902. (1400 BF).
- 5: The four Gospels translated into Hebrew by the London Society for promoting Christianity amongst the Jews (1838 + 1864). (1400 BF).

NT in Israel

"No prohibition against burning NT" - says representative of Yad l'Ahim
On 22 April 1988 the Jerusalem Post writes the following, under the heading, "Posters rap missionary book":

"Posters printed in blood red letters appeared this week throughout the capital warning Jerusalem residents against taking into their homes a missionary book entitled *Two Men from Eden*.

The 100-page soft cover books, sent by a forwarding house in England, began arriving in Jerusalem last week by the thousands. Judy Perlman, office manager of Yad l'Ahim's Jerusalem anti-missionary branch, said this is the largest circulation of a missionary book that she has seen in her five years of affiliation with Yad l'Ahim."

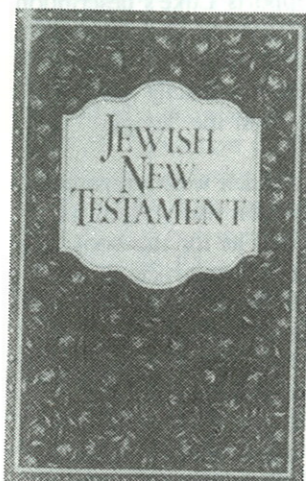
The article goes on to say:

"The posters put up by Yad l'Ahim read, 'Warning, missionary material.' In recent days a new wave of the poisonous missionary book, *Two Men from Eden*, has arrived. The public is warned not to take the book into their homes, but either to burn it or to take it to the nearest Yad l'Ahim office.'

Perlman said that hundreds of people have brought the book to Yad l'Ahim, and that they may be used for Lag ba'Omer bonfires. Perlman added that there is no halachic stipulation forbidding the burning of the book, even though it includes God's name and numerous biblical

The Jewish New Testament

A translation of the New Testament that expresses its Jewishness, by David H. Stern



The Jewish New Testament contains
Introduction
English translation of the books of the New Testament
Glossaries, indexes and maps.
Paperback, 295 pages
Price: USD 14.95
Available from
Jewish New Testament Publications
P.O. Box 1313
Clarksville, MD 21029, USA
or
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Israel

In 1989 Dr. David H. Stern, Jerusalem, published a new translation of the New Testament in English. In the introduction of the translation he says that "the time has come to restore the Jewishness of the New Testament. For the New Testament is in fact a Jewish book - by Jews, mostly about Jews, and for Jews as well as Gentiles ... Thus the Jewish New Testament aims at making it normal to think of the New Testament as Jewish."

As Evangelicals may hold differing views about a new translation of the Bible - although they share the same Christian fundamentals - Stern's translation will doubtless be assessed differently by Jesus-believing Jews and Christians involved in Jewish evangelism. In a critical review in *Mishkan I/1990* I have said, "To restore the Jewishness of the NT is easier said than done." Yet I am glad that Stern has had the courage to try to do this. There is no doubt that his translation will appeal to some and that they will find it useful.

But read it yourself. You may find the *Jewish New Testament* a useful supplement in today's Jewish evangelism.

Kai Kjaer-Hansen

verses.

'Since the book is used for missionary purposes, there is no prohibition against burning it,' Perlman says. 'The same

thing applies to New Testaments attached to the Bible.'

Kai Kjaer-Hansen

Which translation of the Bible do you prefer?

The Bible in Jewish Outreach and Discipleship

By John Fischer



John Fischer, Ph.D., Th.D., is Dean at St. Petersburg Theological Seminary and he is the Rabbi of Congregation Ohr Chadash, of which he was the co-founder.

Whenever I am asked, "Which translation of the Bible do you prefer?" I respond, "For what purpose is the translation to be used?" The answer to the first question is - and should be - largely dependent on the answer to the second. There are several different kinds of translations, each of which can be effectively utilized for different purposes.

The "word-equivalent" translation seeks to provide a specific English word for each word found in the original language (Hebrew, Aramaic, or Greek). Unfortunately, most languages do not have exact translation equivalents with other languages, nor does this process often adequately deal with idioms and colloquialisms. For example, in the United States it makes sense to read, "The White House said today ..." In another language and culture, this would sound like we Americans have talking houses! However, the word-equivalent translation can be very helpful in doing word studies and in analyzing grammatical relationships if a person has no recourse to the original languages. Perhaps the best of these translations is the New American Standard Bible (NASB).

The "sentence-equivalent"

his style and analyzing the structure of his writing difficult. The New English Bible is an excellent example of this.

The "life-way" translations tend to be paraphrases rather than translations. They often restructure the original somewhat in order to communicate more clearly in an idiomatic and culturally-relevant way. This process makes for very easy and interesting reading - and may help in following the overall argument or thrust of a book - but tends to inhibit serious study somewhat. Of these, J.B. Phillips' paraphrase and the Living Bible come most readily to mind.

translation attempts to give in English a sentence which is the equivalent of the same sentence in the original. This is very helpful in understanding the intended sense of the author, but is not very useful in word studies or grammatical analysis. The best of these translations is the New International Version (NIV).

The "thought-equivalent" translation strives to convey the equivalent thought to the reader - or leave the reader with the equivalent impression - as is found in the original. This makes understanding the author's argument and purpose easy but observing

The translation I prefer in sermons depends on the situation. For public reading, my preference is The Living Scriptures (the Messianic edition of the Living Bible, published by Tyndale Press but now only available from Menorah Ministries). As a paraphrase it lends itself to public reading (and understanding). The Messianic edition, however, includes the Hebraic equivalents for people and places, making them more readily identifiable to a Jewish audience. For example, Jesus is Yeshua, Paul is Shaul, Mary is Miriam, John is Yochanan, etc. The Jewish New Testament is excellent in

Which translation of the Bible do you prefer?

this regard as well, but has no Old Testament equivalent at present. For the actual sermon, and in teaching Bible studies, I prefer the NIV so as to better communicate the sense of the author in his intended style. For my own study purposes, when doing the study only in English, I use both the NIV and NASB to provide a useful combination of features prior to investigating the original.

