



**LAUSANNE  
CONSULTATION  
ON JEWISH  
EVANGELISM**

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BULLETIN**



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## From the Coordinator

### For the wrong which . . .

The Fall Feasts of Israel is at hand. This year they are in the month of September. There are various ways to observe them. Not least Rosh Hashanah and Yom Kippur remind us of our sin against God.

The *Al Chet* prayer is part of the synagogue's Yom Kippur liturgy. It may also be prayed in the name of Jesus. Without further comments the first part of the prayer is printed here in the translation of the *Standard Siddur-Prayer Book*.

*For the wrong which we have sinned before thee under compulsion or of freewill,*

*Also, for the wrong which we have sinned before thee through arrogance of heart;*

*For the wrong which we have sinned before thee through no knowledge,*

*Also, for the wrong which we have sinned before thee with utterance of lips;*

*For the wrong which we have sinned before thee in unchastity of sex,*

*Also, for the wrong which we have sinned before thee openly or secretly;*

*For the wrong which we have sinned before thee knowingly and deceitfully,*

*Also, for the wrong which we have sinned before thee in the mouthing of speech;*

*For the wrong which we have sinned before thee in deceiving a fellow-being,*

*Also, for the wrong which we have sinned before thee in the motives of the heart;*

*For the wrong which we have sinned before thee by companionship with lewdness,*

*Also, for the wrong which we have sinned before thee by mouthing of confession;*

*For the wrong which we have sinned before thee in slighting parents or teachers,*

*Also, for the wrong which we have sinned before thee deliberately and or, in error;*

*For the wrong which we have sinned before thee by physical violence,*

*Also, for the wrong which we have sinned before thee in desecration of The Name.*

Kai Kjær-Hansen

## My Position

In 1888 Joseph Rabinowitz, the well-known Russian Jesus-believing Jew who headed the Israelites of the New Covenant, said of himself: "I have two subjects with which I am absorbed, - the one, the Lord Jesus Christ, and the other, Israel."

When visiting London in 1889 he elaborated upon his view of his own position. He used a parable or illustration, something which Jews are less reluctant to do than non-Jews. And Rabinowitz was no exception. He said:

My position is to be compared with one who went out to the ocean in a ship and suffered shipwreck with all on board. Now all of those who are shipwrecked try to get some firm ground on which to save themselves. If one, after struggling for life, finds the rock, the moment he feels firm ground, being on the rock, he strives to shout to those still struggling in the sea. And if some are beyond the reach of his voice he will try to raise something - a stick or flag - to attract their attention and induce them to make for the rock.

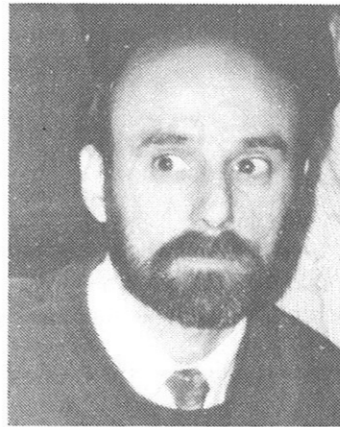
Now that is my position. Russia is like the ocean, the Jews there are like shipwrecked people, and since, by God's mercy, my feet are on the Rock (which is Jesus) I have tried to do what that one I have spoken of tried to do; I am shouting and signalling to my shipwrecked people to flee to the Rock.

## PRESENTING A JEWISH KING DURING THE RUSSIAN PRESIDENTIAL ELECTIONS:

Reflections on the Jews For Jesus Moscow Witnessing Campaign  
By Avi Snyder

### A Unique Time For Campaign:

From 25 May until 15 June, we Jews For Jesus in the former USSR conducted our fourth annual witnessing campaign in Moscow. In the past, our campaigns had occurred in the summer. But this year, we selected the last week of May and the first two weeks of June for two very specific reasons. In the first place, we wanted to launch the Campaign at Shavuot, the holiday that brings to mind the moment when God initiated a harvest of souls that has continued for the past 19 centuries. And in the second place, we wanted to conduct and conclude our campaign before the Russian presidential elections, which were slated for 16 June. None of us knew what opportunities might remain for the open proclamation of the Gospel after the elections had taken place. We also knew that for two or three weeks prior to the elections, many minds and hearts would be wrestling with serious questions, such as "Which candidate has the best plan for my life?" and "Whom should I choose to follow?" It seemed like the perfect opportunity to challenge people to consider the *Bible's* plan for their lives. It seemed like a unique



Avi Snyder

moment to urge people to follow the *Lord*.

As with previous campaigns, we limited the roster to indigenous staff and volunteers from various republics of the former USSR. A one-week training period combined lectures in street outreach with a daily "sortie" onto the streets and into the metros. Then the Campaign began, and for three weeks, an average of eighteen men and women ventured out four times a day to present the Gospel through literature distribution, one-on-one conversations, music, and personal testimony. What did the campaigners encounter once the Campaign had gotten underway?

