



**LAUSANNE
CONSULTATION
ON JEWISH
EVANGELISM**

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**LAUSANNE CONSULTATION
ON JEWISH EVANGELISM
BULLETIN**



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New Directory

A new Directory will be printed in the very near future. The Directory will be sent, without charge, to all LCJE agency members and all individual members. Agencies and individuals who have not paid their 1992 dues will not receive the new Directory.

There are still members who have not paid their 1992 dues. A fresh reminder has been enclosed this Bulletin. They are kindly requested to do so immediately. Please use the slip and the enclosed envelope.

* * *

Letter from London: Archbishop Refuses to Endorse Jewish Missions

By John Ross, LCJE European Coordinator

The appointment of the present Archbishop of Canterbury, Dr George Carey, created a flurry of excitement in evangelical circles because he had for many years openly aligned himself with the evangelical wing of the Church of England. Hopes were increased when, not long after taking up office, he inaugurated the 90s as a Decade of Evangelism. It seemed that after decades of ecumenical and inter-faith pluralism a clearer missionary note would be struck by the Church's leaders. Towards the end of his period of office, Dr Carey's predecessor, Lord Runcie, had himself emphasised the missionary call of the Church to take the Gospel to all people, including the Jews. An even clearer commitment to missions was reasonably expected from George Carey.

In Britain's Jewish community changes had also taken place, but although Lord Jacobovits had been replaced as Chief Rabbi by Dr Jonathan Sacks, the Chief Rabbi's office still maintained a close watch on missionary activity and sought every opportunity to oppose it, aided and encouraged by both the Board of Deputies and the Lubavitch anti-missionary "Operation Judaism". Using a ploy frequently adopted in the past the anti-missions lobby sought to play up the



divisions in the Anglican Church over evangelism to Britain's ethnic minorities. Misrepresenting evangelism as an act of hostility directed to the non-Christian population, the protection of the new Archbishop was sought. Time after time calls were issued for Dr Carey to dissociate himself from groups involved in Jewish evangelism.

On January 27th "The Times" columnist Bernard Levin, a brilliant but cynical commentator on current

events, turned his interest to evangelism. He focused his anger on an evangelistic advertisement placed in "The Times" by Jews for Jesus. Although he raised the usual liberal smoke-screen by criticising their tactics (entitling his piece, "Clodhoppers on Crusade"), he nevertheless actually attacked evangelism "per se". His article alleged that "the vulgarity and religious ambiguity of Jews for Jesus are a liability to two faiths".

The Most Reverend and Right Honourable
The Lord Archbishop of Canterbury
Lambeth Palace
London
SE1 7JU

18 March 1992

Dear Archbishop,

I have been greatly concerned by the reports coming through the Jewish and Christian press of a letter in which you have terminated the long-standing tradition whereby the Archbishop of Canterbury has been the patron of the Church's Ministry Among the Jews. Not only am I disturbed and deeply disappointed by your departure from tradition in this matter but, in the light of your professed commitment to both evangelicalism and evangelism, I can see it only as a betrayal of both issues.

It seems to me that your predecessors lived with the difficult tension of being a joint president of CCJ and patron of CMJ. It has only been certain extreme elements of the Jewish community and the inter-faith lobby that have voiced disapproval of CMJ patronage and have campaigned vigorously over past years to pursue the objective your decision has given them. These campaigners have no sympathy for the liberties of a truly pluralistic society inasmuch as they have persistently sought to silence the voice of a sensitive and intelligent witness to Jesus as Messiah. Your predecessors, whatever difficulties they experienced, and coming from different theological traditions, nevertheless did not cave in to the unreasonable demands of this extremist lobby.

CMJ is a highly regarded member of the Lausanne Consultation on Jewish Evangelism and I

What exactly did he mean?

Simply this, that by engaging in evangelism, in seeking to bring Jewish people to believe the Gospel and commit themselves to Jesus as Messiah both Christianity and Judaism were being threatened; the Jews by once more falling victim to Christian hostility, and the Church by isolating itself through its claim to have the only true way to God.

Levin voices a perplexity shared by many today, "In these ecumenical days it is surely reasonable to ask Christianity what its founder meant when he said, 'None shall come to the Father but by me' (sic)." Adding, "I do not offer those words to give offence, but many a devout

Christian is worried by them, and many a bishop, opening his heart to other faiths, must be hard put to it to provide an answer." He sums up his thoughts, "The Jews simply deny the thesis [that they should believe in Jesus as Messiah]; the Christians will have to search their hearts to see whether evangelism, after all, may be right."

In the face of such attacks, George Carey, the Archbishop of Canterbury, caved in to pressure to reinterpret evangelism. The decade of evangelism has subsequently been amended, in spirit if not in name, to fall in line with the suggestion of the Chief Rabbi for it to be a decade of renewal.

Whatever that might mean!

The Archbishop now sees as its purpose not the conversion of members of other faith communities to faith in Christ, but rather as a means to strengthen the convictions of Christians.

The Archbishop has been subjected to severe pressure by the Jewish lobby and inter-faith groups such as the Council of Christians and Jews, to distance himself from Jewish evangelism. In mid-February the Jewish Chronicle carried a story reporting that the sought-for assurances had been given. Dr Carey had taken the initiative to reassure representatives of the Board of Deputies that he was not in favour of the direct evangelism of the Jewish people.

In setting the strategy for

can imagine the deep hurt and sense of betrayal they must be feeling as they face the task of making the claims of Messiah understood by our Jewish friends. I say "imagine" because I have deliberately refrained from consulting with them prior to expressing to you my sentiments.

Worst of all, your decision to discountenance CMJ in this way, for that is exactly how the Jewish community understands your decision (see for example the Jewish Chronicle of March 13), both seriously undermines evangelical work among Jewish people and questions the faith and integrity of the increasing number of Jewish believers in Jesus. Far from encouraging trust and friendship between different religious communities, your decision has given encouragement to those whose goal is to undermine the integrity of honourable Christians and Messianic Jews.

LCJE is totally in agreement with the need for a sensitive and mature approach to sharing our faith with Jewish people, and deplors anything that smacks of coercion or manipulation. Likewise, we accept the need for seeking to establish the very best possible relations with other faith communities through respecting their integrity and religious freedoms under the law. But we must strongly assert that the integrity of groups like CMJ must be upheld by the leaders of the Church to which they belong and they must not be made to look as if they were engaged in acts of hostility towards the Jewish people.

It would be most helpful if you would consider making a clear and unambiguous public statement affirming and supporting the evangelistic ministry of CMJ, so that your decision to break with a 150-year-old tradition should not be taken as an implied criticism of their work.

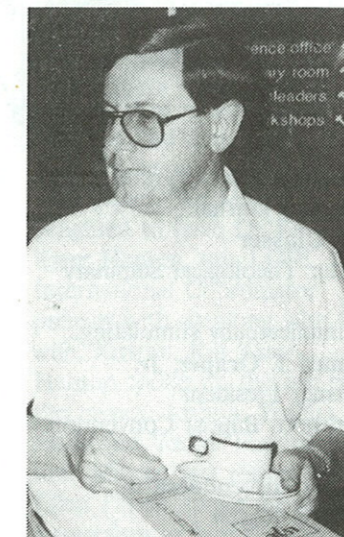
Yours sincerely,
Rev. John Ross
LCJE European Coordinator

his ministry the new Archbishop has had to decide to which organisations he would give his support. His chaplain informed me he declines the patronage or presidency of one organisation or another almost every week. The strategy this "evangelical" Archbishop has adopted is, perversely, to discourage missions and evangelism to the different faith communities in Britain. He sees it as his business to build trust between the religious groupings and evangelism he believes will not serve this cause.

Of great concern to LCJE is the way which Dr Carey has cut his links with The Church's Ministry Among the Jews (CMJ). Throughout its history CMJ has enjoyed the

patronage of the Archbishop; Dr Carey's predecessors have lived with the difficult tension of being patron of CMJ and

John Ross is working with Christian Witness to Israel.



joint-president of the Council of Christians and Jews (an inter-faith dialogue group). Some have given clear encouragement to CMJ when it was under attack. However, when called upon to endorse CMJ's evangelistic ministry George Carey refused, voicing his support only for their ministry of opposing anti-Semitism and teaching the Church about its Jewish roots.

Needless to say official voices in the Jewish community talk of a powerful anti-missionary blow being struck. Dr Carey, the "evangelical" Archbishop had succeeded in doing what no previous Archbishop has done, he has undermined and marginalised Anglican Jewish evangelism. Thankfully, the

Archbishop is only the voice of the Anglican establishment, there are many other ministers and members of the Church who take a different stance and are challenging the official line.