For new believers, I recommend they do the same thing, use the NIV and NASB in tandem, so they can get a better feel for the sense and style

of the author while still being able to pursue word studies and grammatical analysis. However, I also strongly encourage them to purchase the NIV Study Bible because it has, by far, the best notes and helps of any one volume reference or study Bible. I also strongly urge the acquisition of the Jewish New Testament for getting a better understanding and "feel" of the very vital Jewish background of these texts.

When using the Hebrew Bible I prefer *Biblica Hebraica Stuttgartensia* because it is the most up to

date and has the relevant critical apparatus. For the New Testament I use the United Bible Societies translation, which appears to be the best modern Hebrew translation. The most usable - though not the most readable - English translation of the Tenach I have found to be the Harkavy. Though in an older style of English, of the Jewish translations, it offers the most workable translations (evangelistically speaking) of key Messianic passages. However, it is now out of print.

John Fischer

The Bible and Jewish Evangelism

By Betty Baruch

It was the reading of God's Word that brought me to know Christ, the Messiah, as Saviour and Lord. In the gospels I came face to face with the person of Jesus of Nazareth. At the time this happened, the version in use by most Christians was the Authorized (King James) Version. Having completed all my schooling in Australia, I found no difficulty whatever in following the text and grasping its meaning. Even now, thirty-four years later, I still prefer the King James, for both devotional and teaching use. It is written in a style so beautiful that it touches my heart as no other



In her home city of Melbourne, Australia, Betty Baruch is active in Jewish evangelism by reaching out to both children and adults in street work, visitation, literature work and the establishing of a Jewish believers' fellowship.

version does.

For young people, however, and those who have not attended schools where English is the major language, I recommend the Good News Bible (Today's English Version), or if the person is fluent in another language altogether and has no Bible, I make an effort to get him one that he can read.

I myself do not use a Hebrew Bible. Apart from a few classes that I attended as a child which introduced me to the basics of the Hebrew alphabet, I never studied the language seriously, and so have little knowledge of it. This is not a great handicap

Which translation of the Bible do you prefer?

since almost all the Jewish people I meet know as little Hebrew as I do. Even if they are able to read it, that is make the right intonations, most men who have attended Synagogue at least on the holy days have little understanding of what they are reading.

To those who have lived in

Israel, or have made a study of the language, I supply if I can the Hebrew/English New Testament or the United Bible Societies Hebrew New Testament. These are available and always acceptable to those willing to read them.

In twenty-five years of Jewish evangelism, I have

found that the Word of God, in whatever version, is what it claims to be:

- quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit ...

of our people, and people everywhere.

Betty Baruch

The Bible in Jewish Evangelism

By Richard S. Harvey



Richard is an evangelist with Church's Ministry Among the Jews (CMJ) in London. He is a Jewish believer involved with the London Messianic Congregation.

How much we need translations of the Scriptures that are "user-friendly" for Jewish evangelism! Hugh Schonfield's "Authentic New Testament" is heterodox, and Heinz Cassirer's recently published translation, whilst scholarly, does not fulfill its claim to express the "Jewishness" of belief in Jesus. It's only available in hardback at present. Apart from David Stern's "Jewish New Testament", other translations are inevitably geared for a wider, non-Jewish readership.

In my tract bag I carry several pocket "Prophecy edition" NASB New Testaments with the useful additional sections on "fulfilled prophecy". I have a small JPSA Tanak, originally Hannah Weigold's, given me by Moische Rosen. It has handwritten underlinings and cross-references from a lifetime's witnessing, and I am proud to

own it. I find non-Jewish Old Testaments can be unhelpful, especially with anti-missionaries.

"Speaker's Corner" is an institution unique to Britain, a blend of debating society, open-air university and lunatic asylum. I go with pocket

editions of the Massoretic Text (SDHS edition), a parallel Greek-Latin (Vulgate) NT, and an English NASB. A pocket Septuagint would be an asset! I distribute SDHS bi-lingual portions of scripture, "Messiah of Israel" and "It is written". They are light to carry, and there's a demand for most languages.

I preach from Stern's JNT, not as the most accurate translation (there is no such thing!), but because its Jewish ambience and Messianic creativity enliven the dynamic message of Yeshua. It needs some unpacking, explaining and sometimes correcting! It rightly reads "Judaeans" (not "Jews") in the alleged "antisemitic passages" in John. "Messiah" instead of "Christ" is a necessary change. But "under the law" (hupo nomon) becomes "in subjection to the system which results from perverting the

Which translation of the Bible do you prefer?

Torah into legalism". The sharp focus of "I have been crucified with Christ" is blurred by "when the Messiah was executed on the stake as a criminal, I was too".

Each translation conveys God's eternal Word to a particular readership at a particular time, reflecting issues that concern those readers. Stern's "Messianic Targum" addresses the agenda of contemporary Messianic Judaism as its "sub-text". Read it and you are aware of the need for Messianic Jews to develop a full-orbed theology of the Cross, and to maintain the universal and multi-cultural unity of the Church. Contextualisation must not

Abbreviations

AV - Authorised Version/King James
 JNT - Jewish New Testament
 JPSA Jewish Publication Society of America
 NASB - New American Standard Bible
 NIV - New International Version
 NT - New Testament/Brit Hadashah
 OT - Old Testament/Hebrew Scriptures
 TEV - Today's English Version/Good News Bible
 SDHS - Society for Distributing Hebrew Scriptures (1 Rectory Lane, Edgeware, Middlesex HA8 7LF)

lose that! Yet the JNT is the best attempt so far to set the Gospel in a contemporary Jewish worldview whilst being true to events and character of the first century revelation.

For new believers I use whatever is suitable depending on age and background. We have a wealth of modern English versions, such as the TEV and NIV. For Hebrew NT, I prefer the recent Bible Society translation, but it is expensive. So the more bulky SDHS Salkinson and Ginsburg bi-lingual versions come to my aid. The English version is still AV. Most useful is the small, well-printed Tanak-NT in one volume.

Richard S. Harvey

Examining the Scriptures with the Closed-minded and the Open-hearted

By Lori Baron

- Wait a minute, let me see that again, Cheryl said as we sat side-by-side on her couch.

I laughed. - Okay, take a look! 'He was despised and forsaken of men, a man of sorrows, and acquainted with grief; and like one from whom men hide their face,' He was despised, and we did not esteem Him.'