### Increased Agitation:

As expected, tensions were

higher than during previous campaigns. Many factors in addition to the impending elections had coalesced in such a way as to create a heightened emotional climate in the Russian capitol. For example, the war in Chechnya had placed the city's security forces on alert for terrorist attacks. Promises of a crack-down on organized crime from many of the major political players had generated a fear of "warning shots" from the Russian Mafia. Talk of an economic collapse following the elections had spurred so many rumors of the new Russian businessmen deserting the country that ultra nationalist Candidate Zhirinovskiy advocated the cessation of all flights out of Russia until the elections had passed.

In addition to increased agitation, the campaigners encountered ...

### Increased Opposition:

This, too, was anticipated. But there is something very unique about the opposition that we Jews For Jesus regularly encounter in the former USSR, especially during our Moscow Campaigns. Most of those who openly oppose us are not our fellow Jews. Rather, the majority of our

opponents are Gentiles who object to our presence because of anti-Jewish sentiments running very deep.

The campaigners broke no laws. But an average of four arrests accompanied every "sortie" or tract-passing expedition. During these arrests, the campaigners were taken into custody and subjected to a routine of detentions, threats and demands for money (which we refused to pay) before finally being released.

I must admit that I harbor a special admiration for my colleagues from the former Soviet Union who are willing to face arrests every time they go out. Unlike a westerner who can always appeal to his native embassy and count on some measure of protection and ultimate release, these indigenous workers have no recourse –

– except for the greatest recourse of all: the Messiah.

Physical attacks were experienced by virtually every campaigner. But no one endured any serious injury, and few of the incidents seemed premeditated except for the activities of one neo-fascist organization called the Black Hundred. This particular group apparently targeted specific campaigners, and some genuine concern was experienced by members of the Campaign team when we learned that the police – who are largely sympathetic to our anti-Semitic opponents – had volunteered the name of the hotel that we were using for our housing.

But none of the threats of severe physical harm were ever realized. There is a two-fold victory in this. The fact that the campaigners

always remained at and later returned to the location of every incident demonstrated that they could not be deterred by minor beatings. And the fact that none of the threats of severe physical harm took place demonstrated that our opponents were armed more with bravura than with genuine bravery. Their failure to carry out their threats undoubtedly stood as an indictment in the eyes of their own constituency.

In fact, in a backward fashion, the cumulative effect of our on-going testimony could be seen in the way the media covered one encounter between the Black Hundred and members of the Campaign team. On that particular occasion, two young women were accosted and robbed of their literature while the police looked on without seeking to interfere.



The gospel is presented in the Moscow Metro

However, the incident was captured by a still photographer and printed in a local paper called "The Moscow Tribune". The caption beneath the photo explained: "A member of Jews for Jesus, who was passing out leaflets in Moscow, is apprehended by members of the militant and anti-Semitic organization, the Black Hundred." (The Moscow Tribune, May 31, 1996, p.7). It is interesting and encouraging to note that whereas the identity and existence of the neo-Nazi group needed to be explained, the existence of Jewish believers in Jesus was taken for granted.

Despite harassment from the police and attacks by the Black Hundred, the morale of the Campaign team remained consistently high. A certain understanding seemed to permeate every facet of the outreach this year: the understanding that the Gospel could not be stopped, unless the messengers chose to muzzle themselves. But rather than allowing themselves to be worn down or intimidated into silence, the campaigners heeded the instructions of the Apostle Paul:

*"stand fast in one spirit, with one mind striving together for the faith of the Gospel, and not in any way terrified by your adversaries, which is to them proof of perdition, but to you of salvation, and that of God"* (Phil.1:27-28).

Through the cam-

paginers' commitment to the task at hand, we trust that our opponents were confronted with the impotence of their opposition and the imminence of their defeat.

**Increased Responsiveness:**

The most encouraging aspect of the Campaign was the high level of response, despite the agitation and despite the opposition. After one week of training and three weeks of actual outreach, the Campaign team members had distributed over 1,349,000 broadside Gospel tracts, and they had gathered the names and addresses of more than 5,000 individuals who requested additional literature from us. That number included 1,230 Jewish people who wanted to know more Y'shua's claims. Perhaps most encouraging of all is the fact that the Campaign reaped an immediate harvest of souls. A total of 111 Jewish people and 303 non-Jews openly professed Y'shua by praying a prayer of repentance with the campaigners or with one of the follow-up team members or with those volunteers who were manning the phones.

Response to the Gospel was high. But at the same time, the campaigners observed a heightened sense of caution, even fear, from the people with whom they spoke. Many people were eager to talk and eager

to consider what the Bible has to say. And yet a number of these same people were clearly reluctant to volunteer their names and addresses, out of a concern that the information would place them on a list. And as the date of the elections drew closer, many people were less inclined to take literature of any kind. It seemed as though people did not want to be seen taking information from any person or any party at all.

**What Lies Ahead:**

Happily, June 17 (the day after the elections) did not usher in a moratorium on high-profile evangelistic activity. Nevertheless, two significant trends must be noted.