LCJE members will want to express their support for Jos Drummond and his team at CMJ and assure them of our prayers at this trying time.

Outside the Anglican Church we have been very encouraged by the recent decision of the British Evangelical Council to unanimously endorse the Willowbank Declaration. The BEC represents many of Britain's conservative evangelicals, whose commitment to the biblical practice of missions and evangelism is unwavering.

LCJE European Chapter
Next meeting: September 19-21, 1992, Adelboden, Switzerland. Reservation form to be sent no later than 30 June to European Coordinator John Ross (Address on back cover).

LCJE North American Chapter
Next meeting: March 22-24, 1993, Minneapolis, Minnesota.

From LCJE North America

North America LCJE Met March 23-25, 1992, in Beverly Hills, Los Angeles

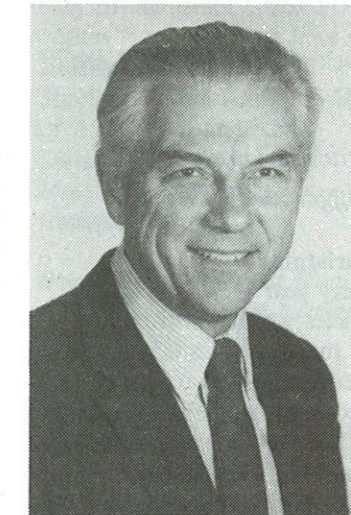
By Kearney Frantsen, LCJE Area Coordinator, North America

Meeting in rain-drenched Southern California we found a three-day break in the clouds and enjoyed beautiful warm sunny days and a smog-free environment. This year we were hosted by Rev. John Perling and Mt. Calvary Lutheran Church (Missouri Synod) in a precedent-breaking non-hotel setting. This worked well, but it will not become our norm. The church was only one block from the Ramada Hotel. Many of the sixty-plus participants commuted.

Mt. Calvary is located in an area that is over 90% Jewish. About half of us took a walking tour with John to visit the Simon Wiesenthal Holocaust Museum. Also, we added some music this year with singing sessions, and a most excellent mini-concert Monday evening by Sally Klein O'Connor. Her tapes are highly recommended.

We had a full schedule as usual, but still had time for a lot of schmoozing and networking over meals and the noshes provided by Mt. Calvary. At the local Chinese eleven of us said one evening, "Here's \$10 from each of us. Feed us." They did.

Our program consisted of



Kearney Frantsen is Director of Good News for Israel

eleven papers plus the various updates. We had kept to our agreed-upon schedule quite well and had time for question-answer periods after each paper. We were delighted to have Dr Kai Kjaer-Hansen, our LCJE International Coordinator, present with us along with his wife, Kirsten. Kai Kjaer-Hansen spoke on the use of the names: Joshua, Yeshua, Jesus and Yeshu. For the first time Mexico was represented. Ellen Parker spoke on Jewish evangelism in Mexico, and

told her personal story. Susan Perlman gave her yearly Media Update. Two special guests were Shah Afshar, a former Muslim in ministry to Muslim and Jewish Iranians, and Mari Bodajji, who is the founder and president of the first mission in Japan devoted exclusively to the Jewish people and to Jewish evangelism. Mari Bodajji is presently studying at Fuller Seminary.

Other presenters and topics were: Rich Robinson on Paul from a Jewish Perspective; Michael Schiffman on Factors that Contribute to Jewish Believers not Participating in Messianic Congregations; Barry Rubin, the Lederer Foundation; Elliott Klayman, Rachmiel Frydland, Arthur Glasser on Conversion in the Hebrew Scriptures; Stuart Dauermann on Apostolic Guidelines for Christians in Dialogue with Jewish Leaders in an Age of Religious Pluralism. All these papers are available for a nominal fee plus postage. Order from Fred Klett, Chaim, Box 133, Glenside, PA 19038, USA.

Our next meeting will be March 22-24, 1993, in Minneapolis, Minnesota. Visitors are most welcome.

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Update on Media Coverage of the Messianic Jewish Movement

Excerpts from Susan Perlman's Update at the North American Meeting

This report covers the time period of April 1991 through February 1992.

I'd like to begin with some overall impressions on the coverage of our movement over that time. First of all, the North American coverage has been less about our movement and more about the traditional American Jewish community and how it views itself. We have the mainline branches of Judaism doing studies and publishing their reflections as well as the ultra-orthodox making their pronouncements. Where there has been flurry of news on the movement, it has involved a particular personality of group of people in one city or a particular conference.

As we increase our awareness of LCJE as an international network, and our Jewish people as global, not regional, I will be including more by way of international news items. World events particularly the changes in the Soviet Union/Commonwealth of Independent States have shaped the coverage of our movement this past year. And

developments in Britain are of note as well.

Articles That Are Triggered by Events

Christmas

Every year there are some articles which will come out on the Christmas/Chanukah dilemma. A well-rounded piece on the subject was done in The Jewish Week-American Examiner, Nov 29-Dec 5, 1991, entitled "Christmas Trees Pose the Annual December Dilemma". What is significant are the number of books that are now out to help Jewish parents cope with Christmas. Titles such as, "Raising Jewish Children in a Contemporary World" by Rabbi Steven Carr Reuben, "Toby Belfer Never Had a Christmas Tree" by Cloris Teles Pusher, and "Between Two Worlds: Choices for Grown Children of Jewish-Christian Parents" by Leslie Goodman-Malamuth and Robin Margolis are just a few.

Conferences

The Zeist conference of LCJE was the subject of several articles in foreign newspapers.

Here in the States, the Jewish Telegraph Agency carried a story which was picked up in dozens of Jewish newspapers. While the article allowed us to say who we are, they also quoted James Rudin of the American Jewish Committee who warns the readers of the "globalization of these Hebrew Christian groups". He also takes a cheap shot and says that our stand against anti-Semitism "is nothing more than sophistry" and "While their mouthings about anti-Semitism sound good, it is really a cover for their true intention, which is the spiritual extinction of Judaism." Leon Klenicki of the Anti-Defamation League comments that in the light of Jewish-Christian dialogue progress our LCJE attitude toward Jews goes back to the Middle Ages.

Within the Christian press, the LCJE conference received some note, depending on the initiative of the participants. For example in the LCMS publication's November '91 issue, a prominent article was entitled, "Kohut, Perling attend world meeting on Jewish Evangelism in Zeist". Included in the article was a

quote by our esteemed International Coordinator and an announcement of this very meeting we are now taking part in.

The only other conference on our movement that received some press this year was the annual meeting of the Union of Messianic Jewish Congregations in Bloomington, Minnesota. The American Jewish World did a piece entitled, "Messiah Complex", in which they psychoanalyzed the conference and its participants.

The Feature Article

Next, I want to look at a few feature articles which are more in depth profiles of either a group or an individual.

Detroit: No Longer on the Fringe: The Jewish News: 7/5/91

This was a cover story for the Detroit Jewish News. The subhead of the article read, "They have advanced academic degrees, high paying jobs, Hebrew School and good Jewish background. Now they have Jesus."

The article goes on to profile some of the 40

worshippers at Congregation Sh'ma Yisrael as well as its spiritual leader, Loren Jacobs. The people interviewed are basically cast in a sympathetic light. Says the writer, "The crazies are not here." The only counterpoint is some quotes from the local Jews for Judaism director, Ronald Shreiber, Rabbi Alon Tolwin of Aish Torah and Rabbi David Nelson, who calls Messianic Jews "religious transvestites".

B'nai Noach Movement B'nai Noah: Bible Believers Neither Christian Nor Jewish: Jerusalem Post International, February 22, 1992

This article interviews David Davis, spiritual leader of Emmanuel Congregation in Athens, TN, which is touted as the first registered B'nai Noach congregation in the world. The article begins with the question, "How does a fundamentalist Southern Baptist minister from the buckle of the US Bible Belt come to the realization that Jesus is not a deity, abandon Christianity and take up Tora faith? There was also a three-part series on this movement done in the Jewish Press

between May and June of '91. It was written by Dr James Tabor who is professor of Christian Origins and Ancient Judaism at the University of North Carolina's Department of Religious Studies and is an active supporter of this movement.

Frank Eiklor Counter-Missionizing Watchdogs Say Eiklor Has Hidden Agenda: The Jewish Advocate, June 7, 1991, July 7-12, 1991

A series of articles centering on Frank Eiklor, founder of Shalom International in Costa Mesa, CA, and Shalom Ministries in Salem, Mass, came out this past June and July. Michael Skobac, then on the staff of Jews for Judaism, put out what he called an expose on Eiklor saying that his program to combat anti-Semitism and support Israel was only on the surface and that he had a hidden agenda to see all Jews converted to Christianity. This was followed by letters to the editor, including a rather lengthy one from Rabbi Yechiel Eckstein who rejects Skobac's charges and says that Eiklor is one of the Jews' best friends and admonished the Jewish

היכוננו לביאת המשיח



A slogan from the Lubavitcher movement: Get ready for the coming of the Messiah.