Cheryl read on, silently, as the description of the suf-

fering servant unfolded before her eyes. - No way, are you sure that's the Old Testament?

I laughed again. I had been meeting with Cheryl for about a year and I was excited to see her reaction to the Scriptures. I pointed to the top of the page. - Isaiah ... eighth century B.C. ... sounds like the Old Testament to me.

- I'm going to have to look

at this some more, she said.

Up to this point Cheryl had been extremely skeptical about Jesus. About a year and several Bible studies later, Cheryl placed her faith in Y'shua as her Messiah and is still growing in faith.

As a missionary with Jews for Jesus, I read and study the Scriptures regularly with Jewish people, unbelievers like Cheryl and new believers

Which translation of the Bible do you prefer?

who need to be grounded in their faith. I have found that in terms of people coming to faith and discipleship, there is no one translation of the Scriptures that is better than the rest. Jews for Jesus does not teach its missionaries to use only one particular translation, so the statements that follow reflect my own opinions based upon my own missionary experience.

I prefer to use the New American Standard or the New International Version in my evangelistic and discipleship visits unless the person has their own Bible. If I am meeting with an unbeliever, I will use *their* Bible at first, even if it is a translation that I don't prefer. I have found this to be more important than the translation itself for several reasons. First, it is familiar to them. Second, even if they don't read it on their own, it is *theirs* and not mine and may have more credibility in their minds for that reason. Third, if they own the Bible that we are reading together, they'll be able to refer to it on their own time.

If the Jewish person I am visiting doesn't have a Bible and is interested in purchasing



Lori Baron has served with Jews for Jesus since 1985. She is currently the leader of the San Francisco branch and serves on the Jews for Jesus Council.

one, again I usually recommend the NASB or NIV because they are accurate translations and are easily understood. If a student knows little about the Bible or is not a "reader" in general, I usually recommend the NIV, because I think that the grammar and sentence structure are simpler than other translations. This holds true for both believers and unbelievers. Lately, I have been recommending the NIV Student Bible (not the Study

Bible) for new believers. It introduces each book with historical background and a modern perspective that are beneficial and interesting (!) to those with no Bible knowledge. It is also sensitive to the Jewish perspective of the New Testament.

I have used a Hebrew Bible with Israelis and have found that the old, standard Hebrew translation of the New Testament works well with those who like the feel of Biblical Hebrew. Most, however, have preferred "Ha-Derech", the Living Bible in Hebrew.

In conclusion, God still uses the Scriptures to pierce hearts and reveal Truth. More important than the particular translation is that we continue to open God's Word with our people as they reach out for meaning and hope, and to pray for God's Spirit to lead them to Y'shua.

'For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart' (Heb. 4:12).

Lori Baron

New LCJE Agency Member

The Israel Ministry of The Evangelical Lutheran Free Church of Norway became a new member of LCJE in June this year. Rev. Halvard Myhren, chairman of the Free Church's Israel Ministry, relates the history of the work.

The Evangelical Lutheran Free Church of Norway, usually called the Free Church, has, in many ways, a special position among the various Norwegian churches. Both the Free Church and the Norwegian Church (the State Church) - to which more than 90% of the Norwegian people belong - are based upon the Lutheran confession, but the Free Church has more in common with the other smaller churches in Norway when it comes to form and structure.

The Free Church was founded in 1877. Many people, among them some ministers, broke with the Norwegian Church mainly because they wanted a separation between the state and the church.

The Free Church has more than 70 congregations and approximately 21,000 members in Norway.

The Israel Ministry

At the Synod in 1910 the Free Church decided to start a mission among Jews. The Church had already started its China mission. The declaration of 1910 says, "The Free Church begins missionary work among the Jews in Norway by having a brother, able for such work, work among the Jews of Oslo and

Trondheim for a shorter period of the year. First and foremost, he is to visit the Jews in their homes."

Collaborators

The Israel Ministry has never had any organized mission of its own, neither in Israel nor elsewhere. It has always supported and worked together with other organizations. Apart from the first years the Israel Ministry has rarely had an evangelistic profile. For many years it supported the Karmel Institute, which had no positive attitude to Christian work among Jews. The Ministry has also given its support to the Danish organization "Ordet og Israel" (The Word and Israel) and the Swedish organization "Judarnas Vänner" (Friends of the Jews), and it gave contributions to a missionary of Jewish origin, Natanael Hirsch, who worked among Jewish refugees from Eastern Europe in Copenhagen.

Bible mission became more and more an important part of the Israel Ministry's work, but we certainly did miss a concrete evangelistic mission - which was meant to be our main task according to the Synod of 1910.

1973 meant a change of attitude concerning the Israel

Ministry; the Church wanted to continue its work "in the spirit of the 1910 Synod".

Collaboration with the Norwegian Israel Mission

The Free Church Synod of 1973 decided: "The board of the Israel Ministry is asked to try to find concrete missions which our congregations can support - despite different views of Israel. It is also very important to make the work of Israel missions known within our congregations."

In this way a close and good collaboration with the Norwegian Israel Mission started.

A committee meets regularly to exchange information and to find ways for practical collaboration. We now feel we have a right and good way of working and that we are given good opportunities to take the Gospel back to the people who first gave it to us.

The Work in Israel

Through the years of cooperation with the Norwegian Israel Mission the Free Church's Israel Ministry has had several so-called short-time missionaries serving in Israel. Even though our aim has been - and still is - to send missionaries for longer periods, we now think we

have found a good solution by "adopting" an Israeli, Andy Ball, and his wife, Veronica. We give them financial support, prayers, care and concern. Andy works as leader of the Bible Shop in Tel Aviv, and we have experienced that working together with him is very valuable and a source of much blessing. It is also important for our congregations that our work is specific and related to individuals: we aren't just supporting some organizations financially. The collaboration with the Norwegian Israel Mission and the contact with Israelis serving the Lord have been like an injection of vitamins for our Israel Ministry. To work actively as God's helpers in his plan for his people has really inspired our church.

The Work at Home

We think it is of great importance to our congregations to get good information about our mission, about Israel and the situation of the Jews in general. Therefore the congregations are visited regularly and inspired to stand with us in the work and prayers. The Israel Ministry also arranges seminaries in Israel for our pastors.