1. The mood of many Russian people toward the Gospel has changed. To be certain, a strong and serious interest in and responsiveness to the Gospel still exists. But there is a difference. The initial, flash-paper infatuation with the Gospel has burned itself out. Whereas many Russians are earnestly seeking answers in light of four years of troubled economic reforms, many other Russians are disappointed in Y'shua's "failure" to provide a quick fix to Russia's national ills.

2. A growing anti-evangelical and anti-Western attitude continues to find expression in on-going legal maneuvers against evangelical expressions of



From the Jews for Jesus Moscow Witnessing Campaign, 25 May-5 June, 1996.

the faith. The Keston News Service reported on the Russian Parliament's July 10th action against the 1990 Law on Freedom of Conscience and Religion. "By a lopsided vote of 345 in favor to just three opposed, the deputies gave preliminary approval to a compromise bill which would shrink the rights of religious minorities but would fall short of the even more restrictive changes sought by the Orthodox Patriarchate of Moscow" (Keston News Service, the Christian Information Network, July 12, 1996).

Especially distressing is the fact that supporters and even drafters of this measure included evangelical believers who hoped to forestall sterner legislation by advocating a

course of compromise. The foolishness of trusting in gestures of appeasement have already become apparent in light of the public reaction of the Metropolitan Kirill of Smolensk, the head of the Patriarchate's Department of External Church Relations. Metropolitan Kirill declared that the bill was a step in the right direction but did not go far enough (Keston News Service, July 12, 1995).

**A Unique Challenge:**

How will these trends effect evangelism in general, and how will they touch upon the cause of Jewish-evangelism in particular in the immediate future?

The democratic victory in the presidential elections cannot be interpreted as a guarantee for the religious

freedoms that were introduced with the advent of Perestroika. The country could quite conceivably travel a course of economic improvement while progressively curtailing open evangelization. Short of knowing the future, we can assume certain things to be all but true:

1. It is quite likely that sharing the Gospel in an open and forthright manner will become more problematic in the CIS as circumstances and attitudes become less hospitable to the evangelical faith.

2. In His grace, God will undoubtedly continue to bring His ancient People out of the former Soviet Union. Also in His grace, He is likely to leave a number of Jewish and non-Jewish believers behind.

3. Well trained Jewish believers who remain behind and who are committed to sharing their faith in an on-going active manner will have the opportunity to play a crucial role in keeping evangelism alive in the CIS as circumstances here turn increasingly repressive.

4. Well trained Jewish evangelists and missionaries who leave the former USSR will figure significantly into the scheme of world evangelization as Y'shua continues to re-deploy post-Soviet Jewish believers in various countries around the world.

Will those who remain opt for silence as repression

returns? Or will they serve as sounding boards of the Gospel for the sake of the unsaved lives surrounding them? Will those who leave exit as refugees, carrying the few belongings that they can salvage along the way? Or will they leave as reapers, carrying the Gospel seed wherever they go?

The challenge to us is this: Are we teaching this new generation of Jewish believers to embrace evangelism as a biblical imperative? If we are, then the Gospel will not be stopped. Rather, it will find expression from the lips and lives of these men and women whether they remain in the former USSR or

whether they emigrate to other lands.

The former USSR is not just a fruitful field of harvest. It is – or needs to be – a training field for a new generation of Jewish missionaries who will reap significant harvests in other lands.

Y'shua said, "pray the Lord of the harvest to send laborers into His harvest" (Matt. 9:38).

May we be faithful to fulfill the twin responsibility of reaping the present harvest while preparing new laborers who are ready and eager to sow new seed and gather the harvest wherever the Lord directs them to go.

## Deaf Messianic Jews Conference Success

By Veronica Cheney, Rochester, NY

The Deaf Messianic Jews held their first conference at the new Gallaudet University Kellogg Conference Center (GUKCC) from June 26-29, 1996 at Gallaudet University, Washington, DC. People from different denominations attended from different states, and other countries, including Canada and Ireland. News of the conference traveled all around the world. A woman from Ireland heard about it from someone in Israel, who heard about it from someone in the States.

Reverend Sigmund Epstein, master of the ceremony, led the conference with others in worship,

praises, songs, Davidic dancing and teaching during the evenings. Seven workshops and three morning devotions were conducted by Joseph Cohen, Rev. Robert Nathan, Alex Crowley, Tom Biega, and Rev. Sigmund Epstein for the three days conference. Bob Mendelsohn of Jews for Jesus, Washington, DC, led the Sabbath service on Saturday morning. A wide range of interesting subjects were presented, most focused on introducing the perspectives of Messianic Jews and Gentiles.

Who are Deaf Messianic Jews and what do they

believe in? A Messianic Jew believes that recognizing Yeshua (Jesus) as Israel's Messiah opens the door for a personal relationship with Him. He or she believes that salvation and eternal life is possible only through a commitment to Yeshua HaMashiach and by following His commandments, and worshiping Him in the context of a Jewish lifestyle. The growth of the Messianic Jews movement started with the Hebrew-Christians, who were the first church going Jews. It gradually grew until these Jews were able to form their own group and congregations. Today, there



From the left: Robert Nathan, Sigmund Epstein and Joseph Cohen

are well over 300 such congregations all over the country and many more internationally.