From LCJE North America

Advocate for "giving a prominent voice to a group maligning the character and motivation of such a fine man like Frank." He called Skobac's charges "groundless".

Articles That Are Triggered by Events

Last year I shared some of the clippings on the Lubavitcher rebbe's pronouncements in relation to the Gulf War. Well, things have progressed significantly since those early articles of Schneerson's Messianic possibilities.

Gulf Crisis

There have been a considerable number of articles not only in Jewish newspapers but in secular press with regard to the claims of Schneerson and his followers. An article in the Feb. 28 edition of *The Northern California Jewish Bulletin* this year profiles how real estate developers in Kfar Chabad, a 1000-family community between Ben Gurion Airport and Tel Aviv, are looking to expand the property and has asked Schneerson if he would like them to build a house for him there in Kfar Chabad, and the rabbi has said "Yes".

The Chabad movement has generated a lot of press having put some full-page advertisements in the papers this past summer entitled "The Time for Your Redemption Has Arrived".

This has spurred a number of editorials here and overseas.

The Canadian Jewish News in its July 25, 1991, article entitled "Messiah Lives Among Us" Lubavitch listeners told", quotes Rabbi Immanuel Schochet saying that the Messiah probably doesn't know himself that he's the Messiah. "He is born of human parents, Schochet explained, "and lives a normal life." Rabbi Schochet compared the situation to that of Moses who didn't know his destiny until he was 80 years old. Schochet along with the others says that the signs are there that the coming of the Messiah may be imminent.

Soviet Jewish Immigration

Articles on the subject of Soviet Jews and missionaries of course have "scare tactic" thrust. The Jewish Press has articles with titles like "Messianic Jewish Groups Targeting Innocent Soviet Jews" and "Preaching to the Vulnerable". Their statistics on our numbers and what we are doing is somewhat off base. And the paranoia is incredible, as evidenced in the clipping.

Most of the highly charged language is coming from Jews for Judaism anti-missionary spokesmen, Mark Powers and Michael Skobac and the Israeli anti-missionary group Yad L'achim. In a July 27, 1990, article in the B'nai B'rith Messenger, it is

reported, "Missionaries who describe themselves as 'Messianic Jews' are reportedly offering free furniture and other forms of assistance in an attempt to attract new Soviet Jewish immigrants."

Jewish Community Introspection

There have been a number of interesting articles on this subject of American Judaism and revival. US News and World Report did a piece in October of '91 profiling, among others, a conservative Jewish congregation in Maryland which is discovering God.

Egon Mayer's survey, called the 1990 National Jewish Population Study, was picked up by the press in the fall and winter of '91 as being significant. Associated Press writer George Cornell did an article which was reprinted in hundreds of papers. (See quote.)

The Reform Judaism Magazine in its Fall of 1991 issue profiled Jews who have converted, and subtitled the piece, "More than 200,000 American Jews now embrace another religion."

Anti-Missionary Goings-on

Some of the highlights of this past year's attacks on us are the following:

- Rick Ross from Phoenix is lecturing on countering missionary activity and deprogramming.

Perlman The 'Peacemaker'

By Rabbi Yaakov Spivak

The Jewish Press, Brooklyn, New York, 17 June 1991

As has been reported in this column for a number of years, it is the goal of Jews for Jesus to establish itself as another branch of Judaism as it whittles away at the basic tenets of the Torah. While the secular media has generally refused to recognize this potential disaster for Jews, THE JEWISH PRESS has encouraged this writer to bring the problem in front of the Jewish public. As a matter of fact, I wish to express my gratitude to Rabbi Sholom Klass for bringing the following issue to my attention.

In a press release to all Jewish media, Jews for Jesus attacked Alexander Schindler of the Reform movement for criticizing the Lubavitcher Rebbe for what Schindler said was the

page 12 →

- Michael Skobac has moved from his Jews for Judaism post to heading up the University of Toronto's Jewish Student Union.

- Jews for Judaism in Baltimore is doing fundraising auctions these days.

- Rabbi Yacov Spivak, who credits me with possibly speeding up the arrival of the Messiah, may only be so. (See quote.)

Let's make the most out of the media opportunities before us!



Susan Perlman may yet bring the messiah!

George W. Cornell
The Associated Press

... Called the 1990 National Jewish Population Study, its comprehensive highlights first were published in September by the Council of Jewish Federations, although bits of findings had filtered out earlier.

It found there are 4,395,000 U.S. religious Jews, 185,000 of them converts, and 1.12 million secular Jews without any religion. Another 625,000 adults born of Jewish backgrounds now have other religions.

And 700,000 children under 18 with at least one Jewish parent are being raised in other religions, according to the study.

The study, with national projections based on interviews in 2,441 households in which at least one person had Jewish parentage, also

found an intermarriage rate of 57 percent, up from 40 percent 10 years ago.

"We have never before been able to analyze the community with this degree of accuracy," Mayer said. "The study was far more advanced in reaching people than before, and finding how many were being lost to Judaism."

He said, "what is alarming is the enormous disaffection from religion - more than a million people who identify themselves ethnically as Jewish but who have no religion, indicating many of their offspring fall into that category.

"Nobody imagined this large a group would be found," he said.

Under the circumstances, he said outreach has become a growing movement that is transforming U.S. Judaism from an enclosed faith to one that seeks to draw the non-religious into it...

Chabad leader's prediction that *moshiach* would come by Rosh Hashanah. At first glance, it might appear that J for J was worried about the *kovod* of the Lubavitcher Rebbe. But then, as one reads on, J for J refers to Lubavitch as an "ultra-Orthodox cult," clearly revealing its jealousy of Lubavitch's success in bringing Jews to Torah and away from the *avodah zorah* of the missionaries.

The truth is, there is a much deeper motive for what J for J is doing. By attempting to show itself as a peacemaker, J for J is trying to pry its way into the Jewish mainstream - hoping that Judaism will be perceived as having four branches - Orthodox, Conservative, Reform and "Messianic," *chas v'shalom*.

The press release was addressed to all Jewish media in an attempt to legitimize Jews for Jesus in the Jewish world and to make it seem as if J for J was a cool-headed voice for peace among Jews. The name at the top of the press release was Susan Perlman.

This is the same Susan Perlman whose Jews for Jesus group put a mocking poster of me in front of their building (Perlman the Peacemaker?) in an attempt to keep J for J followers from accepting fliers from EMES volunteers who bravely stood in front of the missionary headquarters trying to save Jews.

This is the same Susan Perlman who wrote me a sarcastic letter saying she was going to mock my writings in a national magazine, and then took out a two-page ad in Time Magazine, trying to do just that (Perlman the Peacemaker).

What incredible *chutzpah!* And yet, liars and deceivers like Susan Perlman may yet bring the messiah! The Talmud tells us that the messianic age will feature a society in which *chutzpah yasqi* - brazenness is a main feature of the community. If Susan Perlman, using lies and deceit, can try to spiritually steal Jewish kids from their families and their faith, then the messiah will have no choice but to come and save us from this "peacemaker." *Chazak!*

International LCJE Report 1992

Excerpts from Kai Kjaer-Hansen's Report at the North American Meeting

1. Not one word about money
At this year's North American LCJE meeting I have decided not to say one word about money. I am not even going to use the technique which some organisations use: they never ask for money but, on the other hand, they never miss an opportunity to emphasize that they don't talk about money! If there are people present who have questions about the status of their dues and about LCJE's finances, please talk to me later.

2. Responses to LCJE Zeist 91
I think the Fourth LCJE International Conference in Zeist, 5-8 August 1991, became a good experience to most participants. We were not able to avoid a rather heated debate in connection with business meetings and elections - something I would not mind having been without. The fact that the conference became a meeting-place for leaders who, for various reasons, have problems with other leaders only confirms the necessity of

a network like LCJE.

Did you
remember to
pay your
LCJE dues
for 1992?
If not - pay
now, please.

From LCJE North America

Participation in a conference is not just listening to papers, it is also using the pauses - and using them for constructive purposes such as establishing new contacts or re-establishing broken contacts.

The responses that I have had have been very positive, and that applies to content/program and observance of the time schedule. One LCJE member's opinion of the conference was that nothing was said that was not already known. If he is right - and perhaps his statement should be modified a little - then this criticism will have to be included in the plans for the next LCJE conference. But this does not stop me from saying that there *are* things which have to be said in every conference, and not only because there are newcomers all the time but also because we old folks need to hear the old truths over and over.