To some extent the Israel Ministry has arranged journeys to Israel for members of the Free Church, too. To see and experience the country, the people and the mission work, at first hand, is maybe the most important when it comes to



The participants of the Norwegian Free Church's Pastors' seminary at the Caspari Centre, Jerusalem 1986. To the left: Director of the Caspari Centre, Torleif Elgvin and his wife, Kirsti.

creating love and understanding for Israel today.

Finances

The income of the Israel Ministry has increased a lot over the last 10-15 years, and in 1989 our income was about 200,000 Norwegian kroner (\$30,000). Most of this money is spent on the work in Israel. We don't have any paid workers at home. The income has increased at the same time as our needs have increased, and that fact encourages us to carry on working.

Basis and Aims

We see the basis for our work in the command that Jesus gave his disciples in Matthew 28:18-20. And we also believe that "the Gospel is the power of God unto salvation to every one that believeth; to the Jew first, and also the Greek" (Romans 1:16).

The Israel Ministry's aim is to make the Christians feel responsible for the people of Israel, meet them with the Gospel and show them Christian love. We will, furthermore, work for an increasing understanding of the Jewish people's history and their situation today. We admit that, in a very special way, the Jewish people are surrounded by God's love, concern and acts.

In a time when many people are passive and even negative to preaching the Gospel to the Jews, we wish, like Paul, to remind everyone that the Gospel is "first for the Jew, then for the Greek". Even though we know that God takes special care for his people, this cannot stop us and will not stop us from preaching the good news about Jesus Messiah to them. We will do so and trust that God, by the Gospel, will some day save all Israel.

New Challenges

We were very pleased to receive the invitation to become a member of the LCJE! We wish to participate in this "large family" among those who, out of love for the Jewish people, want to give them care, support and help, first and foremost by preaching the Gospel.

We look forward to this collaboration, and we believe it will be of great help and blessing to our church. We also wish to give what we can to take part in the great mission Jesus gave us. We only do what, in fact, we have to: Preach the Gospel to salvation in the name of Jesus Messiah, our Lord. This is our debt to Israel. It is our conviction that there is no better way to show our love for Israel than by giving them the good news about Jesus Messiah. *That* is the great challenge!

Together with you all in LCJE we wish to be watchmen on the walls of Jerusalem, as we read in Isaiah 62:1.6-7:

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth with brightness and the salvation thereof as a lamp that burneth.

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

Halvard Myhren

Readers' Forum

I read with amazement articles by those people who see fit to make statements regarding my wife and me and, of course, the court case. With all due respect do you not think that it is somewhat unprofessional to have not interviewed us?

David Stern, on the other hand, has been and is involved in the case and therefore well able to make comment.

The statements made by those interviewed are certainly out of touch with reality and, just to mention a few, Menahem Benhayim's thoughts that the Israeli public might turn against the Messianic Jews - If we are in the will of God as a body, are we to fear? He also says he sides with the majority of Messianic Jews. Has he a census of the number of the Jewish believers in Israel?

Then Avner Boskey's comments, especially that we are not connected with a congregation, show total ignorance of the evidence.

Then we have the mysterious Esther's comment of the big fuss that we have made. We came to Israel as Jews and in line with the promise of God. If it means that we have to endure a prolonged court case - so be it, but a court case not of our desire!

For many of those whom you sought comment from I

would suggest that (and I totally identify with Judaism as laid down by the teachings of Messiah Yeshua) they study the history of the early Christian Church. They might realize that Christianity wasn't established without fight, sacrifice and martyrdom.

It is unfortunate that people see fit to pass judgement either from the bench of the Supreme Court or from their living rooms without getting to know and understand those on whom they pass judgement.

In conclusion may I say that I can almost understand Rabbi Bent Melchior. What are we as Jews doing to bring the Jewish message to our Jewish brethren? To quote Paul, 1 Cor. 9:20: "and to the Jews I became as a Jew, that I might win Jews ...

Yours in Yeshua,
G. Beresford
31st May 1990

Response

In response to the letter of G. Beresford dated 31.5.90 reacting to the column in the Bulletin (No. 20), page 4, as recorded by Bodil F. Skjoett, Jerusalem, the following is my response:

This was a very condensed summary of my telephone remarks. The "potential" damage I spoke of was the possible use of so-called expert opinion cited by the judges in their ruling. This alleged that Messianic Jews are beyond the pale of any

Jewish consensus if they affirm ANY belief relationship to Yeshua. This could provide a basis for our adversaries to call for an official change of identity of Israeli Messianic Jews to a non-Jewish identity category.

About majorities: Correct it to "many" Messianic Jews.

The Beresfords should understand that a public issue like their case is controversial even within our community. Criticism is inevitable and even healthy in an open community like ours. I completely agree with them, and have publicly stated and written, that the ruling against them was unfair inasmuch as no other Jews have to pass a "non-confessional test" (denying faith in Yeshua). The methods taken by them and their advisors in presenting their case is legitimately open to criticism, and was in part voiced privately long before the ruling came down.

Menahem Benhayim
Jerusalem 11.7.1990

Readers' Forum

Dear Mr Kai Kjaer-Hansen, Hello, let me introduce myself, my name is Richard Levik. I am a Messianic Jew or Hebrew-Christian. I attend a Messianic Jewish congregation here in Los Angeles. At this congregation I picked up and read the May, 1990 LCJE Bulletin. I read the Bulletin about one or two

months ago. I kept it here and the *From the editor* column on pg. 2 necessitated a response from me.

The opening paragraph began: On 25 December 1989 - Christmas Day when Christians all over the world celebrated the birth of Jesus Messiah -.

Jesus or Yeshua was not born on December 25. Jesus was born, it is believed due to historical evidence, sometime around the Biblical or Jewish High Holidays. I personally believe that Yeshua was born on Rosh Hashanah representing the "new Adam". I could be wrong, it's just a theory.