The number of Deaf Messianic Jews is unknown. Many of them remain in churches due to the lack of interpreters service in most Messianic synagogues. The first Deaf Messianic Jews met each other at the Messiah conferences sponsored by the Messianic Jewish Alliance of America each year, with interpreters. They were finally able to meet for the first time on their own last year with the encouragement of Robin Polin, whose story attracted the attention of the media. Robin won a well publicized

court case in Oklahoma against her Jewish parents for restricting her freedom as a competent and independent adult and for denying her right to her religious beliefs. She coordinated the effort of these few Deaf Messianic Jews to meet together. This first meeting eventually led to the planning of the first conference.

The conference continued with a business meeting of the newly-elected officers: Joseph Cohen as president, Robin Polin as vice-president, Roy Siskind as treasurer, Sigmund Epstein as secretary, three board members and two people for the bylaws committee, and an editor for the newsletter.

Conference attendees also visited the US Holocaust Memorial Museum in Washington DC on Friday afternoon. The conference ended on Saturday with a farewell lunch banquet. Two people were presented with plaques: the administration of GUKCC received a thank you for coordinating their effort with DMJ, and Robin Polin was thanked for her vision and dedication in making the conference a reality.

**For more information, write to DMJ Secretary, PO Box 2467, Stafford, VA 22555-2467, USA**

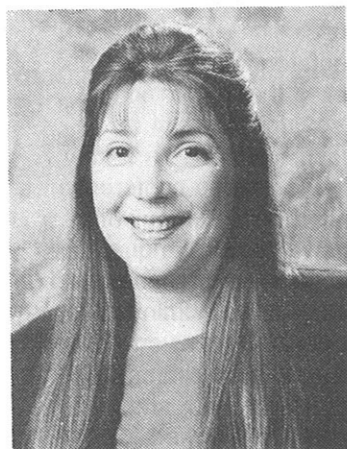
## Jerusalem 95 Booklets

It is still possible to get the five conference booklets from Jerusalem 95, altogether 264 pages. It is a unique collection of material for further study and reflection. The price per set is USD 18 (+ postage). For more than 10 sets: USD 12 per set (+ postage). Please indicate whether you want it sent by Prioritaire or Economique mail.

Order from Caspari Center, P.O. Box 116, Jerusalem 91000, Israel. Fax + 972 2 251 933

## Update on Media Coverage in the field of Jewish Evangelism

Presented by  
**Susan Perlman in Chicago  
to the 13th North American  
Committee meeting of the  
Lausanne Consultation on  
Jewish Evangelism  
April 15-17, 1996**



Susan Perlman

This media report covers the time period of March, 1995 through March, 1996. Between these dates, over 520 English language newspaper articles were published and approximately 80 radio interviews conducted, as well as dozens of cable television talk show interviews on topics related to Jewish evangelism.

This year I've chosen to concentrate on the following categories: Schneerson - the saga continues, What's Happening in the Messianic Congregations, We Are Not

Jews-Revisited, Countering Missionary Efforts, Counter Missionaries & the Russian Jewish Work, Christian Right, & Potpourri.

### 1. Schneerson - the saga continues

Last year I mentioned that one of the loudest opponents to the resurrection theory, with regard to Schneerson, is David Berger, professor of history at Brooklyn College and Graduate School. He caused a flurry again with an interview in *Jewish Action*, the organ magazine of the Orthodox Union which was reported in the *Jewish Week American Examiner* entitled "Messiah Wars Spill Over Into Mainstream." Berger was quoted as saying, "Lubavitch rabbis who openly proclaim their deceased rebbe will be resurrected and declared the Messiah should be barred from rabbinical duties because they risk turning Judaism into a form of Christianity." In addition to his position at Brooklyn College, he teaches in the grad school of Yeshiva University. His is one of the first pronouncements from an Orthodox key player that sharply criticizes the movement. Berger went on to say that a significant number in the Lubavitcher community actually believe Schneerson is still alive and

others are whispering that he is actually part of the Godhead."

I've included Rabbi Shmuel Butman's response. He regards Berger as presenting the secular historic perspective to "delegitimize" what he calls a "recurrent theme in traditional Jewish teaching on Moshiach."

Not too long after this a "message" from the rebbe, written when his father-in-law, the previous rebbe died was published in the Jewish newspapers. In part, the rebbe said in response to the question of a future resurrection: "Although in general, the sequence of events will be --- the coming of Moshiach, the rebuilding of the temple, the ingathering of Jews from exile, and only then the resurrection. Nevertheless, the resurrection of unique individuals has taken place and will occur even before the coming of Moshiach."