The press coverage in Holland was satisfactory. The Message which was sent out from Zeist "Behold, I am doing a new thing" was translated into several languages, and a number of articles about Zeist 91 have been published in the magazines of various organisations all over the world. In the US The Message caused responses and reactions from different quarters, e.g. in *The Jewish Advocate*.



Kai Kjaer-Hansen, for a couple of days a "Jew for Jesus" in California. Here outside the Danish Church in Solvang.

300 conference booklets were printed and only a few copies are left. One of the papers, namely by former President Murdo A. MacLeod, has been translated into Japanese. This is more than a curiosity, it is a sign that even in Japan there are believers who wish for Israel to be met with the gospel about Jesus.

3. LCJE conference in Israel 1995

If everything goes according to plans, the next LCJE conference will be in Israel some time in 1995. Time and place have not yet been decided. The question was put to the vote at the regional meeting for Israel in Zeist and a majority were in favour.

Joseph Shulam, the newly elected coordinator for Israel, is whole-heartedly for this decision together with the two people he has asked to assist him, namely Bodil F. Skjoett and Ray Gannon. I have had the first meeting with the three of them with a view to the conference in 1995, so we have already started the planning.

4. The LCJE Chapters
Meetings and conferences are held regularly in the following chapters: North America, Israel, South Africa and Europe, but not in Australia/New Zealand and South America, although there was a meeting there last year. It will be exciting to see what comes out of the Israeli chapter's "Think tank on evangelism", which was described in the LCJE Bulletin no. 27. The next European meeting will be in Switzerland, 19-21 September 1992. John Ross, new coordinator for Europe, has made an exciting program with the theme: "Ethics and Jewish Evangelism".

5. LCJE Prayer Needs
Betty Baruch, coordinator for Australia/New Zealand, was asked in Zeist by LCJE's International Coordinating Committee to write and distribute a prayer letter to churches, organisations and individuals in Asia. She has been doing this for some time. Every second month she

sends it out to more than 1000 addresses. I don't think that any of us in the ICC, when the decision was made, had imagined that so many people would want to receive Jewish Prayer Needs. Since I have promised not to mention money, I shall refrain from reflections on whether we can afford something like this - or whether we can afford not to do this. Personally I think that the fact that there are Asian Christians who want to become involved in prayer for Jews and our work in Jewish evangelism is very encouraging.

6. *European "Willowbank"*

The first decisions have been made concerning "European Theological Consultation on the Church and the Jewish People", i.e. a consultation like the one which was held in Willowbank, Bermuda, April 1989, and which resulted in "The Willowbank Declaration on the Christian Gospel and the Jewish People". It is not that we in Europe think that we can make something that is better than this, but we think that we may be better heard if we have a consultation like this. The result of preliminary discussions and negotiations so far is that the consultation will be in the name of the Lausanne Consultation on World Evangelization. I have been asked to be responsible for the consultation, which we hope will take place in June

1994. Provided everything ...

7. *Still room for new members*

The membership is rather stable as to numbers: approximately 30 agency members and approximately 170 individual members. But there is room for many more. They don't usually come automatically. We have tried to recruit new subscribers to the Bulletin, which is printed in approximately 700 copies. We have sent out letters and Bulletins to a number of institutions and libraries in Australia and South Africa. But apparently, that is not the way to do it. At any rate, we have not had any new subscribers in that way. Last year I mentioned the possibility that an organisation should pay so that a library or an institution could receive our Bulletin and/or Mishkan. A few - but not many - have used that idea. I don't know whether it is the idea or the people who are going to carry it out that's the trouble. But please consider it once more.

8. *New International Directory on its way*

The last edition of the International Directory came in 1988. It has appeared that it satisfied a need, and therefore the ICC has decided to publish a new one. It is Susan Perlman who is toiling with it. In the autumn of 1991 we sent out questionnaires to organisations and individual members of LCJE.

Anyone who has tried this kind of work knows how difficult it is to get the required information. We expect the new Directory to be finished for publication within the next six months.

9. *Cooperation about publications*

Members of LCJE don't have to cooperate about everything, nor about the production of publications. Each organisation has a need to publish its own books. But when several - perhaps most - organisations dare not publish theologically "heavy" books with themes related to Jewish evangelism, because they don't sell well enough, this should animate us to ask how we together can publish such books. The best thing is to have them published by a well-reputed publishing house. The worst thing is that they are not published at all. Therefore the second best thing must sometimes be chosen: that they are published in a modest number and as a co-production. There are several possible models which I shall not touch on here. Compared to those who are against Jewish evangelism and those who are for a dialogue attitude and who are spokesmen for a two-covenant theology, we are lagging far behind when it comes to having books which present our views on the bookshelves of the bookstores and the libraries.

Paul and His Jewishness

Recent Books on Paul, Judaism and the Torah

By Rich Robinson

At the Los Angeles LCJE consultation Rich Robinson, research librarian with Jews for Jesus, reviewed recent books on Paul, Judaism and the Torah. Robinson said in his introduction:

Blameshifting is a familiar psychological phenomenon. When people blameshift, they place a responsibility on someone else in order to avoid facing an unpleasant fact or in order to avoid taking responsibility for something they have done. Blameshifting is also a theological phenomenon, and missionaries to the Jewish people encounter it quite often.

Jews traditionally avoided

considering the Messiahship of Jesus by impugning his person. Jesus was pictured as a false prophet and a seducer of the people. Recently the image of Jesus among Jews has been changing. He is now typically seen as a rabbi, or a teacher, or a miracle worker, or as the first "Reform Jew" or as any number of other things, except as Messiah. This "Jewish Reclamation of Jesus", to use Donald Hagner's phrase, has many causes. Hagner's book can be consulted for a discussion of that issue.¹

In spite of this "reclamation", most Jews do not believe in him as Messiah and Savior. But this leads to a question. If Jesus is Jewish and a good teacher, why don't we believe what he taught? How can we continue to justify our non-belief in him? One way is by shifting the blame for our non-belief: we do believe what Jesus taught. The problem is that Jesus never taught what Christians believe about him.

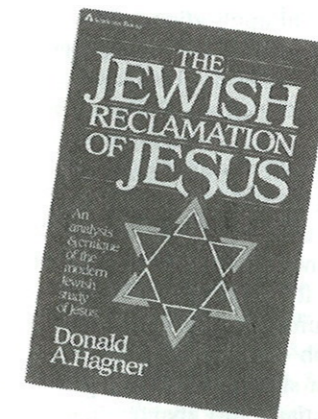
Christianity, as opposed to the teaching of Jesus, was invented by Paul from a mixture of pagan and Greek sources. Paul is to blame for the existence of Christianity. If Jesus only knew what Paul wrote, the argument goes, he would be horrified at what

had been made of his life and teachings.

In Jewish missions, we therefore hear all kinds of things about Paul: that he invented a new religion, that he abrogated the Law, that he was a gnostic and a Hellenist and an advocate of mystery religions and an antinomian and a self-seeking megalomaniac and an epileptic. Several Jewish writers have been willing to admit some measure of Jewishness, not to mention sanity, for Paul. But if Judaism were a baseball game, Paul would still be confined to the bleachers. He is still not considered by Jews to be a part of "real" Judaism. He is still the inventor of a new religion. Though some have admired him for his religious genius, the consensus is that he separated himself from his own people.²

Four New Books

The assignment was to review new books by Jewish writers. But it turned out there is also a recent book by a gentile author which is of equal importance. Since in New Testament studies the Jewish scholars frequently take their lead from the non-Jews, I will also discuss this third book and make mention of a fourth book as well.



A Zondervan Publication

The four books are:

The Mythmaker: Paul and the Invention of Christianity by Hyam Maccoby (London: Weidenfeld & Nicholson, 1986).

Paul the Convert: the Apostolate and Apostasy of Saul the Pharisee by Alan F. Segal (New Haven and London: Yale University Press, 1990). Alan F. Segal is professor of religion at Barnard College.

Paul and the Jewish Law: Halakha in the Letters of the Apostle to the Gentiles by Peter J. Tomson (Assen/Maastricht: Van Gorcum and Minneapolis: Fortress Press, 1990). In the series *Compendia Rerum Judaicarum ad Novum Testamentum* (section 3, Jewish Traditions in Early Christian Literature, v.1). Tomson studied theology and rabbinics in Amsterdam and Jerusalem, has ministered in the Dutch Reformed Church, and was executive editor of two volumes in the *Compendia*.

Paul and the Torah by Lloyd Gaston (Vancouver: University of British Columbia Press, 1987). Lloyd Gaston is professor of New Testament at the Vancouver School of Theology.