In fact December 25 represented, before "Christianity" (so-called) came on the scene, a pagan holiday celebrated throughout Europe. When Constantine, the Roman Emperor, saw that the pagans would not stop celebrating it he compromised and called it Yeshua's birthday. A blatant lie! In fact the tree, the bright lights, the exchanging of gifts were all part of the pagan tradition. When I found this out originally, last year, I was told that people were ignorant. I spoke to many and found out that many are not ignorant, they know very well the pagan origins of Christmas and Easter. I'm sure you can and will tell me about all that nonsense. I've heard it before and I don't buy it. If the pagans/Christians haven't figured out that G-d's calendar for men is the Hebrew calendar and that

Jesus lived and guided his life according to this calendar, then I suggest that you read your Bible again. From the beginning!

I am a Messianic Jew and I feel bad that Israel has not yet accepted us as Jews under the Law of Return. As a lover of the truth and a hater of lies I rejoice at their day of decision December 25. I got the message, loud and clear. If the pagan world can't hear and see it, too bad, and wake up.

Sincerely yours,
Richard Levik
3 August 1990

Response

It is hard to deny facts: that Christians all over the world celebrate Christ's birthday on 25 December - even if other Christians celebrate it at other times. My opening sentence did not express my opinion of the actual date of the birth of Yeshua Messiah.

Kai Kjaer-Hansen

UMJC has Moved to a New Address

The Union of Messianic Jewish Congregations (UMJC) has moved its offices to Los Angeles, General Secretary A. Budoff informs us.

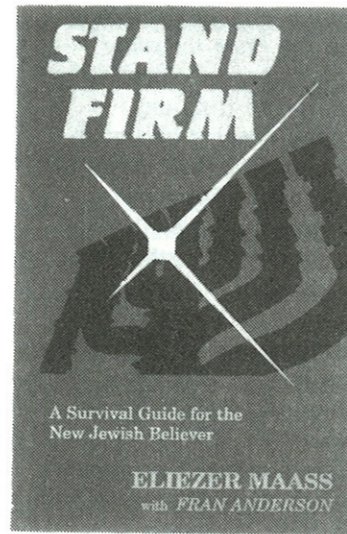
The new adr. is: UMJC, 432 South Beverly Drive, CA 90212, USA. Phone (213) 226-0681.

Stand Firm New Book by LCJE Member

With Fran Anderson, Eliezer Maass has written *Stand Firm*, a book of 202 pages and with the subtitle, *A Survival Guide for the New Jewish Believer*. Rev. Eliezer Maass, a Jewish believer, is Director of Training for the American Messianic Fellowship and a special instructor at Moody Bible Institute in Chicago.

'The purpose of the book,' Eliezer Maass writes, 'is to give the Jewish believer a way to handle opposition to the gospel. It certainly is not an exhaustive approach; we did not attempt to answer every objection. But it provides a framework for dealing with the kinds of problems young believers are confronted with in the area of messianic apologetics. In short, it's a starting point. If you're a new Jewish believer, you'll learn how to deal with gospel opposition. If you're a Gentile believer, you'll learn how to help your Jewish friends defend their faith.'

The book is divided into two sections. In section 1 - approx. 100 pages - we meet Aaron Friedman, a young Jew who has come to faith in Yeshua, in conversation with Heschel Brodsky, a professional antimissionary and friend of Aaron's parents. There is a third party of this conversation: Marty, a chemistry major at Syracuse State. Marty is the person



Stand Firm by Eliezer Maass with Fran Anderson. 202 pages, US\$ 7.50 (plus postage). Available from American Messianic Fellowship P.O. Box 5470 Lansing, IL 60438-5470 USA

who led Aaron to faith and now helps Aaron when Brodsky tries to lead him away from faith in Yeshua.

A number of themes are discussed - in a sober way I think - and with Aaron and Marty as the obvious "winners". Their discussions include issues such as Who is a Jew?, Resurrection, Trinity, Holocaust, The New Covenant and the Law - just to mention a few. After each theme there is a brief Summary in which the author tries to straighten things out. Each section concludes with "Suggested Readings". As the

books differ widely as to content and fundamental view, it might have been a good idea to have had some kind of classification. When in connection with a discussion of the Resurrection of Jesus there is a reference to Hugh J. Schonfield's book, *The Passover Plot* (New York, 1966), the unsuspecting reader might be led to believe that Eliezer Maass agrees with Schonfield - which he does not do.

By and large, this book gives many sober and informative answers. As already mentioned by the author in his introduction, these answers are not exhaustive. It is nevertheless very important that there are people who have the courage to give simple answers to burning questions. To my mind it is of crucial importance that a modern apology acknowledges that when it comes to faith, we have problems in common with the believing Jew. If Christian faith is rejected because it contains a belief in miracles, it is important to show that the so-called Old Testament also contains miracles. Directing attention to this may challenge the *believing Jew*, but then it must also be admitted that it will probably make no impression on the *non-believing Jew*, for he has problems with miracles in the Old Testament as well as in the New! Similarly, it is only fair to point out that concerning the question of heaven and hell, Christian faith is far removed from Liberal Judaism, which

teaches "that one lives on in the memory of the living". But if one is a *Jew* who believes in neither a heaven nor a hell, it is probably not of much help for the *non-believing Jew* to learn that Christianity and Orthodox Judaism are close to each other on this point. By way of this observation I just want to point out - which is rather trivial - that no Christian/Jewish-Christian apology meant for Jews can address *all* Jews successfully. Jews simply differ too much. And therefore Jews, as well as all other people, need

different books, books that tackle the problems from different angles.

The fact that many Jews have "Jewish" objections to faith in Jesus must not make us forget that there are also many Jews whose arguments against the Jews' Messiah, Jesus of Nazareth, are not specifically "Jewish" but rather generally "Gentile".

In Section 2 there is a 14-page brief guidance for new believers. Three areas are covered: a) response to opposition; b) personal growth in the Lord; and c) sharing the good news with

others.

Besides Glossary, Endnotes, Scripture Index and Bibliography there are three appendices at the end of the book: 1) Approaching the Literature; 2) Antimissionary Response. List Recommended. Material to Answer Antimissionary Polemics; and 3) Fellowship of Messianic Congregations. Doctrinal Statement - all of it something that increases the value of the book for the young believer who is attacked for his faith in Israel's Messiah.

Kai Kjaer-Hansen

Where Do I Belong?

This article by Jenny Morris has been passed on to us by Betty Baruch, LCJE Area Coordinator for Australia/New Zealand.