A billboard media campaign for the rebbe is the subject of two additional clippings, one in the *Newark Star Ledger*, Jan. 5th, and the *New York Times*, Feb. 25th. The billboard has a 60 X 16 foot picture of Schneerson with the words, The Prophecy of King Moshiach -- The Time of Your Redemption Has Arrived.

Finally, Chaim Bermant, a columnist for the London Jewish Chronicle in their March 29th issue agrees with Berger and cuts at the Lubavitchers in a clever way. He ends with a statement by Berger, of interest to our movement: "Should this situation continue, the fluidity of the Jewish Messianic idea will have proven to be greater than our ancestors could have imagined. Our children will no longer be able to tell Christian missionaries that the Jewish faith does not countenance belief in the Messiah whose mission is interrupted by death, and one of the defining characteristics of Judaism in a Christian world will have been erased."

### 2. What's Happening in the Messianic Congregations

Last report, I had several feature articles that came out which centered on Messianic congregations, and most of them appeared in Jewish publications. This year there was one major article I wanted to comment on and I've also included some shorter articles on congregations in Rochester, New York, Medford Oregon and Dallas, Texas.

The major article I refer to came out on October 20th in the *Jewish Week* and was reprinted in *Insight*, a Florida based Jewish magazine. I've included the Florida magazine inasmuch as it has more photographs. It's entitled: "Jews for Jesus [in Israel] - Out of the Closet &

Into The '90s." This article also appeared in the *Jerusalem Post* and had fictitious names of some of the individuals and congregations profiled.

Michele Chabin profiles Kehilat Brit Yerushalayim in

**The press clippings which Susan Perlman refers to in her article may be obtained from Fred Klett, North American LCJE Coordinator, at the usual photocopy charge. Address on back cover.**

Jerusalem. She speaks at first in a complimentary way about the furnishing and the aesthetics of the congregation and refers to Shmuel Suran as bearing a striking resemblance to the late Jerry Garcia of the Grateful Dead. She says she is shocked to find that the majority of the worshipers are "halachically Jewish." She even calls the Israeli believers "a force to be reckoned with" yet says that most Israelis probably don't know that messianic Jews exist inasmuch as they have traditionally kept a low profile. She points out that there is a definite shift

toward public visibility. Chabin quotes the anti-missionary groups like Yad L'Achim and Shmuel Golding who give their spin on the motivation of those doing evangelism.

Suran is quoted as saying "We're not a sect, we're not missionaries funded by organizations abroad, but Israeli Jews who share our faith with anyone interested in hearing about our beliefs. We serve in the Army and are like other Israelis." He does mention that there are "a few evangelists in the country who have told thousands of people the good news.

Messianic believers are compared to the Lubavitchers in anticipating the arrival of Messiah. A brief history of modern Jewish missions is offered and Christ Church in the Old City is featured with Binyamin Berger interviewed. He gives his testimony as does Joe Shulam. He is also quoted as saying, "Jews don't have to convert to Christianity because Jesus is Jewish. There is nothing Christianity can offer us; it's another religion." [Note: I'm not sure how accurately that reflects Joe's sentiments. I'm always a bit wary of how statements can get twisted by a reporter or an editor.]

The article is extensive and worth reading in its entirety. It also covers the Law of Return issue. This is one of the most favorable pieces I've seen in recent years on the messianic movement.

### 3. We Are Not Jews – Revisited

September 6, 1995, the Jewish Community Relations Council of New York issued a statement which was picked up by the Jewish Telegraphic Agency. It was signed by Jewish Seminaries from the Reform, Reconstructionist, Conservative, and Centrist Orthodox traditions, as well as 8 other groups who didn't want to be named publicly.

The statement said, "Hebrew Christianity is not a form of Judaism and its members, even if they are Jewish by birth, cannot be considered members of the Jewish community. Hebrew-Christians are in radical conflict with the communal interests and the destiny of the Jewish people. They have crossed an unbreakable chasm by accepting another religion."

The statement went on to say that historically for Jews to practice another religious tradition has the following ramifications:

1. Denial of membership or honors in synagogue or Jewish communal organizations.
2. Exclusion from burial in Jewish cemeteries.
3. Refusal of Jewish community funds to support activities of Hebrew Christians or Messianic Jewish groups.
4. Exclusion from access to Jewish community facilities or marketing lists.

The statement was actually written by Dr.

Laurence Schiffman who is professor of Hebrew and Judaic Studies and NYU. Schiffman wrote an article in the June 23-29 issue of the Jewish Tribune, entitled "Hebrew Christians and the Jewish Community" in which he gives his rationale for why Jewish believers should not be considered part of the Jewish community. He goes back to the minim charges, then through the Exile, and puts us into the same category as the Samaritans after 722 as being dissociated from Judaism in practice and therefore regarded as non-Jews.