In order to easily remember the thrust of each writer, I have designated the first three respectively as "Maccoby the Mythmaker", "Segal, the Sociologist", and "Tomson, the Torah-Man".

Each book tackles Paul from different vantage points and does not always consider the same passages in Paul. Although they all treat of Paul's Jewishness, to compare them side-by-side would be like comparing apples or oranges, or maybe more like comparing Torah scrolls and blintzes. But there is one area in which they can be easily compared: the subject of Paul and the Law. I will return to this at the end.

Practical Value

After analyzing the four books, Rich Robinson rounds off his paper under the heading Practical Value:

1. Apologetics. From three of these authors, there is an abundance of material from Jewish sources that can help us present the Jewish background of Paul. Alan Segal is so certain that the New Testament represents first-century Jewish thinking that he advocates using the New Testament to comment on the Mishnah rather than the other way round.

Consider the doctrine of the Incarnation. In Segal we saw how different Jewish authors such as Philo spoke of men who became divine. These writings are not the

source of Paul's doctrines but they provide illustrative material to show that "divine men" are not found only in paganism but can be found in Judaism. From there we can argue more scripturally for the divine nature of the Messiah. Some might think that this kind of *ad hominem* argument undercuts our case for the God who became a man because it seems to prove the opposite, that a man became God. But in Jewish evangelism we often need to establish plausibility before we establish certainty; to show that the Incarnation *could* be Jewish because somewhat similar ideas are also Jewish.

Again, consider the charge that Paul "invented" Christianity as something radically at variance with the teaching of Jesus. Tomson affirms that Paul drew on the teaching of Jesus and the early apostles.

2. The second area of practical application is in missions. It is instructive that neither Jewish scholar reviewed here is willing to accept a two-covenant Paul, while three gentile scholars do. This shows that the two-covenant theory is a theory designed for export rather than for internal consumption. Furthermore, Jewish dialogue leaders have had a strategy of shaming Christians into abandoning support of Jewish evangelism. Observe the words of Lloyd

Gaston:

I believe that it is possible to interpret Paul in this manner. That it is necessary to do so is the implication of the agonized concern of many in the post-Auschwitz situation, including Rosemary Ruether in her powerful *Faith and Fratricide*.³

In other words, the exegesis of the Scriptures is now shaped by shame rather than by the truth. The practical implication is that a survey of these books teaches us how the dialogue movement has influenced exegesis and Bible study.

Another practical application for missions might be Segal's work which is based on modern sociological theories of conversion and commitment. His theories are inadequate for explaining the nature of conversion to God, but they have utility in understanding how groups of converts cohere. For that reason they might find application in evangelistic follow-up and in the life of congregations.

3. The third area relates to discipleship and teaching the Bible. One of the questions raised at the beginning concerned what is the center of Paul's theology. A strong case can be out for seeing Paul's relationship with Jews and gentiles in one body as his chief concern. Rather than just teaching doctrine from

Paul's letters, we can also use them to teach new Jewish believers how to understand and relate to the gentile Christians in the church.

4. Finally, the fourth practical area is the most controversial. How should Jewish believers live in the light of the Law of Moses?

It could be that Segal and Tomson have begun a trend which will be a "Jewish reclamation of Paul".

Segal argued that though Paul abrogated the Law, it was acceptable to observe it if one so wished, and this is the position of many Jewish believers today. It is interesting that this was also Augustine's view: works of the law could be observed *sine ulla salutatis necessitate*, "without any necessity in view of salvation."⁴ Tomson argues that Paul by implication expected Jewish believers to continue keeping the Law; he intended its non-applicancy only for gentiles. Some may see Tomson's view of the Law as a challenge to be met, but it is also an opportunity to exegete Paul in a way that fully recognizes his Jewishness.

An important problem in

all these books is that no one of these authors examines all the relevant verses in Paul, nor the relevant verses in the remainder of the New Testament. Tomson does not consider Romans 7, which receives extensive treatment by Segal. Nor does he handle Gal. 3:24 ("the law was a tutor to lead us to Christ").

It could be that Segal and Tomson have begun a trend which will be a "Jewish reclamation of Paul". When such a "reclamation" becomes more widespread and Paul's Jewishness is recovered at the expense of a true understanding of what he taught, many in the Jewish community will continue to justify non-belief in Jesus. At that point we can look forward to seeing the blame shifted yet again to the Church Fathers. Then *they* will be the ones who took the Judaism of Jesus and Paul and invented a new religion.

Notes

- 1) Hagner, D.A., *The Jewish Reclamation of Jesus* (Grand Rapids: Zondervan, 1984).
- 2) Modern Jewish views of Paul are also conveniently summarized by Hagner in "Paul in Modern Jewish Thought", in D.A. Hagner and M.J. Harris, eds., *Pauline Studies. Essays Presented to Professor F.F. Bruce on His 70th Birthday* (Grand Rapids: Eerdmans, 1980), pp. 143-165.
- 3) Gaston, p. 34.
- 4) Cited in Tomson, p. 224.

Israel's Understanding of "Conversion" (From the Exodus to the Present)

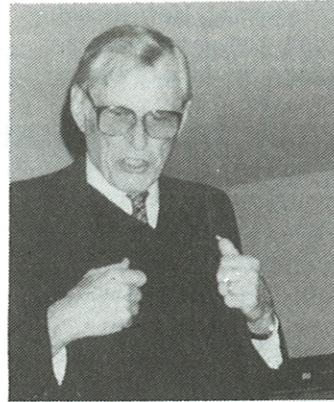
By Professor Arthur F. Glasser

At the North American LCJE meeting Professor Arthur F. Glasser read a paper entitled "Israel's Understanding of 'Conversion'". Below is Professor Glasser's summary of the first part, followed by the second half of the paper.

To summarize: people need to enter into fellowship with the living God, to come into vital contact with the One who is life, so that his implanted "newness of life" in them might begin the necessary total process of renewal: intellectual, emotional, and spiritual. In sharpest contrast, the narrow focus of Judaism on the Law meant nothing less than significant departure from all that is subsumed under the prophetic call to turn, to return, to be converted.

Crisis: The Messianic Movement vs. Rabbinic Judaism

The first two centuries of what the Jewish people designate as the Common Era witnessed two dramatic and far-reaching religious changes among the Jewish people. The first change was brought



Professor Arthur F. Glaser

about by the advent of Jesus Christ and the prophetic movement he launched within Jewry and to which he gave the task of making disciples of all nations, the Jews included. The second change was precipitated by the savage suppression of the Jewish revolt in the land of Israel, particularly the reduction of Jerusalem to rubble and the destruction of the Temple. This tragedy forced the surviving rabbis to cope with the theological and existential implications of such an unmitigated disaster. They had to restructure Pharisaism, the one form of Judaism that survived, and enable the Jewish people to rationalize and transcend the loss of their priesthood and cultus. They

also had to render fellow Jews impervious to the growing movement of Nazarenes in their midst.⁵

The Nazarenes not only proclaimed that Jesus was "Lord and Christ" by virtue of his death and resurrection (Ac. 2:32-36). They also sought to persuade their fellow Jews to call upon him "to be saved" (Ac. 2:21; 4:12). Indeed, Peter proclaimed in no uncertain terms that when Jews turn to Jesus Christ in repentance and faith, they are doing nothing less than reaffirming their allegiance to the Abrahamic-Sinaitic Covenant that God had made with ancient Israel. To reject him was to repudiate their essential relationship to God via this covenant (Ac. 3:12-26). Their submission to baptism and their possession of the Holy Spirit gave them a deep sense of conviction that they were nothing less than the vanguard of something new and universal that God was doing on behalf of Israel and the nations of the world.

Missiologically speaking, in those early years the disciples of Jesus confined their witness to the large number of receptive Jews in the land who earlier had been

responsive to the renewal ministry of John the Baptist and to the prophetic ministry of Jesus. The movement grew, despite the fact that within the land of Israel during those years prior to the beginnings of the first revolt against Rome (A.D. 66), Jewish believers were repeatedly and increasingly persecuted, sometimes officially but more often by mob action. This involved flogging in the synagogues and executions as Jesus had predicted (Mk. 13:9; Ac. 4:5-20; 5:17-42; 8:1-3; 22:3-5; 23:12; etc.). But the movement kept growing.

But when the national revolt against Rome increasingly involved all Jews in the land, the followers of Jesus began to draw back and refused to participate. They fled from Jerusalem when Roman armies began to encircle the city. They did this in obedience to Jesus' earlier instruction (Luke 21:20-24). Inevitably, they were regarded by the enraged populace as lacking in real concern for their own people. This marked the beginnings of an irreparable breach between Rabbinic Judaism and Hebrew Christianity that remains to this day.