I am the daughter of a Jewish father and Gentile mother. My father was an Austrian who fled the Holocaust with my two grandparents, their few possessions and dignity. On reaching Australia in 1939, my father turned his back on his Jewish identity and led a Gentile life. Consequently my brother and I were raised in a non-Jewish environment. My father never communicated with my mother about the Jewish side of his life or about his experiences in Europe - the subject was taboo in our household.

My problem with this decision was that it could not erase my intense sense of Jewishness even as a small

child. Alongside my desire to relate to my Jewish feelings was an awareness of a person represented to me through Biblical movies, books, and later in my teen years, through the New Testament I would read. Although not really understanding its message, I would become captivated by the figure of its main character.

Growing up I had an almost dominating interest in the Holocaust. It lived over me like a spectre, entering my dreams and my subconscious, initiating in me a desire to read one book after another about the victims and history of the event. It was as if I should have been there, and

later in life I realised that I had inherited a type of survivor's guilt from my father.

When in my early twenties I questioned my mother about my background, (my father had since died) she knew very little. Earlier I had had a strong desire to adopt the Jewish religion. Alone in my room one day, an inner voice spoke to me with definite intent: "If you become a Jew, you will have to give up Jesus." My decision was instant. I would not convert to Judaism, even though at that time I knew nothing of the theological doctrines of Christianity or Judaism. I was only aware of a deep sense of loss I knew there would be

for me if I could not have access to that person who had been a protective and comforting force over my life so far.

As an adult and a believer in Jesus, again and again I am confronted with the question, "Where do I belong?" In the company of Gentile Christians I am comfortable until they speak about Israel insensitively, or the Jews, Judaism or Jewish evangelism. When they show an obvious lack of understanding about the Church's Hebraic roots, or make it even more clear that they are not interested, I am on the defensive immediately. A decisive line appears again and I feel alienated from them.

My relationship to Jewish believers is also fragmented, as the invisible dividing line which makes me half Gentile half Jew is like a physical cutting in two. Not being brought up in a Jewish home my claim to Jewish identity is obscure for me, so I am unsure of being accepted even by Messianic Jews. When Jewish believers have become "churchified" and have given up, either consciously or unconsciously, Jewish tradition and when they think, act, and live like any other Gentile Christian, my confusion increases.

Would I find my identity in a Messianic congregation, or will a clearer picture come when I find out which Synagogue my grandfather went to, and walk the same pavement that he walked for Shabbat service?

It has been a strange world

in which to live as somewhat of a displaced person, neither Jew nor Gentile. According to Halacha I will never be a Jew, but the strength of generations of Austrian Jewish ancestry has set the seal on my heart. Even my two children are proud of their third generation Jewish blood and are not ashamed to say so.

Six years ago when I read the translation of a family document which confirmed the identity of my father's family as Jews, was an amazing event in my life, and

becoming a believer in Jesus brought the jigsaw puzzle together. But there was always a piece missing. The piece of course was my Jewish identity, but the position I should place it in is still not clear. There should be an adoption agency for people like me. Is there a Boobeh and Zaideh out there who would like to adopt me as a granddaughter?

Jenny Morris
14 Emily Street
Beaumaris, Vic. 3193
Australia

The Jerusalem Post 25 July 90

Pro-Israel Christians accused of 'diverting from Gospels'

By HAIM SHAPIRO
Jerusalem Post Reporter
An Israel-based journal of Christian evangelism has charged that the International Christian Embassy in Jerusalem (ICEJ) "has been diverted from Gospel witness to political and social support [of Israel]."

The charge was made by Ole Kvarme, editor of *Mishkan*, "a theological forum on Jewish evangelism," in the opening editorial of a recent issue.

Baruch Maoz, field director of Christian Witness to Israel, states in *Mishkan* the evangelical conviction that "the gospel of Jesus Christ must be preached to all men - Israel included." The ICEJ shares this belief, he says, but "the Embassy has [kept it] a well-guarded secret."

He writes that the ICEJ fears the "Israeli Government's response once they openly declared the truth of their convictions."

Maoz, who says that he is a Zionist, also objects to the ICEJ's brand of Christian Zionism, and its "al-

most total identification of consistent Christianity with right-wing Israeli politics or with Zionism itself."

John Ross, deputy director of Christian Witness to Israel, writes that "In private conversation one was left in no doubt that [ICEJ spokesman Jan Willem van der Hoeven] and I stood on common ground regarding the need of all men, Jew and gentile alike, to trust in Jesus Christ for salvation. But Van der Hoeven constantly stressed that this was not the time to preach the gospel to Jews."

Instead, he said, the ICEJ adopted a "dispensationalist teaching," to the effect that eventually the entire Jewish people would become Christian, though few Jews converted today. Kvarme asserts that *Mishkan* had invited the ICEJ to submit an article or official response, but that it had declined to do so. "Van der Hoeven said yesterday, 'We are a non-proselytizing organization, but evangelical in our views.' There was, he said, a fine line of distinction between the two."

An Analysis of Media Exposure from March 1989 to March 1990

Presented by Susan Perlman at the Seventh Annual Meeting, North American LCJE, 14 March 1990

This is an excerpt of Susan Perlman's report covering the time period of March 1989 to March 1990:

Between these dates, approximately 575 articles have been published on our movement in the secular media and another 15 articles in the general Christian press. There have been dozens of radio interviews on secular programs and numerous interviews on Christian radio, some with national audiences such as James Kennedy or Moody Radio Network.

1. The occasional feature article

This is an article done in a local paper, which may or may not be picked up by other newspapers. It features a local individual, mission or messianic congregation. Sometimes it includes a response/reaction from the local rabbi or anti-missionary group chapter head. Such an article is only done every few years.

2. Articles that are triggered by events

Susan Perlman divided such articles into four categories:

Media Update for the U.S.