He looks for precedents for our exclusivity and finds apostasy a good case to make. Then he attributes negative practices to our movement with emotionally charged phrases like "lure people", "trappings of Jewish tradition", "claims to be", "dishonestly labels". He concludes, "As a community, Hebrew Christianity, like the Samaritans and Christians of old, is radically in conflict with the communal interests, historical destiny and communal structure of the Jewish community." He goes on to say that Jewish believers in Jesus can "be accorded no status in the Jewish community...These groups are offensive and disruptive to Jewish life and religion and therefore Jewish communal facilities or mailing lists should not be made available to them or rented to them."

A similar statement has

been passed by the Baltimore Jewish Council. It had ramifications when Jewish Family Services of Baltimore refused to serve Hebrew Christians in its sectarian programs, financed by Jewish groups and benefactors, as opposed to non-sectarian programs funded by the government.

In an article on October 20, 1995 of the Baltimore Jewish Times, Craig B. Miller, Executive Director of the Bensonhurst Council of Jewish Organizations is presented as a Jew who practiced Hebrew-Christianity from 1986-1990 and then returned to Orthodox Judaism. He stated, "This is about people coming in to our community saying, 'We're members,' and then trying to destroy it from within." He went on to say, "By definition, anyone who believes in the divinity of Christ is a Christian. The idea of missionaries is to convert Jews to a form of Christianity that says that Judaism is not good enough, it's inadequate. It says that Judaism can't save you from hell." The article also quotes Mark Powers of Jews for Judaism as alleging that there are over "270 congregations and about 250,000 adherents [to Christianity among Jews]".

A third statement comes in a commentary from Neil Rubin in the *Detroit Jewish Times*, in which he speaks of an "unholy triumvirate" couching Messianics with the Nation of Islam and the PLO.

Rubin says of Jewish believers, "they like to place 'Jews' after the word Messianic. I won't. They espouse a type of Christianity that, regardless of the Jewish symbols they appropriate, is anti-Jewish. In a pluralistic America they are entitled to do so, but they're not about to mix milk and meat in my kitchen."

A response to this latest excommunication by edict came from Moishe Rosen in a press release that was picked up by several newspapers nationwide. In part, he was quoted as saying, "No one ever followed God to become more popular or accepted by his or her own people." In response to the call to ban us from memberships in synagogues, burial in Jewish cemeteries, etc., Rosen said, "Those of us Jews who believe in Jesus always expected to be outcast. Perhaps greater measures are now being taken to ensure that we are regarded as outcasts because more and more Jewish people are willing to accept Christ."

This tactic of denying our Jewishness in formal statements goes back to the Rabbinical Council or Bet Din in Boston in the early 1970's. It did not deter Jews from considering Jesus then.

As a final note on this subject, the Internet is getting into the act. YAHOO has had problems because Messianic Jewish listings have been placed under Judaism and e-mail

messages from some Jews protesting that fact saying we're not Jews, we should be elsewhere. Srinija Srinivasan, who is the employee responsible for Judaism's listing told the *Jewish Forward*, "when definitions are gray, are we going to be inclusive or are we going to be exclusive?" ... I personally believe that the Net was founded on the quasi-Libertarian exchange of culture."

### 4. Countering Missionary Efforts

There have been, in recent years, a number of articles by Jews for Judaism, Tovia Singer, Mark Powers, et al. But some of the other groups who have joined in include:

- A. National Jewish Outreach Program
  - B. Yad L'achim – Jerusalem Post, May 26th.
- In addition, a series of letters to the editor are included with one from our coordinator.
- C. Op-Ed articles in Jewish papers
    1. Western Jewish Bulletin – Vancouver, B.C.
    2. Jewish Post & Opinion – Indianapolis, IN
    - D. Central Council of Jews in Germany.

Not to leave out the Jews for Judaism segment, the August 11-17 feature article in the *Chicago Jewish News*, entitled "Targeting Chicago Jews – the Messianic Movement is Planning a Major Outreach

Effort Here".

The article began with this description:

"The man held the ram's horn with both hands, and slowly raised it to his lips. Taking a deep breath, he blew into one end, sending out a blast of sound. The display drew smiles and looks of astonishment. A child giggled and put a finger in each. When he finished, the man placed the shofar back on the table. People returned to what they were doing. Not praying, but shopping, For the shofar's sound wasn't reverberating through a synagogue sanctuary but a gymnasium turned exhibition hall and marketplace.

Anti-missionary voices we hear regularly are Julius Ciss and Mark Powers, and Rabbi Ekstein but we also have the addition of Rev. Stanley Davis, Executive Director of the National Conference of Christians and Jews.

As a counterpoint to these comments is an interview with Rich Nichol who is identified as a former UMJC president who leads a Messianic congregation in Needham, Mass. Nichol says the following, "We are not just another branch of biblical talmudic Judaism, like Orthodox, Reform, Conservative, Reconstructionist. Although we have great respect for the rabbinic community, our ultimate authority is Moses, the prophets, and the new covenant prophets, the

apostles and, of course, Yeshua himself".

But, Rabbi Ekstein gets the last word, "Instead of spending too much time and effort on what the messianics are doing, the Jewish community needs to look at what it's not doing. Maybe we aren't delivering the goods sufficiently."