As a result Rabbinic Judaism increasingly sought to promote the idea that the call to conversion heralded by the Nazarenes should be understood in terms of what the rabbis required of gentiles converting to Judaism. Since

gentile conversion to Judaism involved the repudiation of one's former religion, family and heritage, and people - as Ruth did when she forsook Moab to enter Israel (Ruth 1:15-17) - the rabbis charged that Nazarenes were really calling Jews to abandon their Jewish heritage and reject everything that had to do with their own people. Over the centuries this terrible distortion has so crystallized that Rabbi Shlomo Schwartz recently released his reaction to the oft repeated dictum of Judaism: "Once a Jew always a Jew."

What he [the convert] has done is a heinous and despicable crime. He has spit into his grandmother's grave ... but he is still a Jew if he was born of a Jewish mother. He has lost all his privileges as a Jew. He cannot marry a Jewish woman, he cannot be buried in a Jewish cemetery and he better not show up at services I conduct. But he is still a Jew.⁶

Actually, this contemporary expression of what has been described as "furious intolerance" and "vitriolic reaction" serves a sociological purpose. It is not so much aimed at the Jewish person who has come to faith in Jesus but is designed as a warning to the rest of the Jewish community. In effect it states: "If you convert to Christianity, this is the kind of

contempt and abuse you can expect to have heaped on you."⁷ But we are getting ahead of our story.

Parting of the Ways: Further Details

The Hebrew Bible makes abundantly clear the major reason for the destruction of the Solomonic Temple and the Babylonian Captivity that followed. But the rabbis were hard pressed to explain the destruction of the Second Temple and the uprooting of the people from Jerusalem. Why had God allowed the Romans to triumph? Of course, Jewish Messianic believers were quick to point out that this judgement came to their people for rejecting Jesus as their Messiah (Matt. 21:33-46; 22:7; 23:34-39). Even Daniel had predicted the coming of the Kingdom of God (Dan. 2:34-45) followed by the sequence: the "anointed one shall be cut off ... the city and sanctuary shall be destroyed" (Dan. 9:26).

But the rabbis bitterly resented this facile explanation and chose rather to blame the disaster on the infighting that has constantly taken place between the various contending religious parties in Israel ("hatred without cause").⁸ Hence, they were determined to so reconceptualize and unify Judaism that from henceforth all Jewry would reflect not only ethnic unity but unity in culture and religion.

And yet, while they were seeking to develop an interim Judaism in anticipation of a future rebuilding of the Temple and return to the land, they also had to cope with the Messianic movement growing in their midst with its intolerable penchant for incorporating gentiles as well. Jakob Jocz contends that the fixed tradition which they fashioned to solidify Judaism also "exists by virtue of its negation of the Christian faith." Only thereby did the rabbis feel that they could preserve the Jews as a separate and distinct people.⁹

Cyrus H. Gordon, a distinguished Jewish scholar, has described some of these changes in a notable essay: "Jewish Reaction to Christian Borrowings."¹⁰ He begins by calling attention to the eschatological predictions of two of Israel's most honored prophets - Jeremiah and Ezekiel. Both predicted that a radical religious renewal would come to Israel through God initiating a "new covenant" with his people (Jer. 31:31-34; 32:39-41 and Eze. 36:26,27; 37:24-28). Inevitably, Jewish Christians seized on this (Lk. 22:20; He. 8:8-12; 10:16,17) to the consternation of the rabbis. Here was no small problem. Jeremiah and Ezekiel antedated the coming of Jesus by centuries and now, because of their predictions of a new covenant, these Jewish believers in Jesus were calling

the writings of their apostles "The New Covenant". This meant that the rabbis had to convince the Jewish people that the only valid covenant was the "old" covenant made with ancient Israel. And this was but the first of many major problems provoked by the emergence of the Messianic movement. In this connection Gordon argues: "Jewish elements stressed by Christianity tended to be played down by Judaism by way of reaction. Accordingly, Christianity had determined to a great extent what Judaism has become."¹¹

This does not mean that there was no place for conversion to God in rabbinic thought. In this connection Phillip Sigal is vigorous in his contention that Christianity is not alone in its desire that all people be converted to God. He reminds us that the *Aleinu* prayer that closes every statutory service in the Jewish community is an affirmation of the reality and importance of conversion. However, it does not apply to Jews! This prayer looks forward to the time when all non-Jews will confess Judaic monotheism by taking upon themselves the yoke of God's sovereignty and the yoke of the *Halakha*. Sigal states: "In essence the *Aleinu* looks forward to the eschatological attainment of the hope that all will confess and comply with Deuteronomy 6:4-9."¹² For this reason when Christians

emphasize repentance and faith as essential to conversion now, this is not at all relevant to the Jewish people. Jews see themselves as already within the covenant people of God. All they have to do is to study and obey the Torah.

We must keep in mind that the Messianic congregations in those early years had no intention of separating from the synagogue. They were forced out of the Jewish communities in such a way that coexistence became impossible. The most effective weapon used against them was the ban (Luke 6:22; John 9:22; 12:42; 16:2). The *Tosefta Hullin* expressed this as follows:

One does not sell to them [the Minim] or receive from them or take from them or give to them. One does not teach their sons a trade, and does not obtain healing from them (2:20f).

The ban arose out of the disassociation of Messianic Jews from the Jewish political liberation movement, A.D. 66 to 135. At first, under the peace movement launched by Yohanan ben Zakkai, they were tolerated. However, during the incumbency of his successor, the more volatile Gamaliel who had instigated the *Birkat Hamini* in the synagogue liturgy, the ban was increasingly used and further drove an irrevocable wedge between Messianic

Jews and rabbinic Jews. Understandably, the parting of the ways became total and final by the end of the Yavneh period (A.D. 135). By the 4th century when the Church gained political power, its uncritical allegiance to the state meant that it often became either a tacit supporter or an active accomplice in its anti-Semitic activities.

Over the centuries rabbinic Judaism has clung to its impressive integration of religion (ethical monotheism), race (ethnic roots), and culture (personal, family, and community life). It was able to do this rather successfully until the 18th century. The ancient prophetic concern that all individuals with the elect nation need personal relationship with God has been replaced by the conviction that because they are his chosen people, they have been endowed by him to lead a reasonable and righteous life. The Jewish people are particularly taught to be self-reliant and to take full responsibility for their lives. They sense no need for a Savior coming to their aid from outside. And this is confirmed to them in a thousand ways when they observe that gentile Christians - who claim such a Savior - do not live very impressive lives.

Judaism: From the Enlightenment to the Present

Such ideas persisted without significant change until a significant shift in intellectual climate came to Western Europe in the 18th century. At that time such concepts as the equality of all people and their inalienable right to life, liberty, and the pursuit of happiness began to fill peoples' minds. This changing mood, the Enlightenment, was the result of two conflicting ideologies partially converging: the conviction that both private and public virtue were possible without religion and widespread reaction against the excesses of state churches in Europe. It was the Enlightenment that brought about the emancipation of the Jewish people. They slowly began to leave the stultifying rigidities of their ghetto enclaves, entered the gentile world, and found to their growing surprise that they could obtain the full rights of citizenship. This meant that they could begin to participate in the economic, social, political, and cultural life of their respective countries. Naturally, long troubled years had to be consumed in their struggles to take full advantage of their social emancipation. For one thing, their very success in the public arena made gentiles envious of their achievements, and the Jewish people began to encounter different, more

virulent, not church-related forms of anti-Semitism. In fact, they began to realize that not all gentiles were Christians any more than all Jews were positively related to the synagogue.

Reform movements began to surface in Judaism. The Jews who were able to secure secular education became aware of the ways in which the Talmud had denigrated Jesus the Jew from Nazareth. Some even began to study the Gospels critically. Inevitably the ethical teachings of Jesus came under careful scrutiny and were found to be impressive. At the same time Orthodox Judaism was subjected to critical review. Eventually, the focus of reflection was directed on the tragic events of the first century: the destruction of the Second Temple and the emergence of Messianic congregations followed by the ostracism from the Jewish community of all followers of Jesus.

Although there was the deepest agreement among educated Jews that the claims Christians made of Jesus were sheer madness, they could not deny that his followers throughout the world had gained innumerable adherents and had brought about the social transformation of nations. It seemed as though everyone knew about the God of Abraham, Isaac, and Jacob. This provoked the natural desire to reclaim Jesus as their own, but freed from the

myths that Christians had built around him. It is not without reason that Samuel Sandmal begins his book, *We Jews and Jesus* (1965), with the ringing statement: "In the past hundred and fifty years there has taken place what amounts to a reversal of eighteen centuries of Jewish and Christian attitudes toward each other."¹³

From the Enlightenment until the present within Protestantism there has emerged a growing evangelical movement, committed to historic biblical Christianity and determined to share the good news of Jesus Christ with all peoples of the world, and with the Jewish people. Their proclamation of the gospel followed by issuing the call to conversion sounded strange to most Jewish people, although here and there individual Jews who had drifted from the synagogue gave them a hearing because of their sheer hunger for contact with the living God. Some came to faith and frequently became active in lay mission organizations engaged in Jewish evangelism.