1. Of over 88.6 million households, 85 million own televisions (that's 98%).
2. There are 1,342 television stations, including 327 educational stations.
3. The average amount of time spent watching television is 37.5 hours. This is broken down to: 14% on daytime TV, 29% on prime time TV, 3% on late night TV, and the remaining 54% is weekend TV.
4. 99% of all American households own at least one radio. The average home has 5.4 sets and 128.9 million automobiles have radios.
5. In the U.S. there are 4,902 AM radio stations and 4,041 FM radio stations.
6. 94% of adults read at least one magazine a month. 159.1 million adult Americans read magazines. Each magazine reaches 4.36 readers. An example of the readership can be seen in 59 million circulation for Reader's Digest and 41 million circulation for TV Guide.
7. There are 1,645 daily newspapers in the U.S.
8. There are 8,250 weekly newspapers in the U.S.
9. There are over 4,600 trade publications.

a) Declarations and Statements

(Examples are The Willowbank Declaration on the Christian Gospel and the Jewish People, and The Manila Manifesto from Lausanne II.)

b) Major Conference of Jewish Believers

c) Speaker or Personality

d) Press Release

3. Jewish Scare Tactics On "Jewish Scare Tactics"

Susan Perlman said the following:

It is my perception that these articles are on the increase. They are designed to frighten the Jewish community into more drastic action against missionaries. Several examples I'd like to cite include:

a) 3/24/89, Miami Herald "Local author examines cults' appeal to young Jews"

This article quotes Elie Wiesel as saying, Jews for Jesus are "hunters of souls" and that "he finds them detestable because they play on their victims' vulnerabilities". The key to knowing it's a scare tactic is his reference to those we witness to as "victims".

b) 1/5/90, Jewish Chronicle "Decade of danger"

This article is an over-reaction to the "Decade of Evangelism",

which Anglicans and Catholics in England are taking part in. It begins with "Christian evangelists are preparing an onslaught against the Jewish community over the next few years ..." In North America some similar statements about reaching the world by the year 2,000 may be picked up in Jewish newspapers as a

d) 5/1/89 **Jewish Journal**, San Antonio, "Jews for Jesus practices deception" written by Maxine Cohen, director of the JCRC.

e) 10/2/90 **Albany Student Press** "Jews for Jesus a 'cancer'". The article was emotionally laden with statements like "A Jew who is

Cult By Any Other Name".

4. Standard Jewish Opposition Articles

We have seen more activity in this area when it comes to Jewish publications than we have in previous years, but not more in the secular press. Jews for Judaism and the



The Cross or a Star of David? Both Jews, Christians share belief in God, but viewing Jesus as Messiah presents fundamental split.

From *Winnipeg Free Press, Canada, 17 June 1989, to the article "Rabbi blasts Christ-touting Jew". In the article Rabbi Neal Rose says Jews for Jesus founder Moishe Rosen is dangerous.*

springboard for anti-missionary scare tactic articles. Also from the same paper a few months earlier, "Missionary fears in Redbridge". It begins, "Some Jewish families are being torn to pieces by Christian missionary groups ... the whole community should be on guard against brainwashing tactics employed by the controversial organizations."

c) **Jewish Press** articles in general fall under this category with titles like "Missionaries Invade Our Holy Places", and "Bubbe Bombing".

trying to destroy Judaism must be stopped ... like a cancer."

f) 12/8/89 **Jewish Week**, New York, "Battling the Cults". JCRC talks about how the Hebrew Christian missionary groups are growing by leaps and bounds. They refer to targeting the elderly, call us a cult, say we're like a flue virus in which after an antidote is found the virus changes itself an how it's hard to keep people alert to the change. This also appeared in the February 22nd issue of the **Jewish Advocate** in Boston under the title, "A

JCRC's Task Force on Missionaries and Cults are by far the most aggressive when it comes to seeking press coverage.

a) A major article last August in the **Baltimore Evening Sun**, which was picked up by other papers, came as a result of an interview Patrick Ercolano had with Mark Powers of Jews for Judaism. Both Moishe Rosen and Barry Rubin are quoted extensively, however, it is Jews for Judaism which is the focus of the article.

b) Yaakov Spivak of the

EMES, who has a regular column in the **Jewish Press** and the **B'nai Brith Messenger**, uses material on missionary work among the Jews as regular grist for his mill.

c) Abramowitz and Berman of the JCRC put their statements out regularly in the same way.

d) In the past year, several advertisements have come out in Jewish publications, including one from Jews for Judaism in **Moment Magazine** in December which features a child and mother looking at a lit menorah and the banner reads, "Missionaries are putting out the lights". Jews for Judaism have also run small ads in numerous Jewish newspapers entitled, "How does a Jew respond to the Christian missionary?" Several booklets and a book are offered for sale. The sample I'm including with this report uses their Toronto address to send one's check or money order to.

A third ad, which was published in the **Miami Herald**, shows a large photo of a group of Hare Krishnas and the banner "If you don't take care of your kids' religious education others will." With the body copy "The Evangelists and the Jews for Jesus" are mentioned right after Moonies and Krishnas as groups "kids least sure of their Jewish identity are most likely to fall prey to".

e) Dennis Prager, recently

wrote an article "Are there Jews for Jesus?" that had gotten a lot of play in different Jewish newspapers. I suspect that he has sent it around with permission to reprint. The bottomline of his argument is "Christians define Christianity, Jews define Judaism and Muslims define Islam."

5. General Christian Media Highlights

There were three exposures for Jewish evangelism in the general Christian media that I feel were exceptionally noteworthy. One was a Summer Reader put out by **World Christian Magazine** which was totally devoted to "Mission to the Jewish People". It had articles on the Holocaust, the State of Israel, the Hebrew Christians and The Mission.

The second was the October 1989 issue of **International Bulletin of Missionary Research** which had the cover article on "The Gospel and the Jewish People" and included seven contributions on that subject.

The third was the January 1990 edition of **Charisma Magazine**, the widest read of Christian magazines for charismatic believers, which had their cover story to be on "Jesus is for Jews" and fourteen additional pages of text and photos on the Jews for Jesus Summer Witnessing Campaign.

And the fourth was the

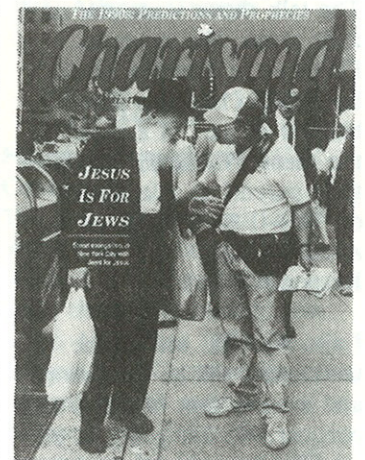
speaking out column in the February 5th edition **Christianity Today** by Sam Nadler entitled, "Jewishness Is Not Legalism".