Perhaps Jews for Judaism's greatest compliment to us is their depictions in the press this year comes in an ad they've placed in *Moment Magazine*, April 1996. It has a Jews for Jesus T-shirt mock-up (we know it's not one of ours because the "o" in FOR doesn't have a Magen David) and the question in bold type, "What will you do if you find this in your child's closet?" It goes on to read "Don't despair. Jews for Judaism can help. We've helped thousands of families throughout the world for more than fifteen years. The facts are that evangelical Christians are working harder than ever to convert Jews. Our offices throughout North America offer crisis counseling, educational seminars, lectures, tapes, and even our own Internet Home Page. We're David fighting Goliath. But our history has shown Goliath can be beaten. And you can help. Donate generously to Jews for Judaism. We're tax exempt. Our work is endorsed by agencies and rabbis you trust. Help us. You'll be helping all of us." "A Struggle for Soul" -

an April 21, 1995 article on New York's Jewish Week has some familiar names and some new ones in the anti-missionary camp. Philip Abramovitz, Craig Miller - 30-year-old director of JAG, and Rabbi Eliezer Sandler, Vice President of Yod 'L'Achim.

#### 5. Counter Missionaries and the Russian Jewish Work

A. *Jewish Post & Opinion* Sept. 13, 1995 - Messianic Jews Have Field to Themselves.

B. *New York Times*, Aug. 28, 1995 - In Little Odessa, Onward Christian & Jewish Soldiers,

C. *Washington Jewish Week*, Aug. 31, 1995 - JTA release on counter-missionary efforts of Craig Miller, Jewish Action group to James Cowen and Tikvat Israel's efforts among Russian Jews in Richmond, VA.

D. *New Republic*, Jan. 8-15, 1996 - Goy Story The writer estimates that there are 300,000 Jews who have become involved in messianic groups. He profiles a family of Russian Jews - Quotes from Tovia Singer who says that JFJ has an annual budget of 16 million.

#### 6. Christian Right

Briefly, I want to mention two articles

- Christian Zionists - Love You 'til the End of Time - *Moment Magazine*, Oct. '95. 12-pp

- *Washington Jewish Week*, Sept. 14, 1995. Jay Sekulow interview/testimony. Very positive testimony for the Lord.

#### 7. Potpourri

A. *New York Magazine* - April, 1995.

- Jesus at Auschwitz. Report on a fund-raising letter by Elwood McQuaid, head of Friends of Israel and a commentary on the McQuaid's statements.

- Rabbi Rudin, negative; Esther Luciano, pro.

- Marvin Wilson, Voices United for Israel.

B. *The Commission*, Magazine of Home Missions, Board of Southern Baptist Convention, Sept./Oct. 95.

- Cover story on "Revival in Israel". Most of the articles were compiled from the International Meeting of LCJE in Jerusalem.

- Jim Sibley, Southern Baptist missionary, of course, was profiled. An article on demographics and trends among Israelis. Campaigning for Growth - tells about street evangelism campaigners in Haifa, etc. Another article entitled "The Russian Factor" profiles Russian Messianic believer Viktor Blamm.

C. Then there were the "Hollywood articles", such as "Jesus and Kathie Lee" - the controversy over her statements on the Oxford University Press new version of the New Testament; then, the *Globe* and other scandal sheets reported on Dyann Cannon and her conversion

Dec. 14, 1995.

Finally, I want to close with the syndicated religious column of Terry Mattingly for the week of April 3rd:

WASHINGTON BUREAU: Terry Mattingly's religion column for 4/03/96.

The premiere issue of *Jewish Family & Life!* includes a recipe for Matzah Brei.

You need six eggs, beaten, two cups of half and half, four matzahs and four tablespoons of vegetable oil. The rest is simple: soak the broken matzahs in the milk and cream for two minutes, then remove and soak in the eggs. Fry the results until golden and you have what amounts to Jewish french toast.

This is rather standard fare for a Jewish publication during Passover, which began Tuesday at sundown. However, this isn't just any Matzah Brei -- it's Steven Spielberg's recipe.

"We're not going to turn this into the Jewish version of People or something," said editor-in-chief Yosef Abramowitz. "But face it, most Jewish magazines are boring ... Obviously, our younger readers know who Stephen Spielberg is. While they're reading about his Jewish life we can pull them in and start talking about their Jewish lives."

That sounds simple. However, this is the 1990s and both Abramowitz and publisher Susan Laden know

it will take skill to publish a breezy magazine called *Jewish Family & Life!* amid raging debates over the very definitions of words such as "Jewish" and "family." Thus, their advisory board includes well-known Jewish names from across the theological spectrum.

"What we care about is rejuvenating homes and helping them become Jewish homes," said Abramowitz. "It isn't in our interest to try to define Judaism for our readers and to say what is and what isn't a family. We're interested in promoting Jewish life, not Jewish arguments. ... We'll be working with everybody except Jews for Jesus."