At first, it was most difficult for any Jews to believe that anything other than monetary or social advantage bribes could persuade Jews to "convert", which was regarded as leaving one's identity and assuming a radically different religious orientation. Such a conversion appeared as nothing less than

the betrayal of one's Jewish roots, family, and heritage, totally rejecting historic Israel and repudiating the Abrahamic-Sinaitic covenant. Unfortunately, during the early centuries of Roman Catholic triumphalism, no Jew could be baptized into that church without publicly breaking all ties with the Jewish people. This tended to confirm to Jews that Judaism and Jewry were one and the same. To leave rabbinic Judaism and embrace the faith of Jesus meant that one was ceasing to be a Jew and entering an entirely different religious system. Even so, in the latter part of the 18th and throughout the 19th centuries Jewish people started coming to faith in Jesus Christ in increasing numbers. One Jewish scholar puts the figure as high as 200,000.¹⁴

In recent decades it is being recognized that when a Jewish person accepts the Messiahship of Jesus and commits his/her life to him, this is nothing less than an affirmation of the ongoing significance of the ancient prophetic faith of Israel and its fulfillment in Jesus Christ. A case in point would be the religious experience of Aaron Jean-Marie Cardinal Lustiger, currently the Archbishop of Paris. In 1982 he was interviewed by two Israeli journalists (Y. Ben Porat and D. Judkowski) for publication in *Yediot Haharonot*, an Israeli daily.¹⁵ This interview aroused

great interest in Israel and throughout the world, because Lustiger is a Jew who is adamant in his claim to be a Jew, even though he has come to Christian faith. Furthermore, most of his family was destroyed in the Holocaust. As to his Jewishness:

I cannot repudiate my Jewish condition without losing my own dignity and the respect I owe to my parents and to all to whom I belong ... In becoming a Christian I did not intend to cease being the Jew I was then. I was not running away from the Jewish condition. I have that from my parents and I can never lose it. I have it from God and he will never let me lose it.¹⁶

As to his conversion to Jesus Christ:

It was Christ who gave me the key to my searchings, Christ as Messiah and image of the Jewish people ... I reread the Gospels ... My parents absolutely refused to believe that I was convinced; they thought it was disgusting. I said to them, "I am not leaving you. I'm not going over to the enemy. I am becoming what I am. I am not ceasing to be a Jew; on the contrary, I am discovering another way of being a Jew."¹⁷

As to Judaism:

It found its fulfillment in welcoming the person of Jesus, the Messiah of Israel; it was in recognizing him, and only in recognizing him, that Judaism found its meaning ... The person of Jesus, once he was recognized as Messiah, brought into focus a whole range of Jewish expectations which were seen to have a special spiritual content and which were experienced, at that moment, as fulfilled in the Christian experience.¹⁸

Perspectives such as these are being widely promoted in our day, largely by Jewish people who have come to faith in Jesus Christ. Some serve in lay mission groups such as *Jews for Jesus*. Within recent decades other Jews have formed what are called Messianic Jewish congregations. These function as Christian synagogues and seek to bridge the Jewish community and the largely gentile Christian movement. Today, in North America there are probably 40,000 Jewish followers of Jesus. About 80% of them are identified with Christian churches, but the remainder feel the need to be a visible loving witness within the Jewish community via their one hundred or so Messianic Jewish congregations in North America.

All these Jewish people have responded to the

prophetic concern of Scripture to "seek the Lord while he may be found, call upon him while he is near" (Isa. 55:6). They have found in Jesus their Messiah and the fulfillment of the promises of the ancient prophets of Israel. Furthermore, they refuse to grant to any the presumption to declare that they are no longer Jews.

Tragically, as has been intimated earlier, Messianic Jews are bitterly resented by the synagogue and misunderstood by many in the churches. But they appeal to the Scriptures, Old and New, to substantiate the thesis that when the Messianic movement began to receive gentiles as well as Jews, it was early decided that no effort should be made Judaize Gentile believers or Gentilize Jewish believers. Race and culture are not to be repudiated when Jesus Christ, the Savior of the World, is embraced.

Fortunately, at the 1989 gathering of the Lausanne Consultation on World Evangelization (Lausanne) II many evangelicals felt that the lordship of Jesus Christ was at stake on the issue of Jewish evangelism. As a result, they drafted and adopted the following affirmation.

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.¹⁹

And so, the struggle of almost four thousand years continues. It began with Israel's prophets, was heightened by Jesus and the Apostles, and has been continued by faithful Christian witnesses down through the centuries. The great theme throughout this period was succinctly stated by Jesus Christ: "Salvation is of the Jews" (John 4:22). By this he meant that within the stream of Israel God has provided the good news of salvation for Jew and Gentile alike. The redemptive work of Christ on the cross was retroactive for all peoples, past, present, and future (Rom. 3:19-26). But there has never been a time when it did not have to be appropriated personally, by repentance and faith.

Notes

1) Phillip Sigal in the first of his two-volume series, *The Emergence of Contemporary Judaism*, has produced a remarkable chapter (No. 7) on the rise and separation of

Christianity (pp. 377-507). It is refreshing to read an account that is so fair and balanced in its treatment of both sides of this tragic schism (Pittsburgh: The Pickwick Press, 1980). The second volume, Appendix D, particularly reflects Sigal's fairness: "The Impact of Christianity at Yavneh" (pp. 297-305).

2) Quoted by Moishe Rosen: "Christian Conversion and Jewish Culture," p. 13.

3) Ibid., p. 1.2.

4) Talmud: Babylonian Shabbat 32b.

5) Jakob Jocz, The Jewish People and Jesus Christ After Auschwitz (Grand Rapids: Baker Book House, 1981), p.124.

6) Cyrus H. Gordon's essay, "Jewish Reaction to Christian Borrowings" (pp. 685-690) in the Festschrift in honor of David H. Freedman, The Word of the Lord Shall Go Forth (Winona Lake, IN: Eisenbauns, 1983).

7) Ibid., p. 685.

8) Phillip Sigal, op.cit., Vol II, Appendix C: "Dual Covenant Theology" (pp.287-291), p.288.

9) Samuel Sandmal, We Jews and Jesus. His opening sentence (p. 13) is quoted in Donald A. Hagner's impressive volume: The Jewish Reclamation of Jesus (Grand Rapids: Academic Books, Zondervan Publishing House, 1984), p. 60.

10) Israel Cohen states that 204,542 Jews were baptized

throughout the world during the 19th century. Jewish Life in Modern Times (New York: Dodd, Mead and Company, 1919), Chapter III "Drift and Apostasy." 268-283, especially 273-274.

11) Jean-Marie Cardinal Lustiger, Dare to Believe (New York: The Crossroad Publishing Company, 1986), pp. 33-66.

12) Ibid., p. 37,38.

13) Ibid., p. 41.

14) Ibid., p. 37,46.

15) The Manila Manifesto, Sect. A., Par. 3 in The Whole Gospel for the Whole World, ed. Alan Nichols (Ventura, CA: Regal Books, 1989), p. 114.

Dr Herbert Wolf, who is Professor of Bible - Theology and Archaeology at Wheaton College, Wheaton, Illinois. The paper was: "The Mosaic Covenant and its Relation to its Suzerainty Background." What we wanted to demonstrate is that God speaks through culture and that Moses did use the motif of the Covenants which were quite well known in the second millennium B.C.E. Obviously, the final outcome of what Moses wrote is the Word of God. The respondent was Patrice Fischer, Chairperson, Department of Historical and Cultural Studies, St. Petersburg Theological Seminary. We had a very active response by the audience to the paper and respondents and we discussed quite intently the part culture plays through the transmission of the Word of God.

The following day we had the paper, "The Relationship of the Mosaic Covenant to the New Covenant," by Richard Robinson with Jews for Jesus, and its Research Librarian. The respondent was Dr John Sailhammer, Professor of New Testament at Trinity Evangelical Divinity School in Dearfield, Illinois. Robinson asserted that "changes in the Law are to be expected. They can be demonstrated *within* the Law; they can be demonstrated by the *nature* of the Law ..." and Sailhammer countered by saying that we do not demonstrate changes within the Law but that the first five books are a unit. If one does

see so-called changes within the first five books, Sailhammer felt that these were adaptations for a new situation but not actual changes in the Torah itself. The discussion by the audience became quite lively at this point because, obviously, the big question will come as to whether Jewish believers actually see a change in the Mosaic Constitution with the present New Covenant or how just how does one understand what it means to move *from* the Mosaic Constitution *to* the New Covenant. Obviously, the last word has not been given here, at all.