6. A Look at Radio

I'd like to play some excerpts for you of one radio program that was aired in Los Angeles in December on KABC's Religion on the Line. It was a panel which included a rabbi, a Catholic priest, and Eastern Orthodox priest, a Lutheran minister and the host, Ira Festel, who is a less than objective unsaved Jew. A member of Louis Lapidé's congregation sent it to us and I feel that it is representative of a lot that is being said about our movement on the airwaves.

7. TV opportunities

I've chosen some excerpts from three types of TV exposure. The first is a national talk show, Sally Jessy Raphael in which Tuva,



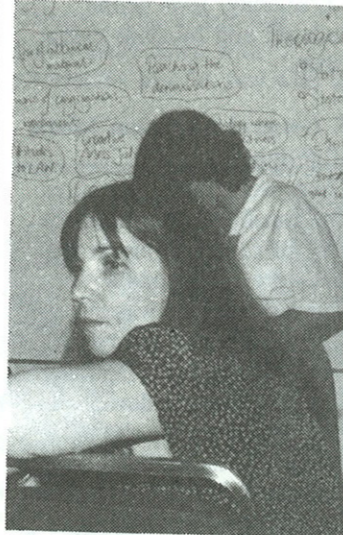
myself, James Rudin and Philip Culbertson appear. The second is a local talk show in Boston in which Jhan Moskowitz and Rabbi Richard Yellin are interviewed (not very skillfully, I might add) by Jeanine Graff. The third and fourth are television news features. First is one with Vic Carter in Atlanta. The second is a local news commentator in London.

Concluding Remarks

The media opportunities are going to continue to be there for those who are alert to seize them. But we can overplay our welcome in the press as well as on the airwaves. Or we can take what might seem like an opportunity, but in reality only casts us in a poor light. The Sally Show could have generated something on Donahue or Oprah, but it didn't. I feel part of the reason is that we came off as looking like normal people. The talk shows want you on their terms. For example, Donahue or Geraldo would be open to having a Jewish believer as part of a panel on the theme "Children that drive their parents to Alcoholism" or "How I Used Religion to Avoid Parental Responsibilities".

I also feel that one of the tactics that will be used more and more is that of divide and conquer. We are going to be asked to separate ourselves from others in the field who have a strategy or style or shtick that we don't particularly subscribe to. I just

did a phone interview with a reporter in New York who wanted me to say that Jewish believers who call their ministers "rabbis" and their congregations "synagogues" are being unethical and deceptive.



Susan Perlman is a committee member of LCJE International Coordinating Committee.

His motivation wasn't to elevate our position or standing and my answer to his question about the ethics of such appellations was, "If we don't call our ministers 'rabbis' and our congregations 'synagogues', does that mean that you will acknowledge that we are ethical in our approach and that we are a legitimate expression of some Jewish people's convictions about who Jesus is?"

It is crucial that we do not allow ourselves to be used to "bash" other believers. Notice, I did not comment to the reporter on how I felt about the use of those terms. That would only have served his purposes of dividing us. If we are to comment to the press about one another, let us do so with regard to what we hold in common, not our distinctives. In this way, the Lord is honored and the gospel becomes the focus.

"It is crucial that we do not allow ourselves to be used to 'bash' other believers"

Israel Update

Progress on the Study Centre has been frozen until the National Fellowship has completed the process of self-definition. Meanwhile, a number of steps have been taken by individual churches and organisations to commence study programs.

The Beresfords, whose case was litigated before a panel of three judges in Israel's Supreme Court, have appealed the decision not to allow them to immigrate to Israel under the Law of Return. Their appeal was turned down. The Beresfords were refused rights under the Law of Return on the grounds that they were Messianic Jews.

Ya'acov Damkani hired a helicopter to carry a banner with the slogan "Messiah has Come" and giving a telephone number to call for any further information. The banner was borne along the coast from Ashkelon to Natanya on a busy Sabbath morning. Responses were few but valuable.

A Russian-speaking congregation has sprung up near Haifa, composed of Jewish and gentile Christian immigrants from Russia. In other places, existing congregations have been augmented by immigrants who joined them. Efforts are being made to locate other Christian immigrants who have no contact with the Israeli believing community and who do not know how to establish such.

Shalhevetya (Evangelical Lutheran) Congregation in Jerusalem is preparing a new songbook in Hebrew, with many new songs written especially for the project. As most of the songs have not yet been shown to the other congregations, it is not known how well they will be received. Meanwhile, the Lodens have called together a committee in order to select, edit and improve a selection of spiritual songs in Hebrew which is ultimately meant to replace the five booklets so far produced under the Loden's auspices. A number of similar attempts are presently in the making.

Grace and Truth in Rishon LeTzion has baptised four new believers, one of whom is a career officer in the Israeli army and two were formerly associated with the Jehovah's Witnesses.

Israel Update is written by Baruch Maoz, POBox 75, Rishon LeTzion 75100, Israel. Subscriptions to this quarterly newsheet should be sent to NEWSHEET, CWI, 44 Lubbock Road, Chilshurst, Kent BR7 5JX, ENGLAND.

Help!

Every time The Bulletin is sent out several copies are returned owing to incomplete or wrong addresses. We are doing our best to trace these subscribers, for example by contacting area coordinators and others. Over the last months we have been revising the mailing list, and we hope to end up with an up-to-date file. When we send out letters to individuals or agencies it is slightly confusing, however, to receive a letter giving a postal address which differs from the one we used.

So if you have got this Bulletin directly by mail, please take a look at the label, and if there are any mistakes about title, name or address, please return the label with a clear correction of the mistake.

LCJE North American Chapter

Next meeting February 27-28, 1991, Atlanta, Georgia.

Holland 1991

Fourth International LCJE Conference

The next international LCJE conference will be held in Holland, 5-9 August 1991. Book these days already now.

On 4 October 1990 the International Coordinating Committee will meet in Budapest and finish the programme for Holland 1991. Please pray for the preparations for this conference.