The next paper was: "The Significance of Moral Torah and the Possibility of its Use", by Dr John Fischer, Dean, St. Petersburg Theological Seminary and Spiritual leader of Or Hadasch. The respondent was Michael Rydelnik, a Doctoral Candidate and Spiritual Leader of Olive Tree Congregation. Dr Fischer is quite well-known for his challenge that we can and should live as much of the Oral Torah as possible, in keeping with a sound Biblical Theology. Michael Rydelnik felt that each congregation has a right to use as much of the Oral Law as is compatible with the needs of the congregation itself and the community to which it ministers. This too provoked a lively discussion as to how much or how little or whether the Oral Torah itself is something viable for usage within Messianic

Congregations. Obviously, the last word has not been written in this area either.

Finally, the last paper was: "The Use of Torah by Jewish Believers to the 300s C.E.", by Eliezer Maas, Spiritual Leader, Vineyard Congregation. The respondent was Dr Marvin Pate, Assistant Professor of Bible, Moody Bible Institute, Chicago, Illinois. Both paper and response were excellent, demonstrating a way to share both theology and lifestyle within a Jewish context, prior to the Greek-Roman Enculturation of the Gospel. The real point that was made is that the New Testament does reflect a cultural milieu of the first century, the main stream Jewish literature, as well as the Outside Books, but, obviously, with a very distinctive God-inspired message. All of us are vitally interested in this aspect of the presentation of a message in its Jewish context, whether we come from Messianic congregations, societies seeking to share the message of Yeshua, and even those from Gentile Christian Churches who recognize that they must share this message in a context with which Jewish people are familiar.

All in all, everyone present felt that the conference was excellent, it suited their purpose for coming and people took away materials which will be helpful for them in their ministry. About 65-70 people attended the Symposiums and for a theological emphasis, we felt that this was a good response.

Symposium on the Torah at Moody Bible Institute

By Dr Louis Goldberg

Below Professor Louis Goldberg writes about a Symposium held at Moody Bible Institute focusing on the Torah. The idea was to have Jewish believers write papers and then to have Gentile believers, who are scholars in various colleges and seminaries, to respond to the papers. This would be a way of opening up for a full discussion within the Body of the Messiah regarding the belief and lifestyle of Jewish believers, who are distinctive, but also are a part of the Body. Dr Goldberg continues:

The purpose of the Department of World Missions in sponsoring such a

Symposium is to bring together resource people, spiritual leaders of Messianic Congregations, Pastors, Missionaries, Faculty and Students, and interested lay people. For the purposes of this Symposium, we wanted to consider a theological understanding of the Torah, Written and Oral, in its relation to what is applicable for today. We also wanted to consider to cultural undergirding of the Mosaic Covenant. In addition, we wanted to have a more accurate understanding of the Mosaic Covenant in relation to the New Testament. Finally, we wanted to see how much of the Torah Jewish

believers used until the 300s C.E. and test the advisability of its use for today.

This writer, who is Professor of Theology and Jewish Studies at Moody Bible Institute, opened the Symposium with an emphasis on: "Which Torah?" The purpose in my paper was to alert people that the very word, "Law", has many usages, referring to any part of the Hebrew Scriptures, or to its entirety, that is, the Written Law. Law can also refer to the Mosaic Covenant or Constitution. In addition, there are many usages of the word Law which refers to the Oral Law in the New Covenant.

Our second paper was by

Operation Ezekiel Update: Israeli Outreach in Los Angeles

By Bill Bjoraker

Having received appointment from the Assemblies of God as a missionary to the Israeli Jewish Emigres of Greater Los Angeles, I went independent of Rock of Israel Ministries in January and began *Operation Ezekiel*. Rock of Israel continues to assist the work through Joseph Buckley.

The prophet Ezekiel went to the Israeli people outside the Land of Israel. God said to diaspora Israelis through him, "I will bring you into the Wilderness of the Peoples; there I shall confront you" (Ezekiel 20:35, Revised English Bible). This has become the theme promise

for our outreach to the 40-50,000 Israelis who sojourn in the "wilderness of the peoples" which is Greater Los Angeles.

Our goals are evangelism and development of a network of Hebrew-speaking chavurot (home fellowships) throughout Greater L.A., with links to messianic congregations in Israel.

Presently two groups are meeting weekly with a potential third one on the way. We have monthly events, alternating between outreach events to unbelieving Israelis (especially during the Jewish holidays), and joint meetings of all the believers involved.

I will be doing research this summer, surveying and interviewing a representative sample of the Israeli emigre community here to better understand its social structure, the changes they are going through, their needs and receptivity to the gospel.

Note: Anyone who wants to network with us in reaching Israeli sojourners in North America, and/or receive the *Operation Ezekiel Newsletter*, write:

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What's in a logo?

Below we have the next two contributions where members of LCJE present the logo of their church or agency. We invite others to send their logo and a brief explanation (max 150 words) of their logo. This is one way for LCJE members to get to know each other better.

Caspari Center

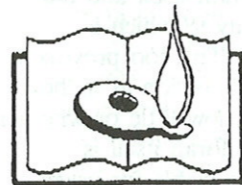
The logo for the Caspari Center shows an open Bible on top of which stands a burning antique oil lamp. The Scripture reference for the logo is 2 Peter 1:19 which speaks about the word of the prophets - represented in the logo by the open Bible -

being made certain and to which we need to pay attention as to "a light shining in a dark place" - represented by the oil lamp. The logo also creates the association between the light and the Messiah as the rising morning star, a symbol found all way through Scripture. The placing of the Messianic

symbol of the light on top of the open Bible is a way of indicating how the Old and the New Testaments meet in the Messiah.

Having an antique oil lamp represent light is further indication of the value of historical and archaeological studies for our understanding of Scripture. *Bodil F. Skjoett*

מרכז כספרי
ללימודי המקרא והיהדות



Caspari Center
for Biblical and Jewish Studies

Netivyah

Netivyah is the Hebrew word for "The Way of the Lord".

The name the Way is used many times in the New Testament to describe the Faith of the Early Disciples of Yeshua the Messiah. The best known places in the New Testament where this term is used are Acts 24:14:

"However, I admit that I worship the God of our fathers as a follower of the Way, which they call a sect. I believe everything that agrees with the Law and that is written in the Prophets," and Acts 24:22: "Then Felix, who was well acquainted with the Way, adjourned the proceedings. 'When Lysias comes,' he said, 'I will decide your case.'"

What is Netivyah?

Netivyah is a Biblical Research and Teaching Institute in Jerusalem, Israel. The goals of *Netivyah* are fourfold:

1. To study and teach the New Testament and Jewish



History with special emphasis on the Jewish Roots and Background.

2. To be a bridge of understanding between the Jewish People and Christians, and between Judaism and Christianity.

3. To aid spiritually and materially Messianic Jews in Israel.

Netivyah has helped to create a number of Messianic congregations in Israel. These congregations are independent and autonomous, and they include not only Jewish congregations but also an Arab congregation.

What does the Logo of Netivyah mean?

The logo of *Netivyah* consists

of a horizontal straight line in the middle of which there is a rainbow. Inside the rainbow there is an open book. Above the open book there is a stylized arrow pointing upward. The straight line represents the Truth of God's Word. The rainbow represents the promises of God and the hope that we have in those promises. The open book inside the rainbow represents God's Word and indicates that only through God's Word is there hope for the world. The stylized arrow above the open book is pointing upward to indicate that the only Way toward God's promises is through His Word.

Joseph Shulam

From LCJE Israel

As a follow-up of the think-tank session held in January the Israeli chapter of LCJE have scheduled a one-day workshop for 29 May at Immanuel House in Tel Aviv.

The aim of the workshop is to elaborate on some of the issues raised during the think-tank session. The main emphasis will this time be on

apologetics dealing with the following questions: 1) the Virgin Birth, 2) the divinity of Jesus, 3) the need for blood atonement today, and 4) is the NT anti-Semitic?

Another slot during the one-day workshop will be information, giving 1) an update on the work among Russian immigrants and 2) a

demographic survey.

The last item for the day will be on follow-up materials and follow-up work.

It is hoped by the working group of the Israeli LCJE that this workshop can be the first in a series. Further details about the meeting on 29 May in the next Bulletin. *Bodil F. Skjoett*