One statistic looms in the background. As the '90s began, the intermarriage rate between Jews and non-Jews stood at 57 percent, up from 40 percent in 1980, and those who intermarry are much less likely to raise their children as Jews.

It's impossible to avoid the intermarriage issue, said Laden. However, the magazine will try to focus on how this affects homes, not Jewish institutions. The goal will be to help parents learn to say bed-time prayers, handle grandparents who celebrate Christmas or advise a teen who wants to date a non-Jew.

"We want to talk about the spirituality of daily life, the kind of issues that come up when children start asking real questions and parents

try to answer them," said Laden. "I think young families are searching. They don't know where to find help. ... So we'll start at that point, instead of trying to impose some kind of rigid structure from on high."

The magazine's target audience consists of parents between the ages of 25 and 49. Surveys indicate that readers in an initial controlled circulation of 200,000 are "an advertiser's dream," said Laden. Ninety percent have college degrees and 90 percent own computers. (Yes, the magazine has an Internet address: JFLeditors@aol.com.) The average household income is \$112,000.

Starting next fall, the quarterly magazine will offer a few longer reports about some events and trends. However, Israeli court decisions don't have as much impact in urban homes as new World Wide Web sites offering Jewish computer games, said Abramowitz.

"We're not going to apologize for our approach," he said. "We accept that mass media and popular culture are a powerful part of life and it wouldn't make sense to ignore that. That's just the way it is. ... So we may offend a few people, from time to time, but we know this is going to get the attention of younger readers."

For example, the first issue's "LIFE!Cycles" column



included a chatty item about Roseanne Barr Arnold Thomas' new baby, Buck. Since he is the product of in vitro fertilization, the editors modestly suggested that he be given the Hebrew name "Binyamin," or "son of my right hand." After the issue came out, the staff heard from Roseanne's rabbi in Brentwood, Calif. Sure enough, the baby had already been given that very Hebrew name.

"What can I say? Warped minds think alike," said Abramowitz. "We must be on the cutting edge."

## From LCJE, NA

A number of valuable papers have been delivered at the 13 North American LCJE conferences.

Contact Fred Klett (address on back cover) for a list of the available papers.

## Clippings from Israel

The Caspari Center, Jerusalem, provides current information on what the Israeli press writes about Messianic Jews and Christians.

The clippings service is edited by Cindy Osborne. For further information about the clippings please contact: The Caspari Center, P.O. Box 71099, Jerusalem 91710, tel +972-2-6233 926, fax +972-2-6251 933.

Below is an example from this summer's clippings.

### THE SOUTHERN BAPTISTS' CRUSADE

*Ha'Modia*, *Yated Ne'eman* English Edition, *The Jerusalem Post*, June 28; *Yated Ne'eman*, July 15; *Ha'Tzofe*, July 17, 1996:

With varying degrees of objectivity (or hysteria) these three feature articles tell of the Southern Baptist Convention's statement in support of Jewish evangelism. *Ha'Modia's* story includes a description of missionaries who are obviously Jehovah's Witnesses, not Baptists, and testimonies of Jews who narrowly escaped the wiles of Christian evangelists. The article in *Yated Ne'eman* warns against the threat to uneducated Jews, especially since, as the article states, the Baptists plan to adopt the methods of Jews for Jesus and cloak the Christian message in Jewish symbolism.

*The Jerusalem Post*, in the most balanced article of the three, includes a lengthy interview with Tom Hocutt, the administrator of the Baptist Convention in Israel. He is allowed to present his views clearly, saying for example that evangelism is simply sharing what we believe with the people around us. In contrast, Clarence Wagner of Bridges for Peace rejects the idea of Jewish evangelism. However, both he and Tom Hocutt affirm that the recent statement is simply a reiteration of what the Baptists have always believed, not a new anti-Semitic trend.

# Jewish Resistance to Jesus (The Spiritual Reasons)

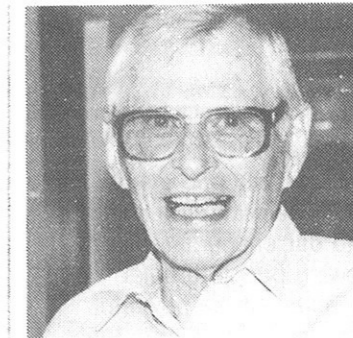
By Arthur Glasser, Fuller Theological Seminary

### Introduction:

In his letter to the Christians in Corinth the Apostle Paul sought to establish the thesis that the preaching of the gospel is directly opposed to the wisdom of the world. In the eyes of both Jews and Greeks it was something they could neither fathom nor appreciate. What the Jews wanted from God was the visible and temporal triumph of the Messianic Kingdom. To them this meant the restoration of Israel's material greatness and the public elevation of Israel before the nations as the chosen people of God.

Actually, through the ministry of John the Baptist and Jesus of Nazareth the Jewish people had already received many separate and tangible signs of God's power and love, but these were not the signs they sought. With their craving for national exaltation they could not see any significance in a "crucified Messiah." With contempt the religious intelligentsia within Jewry dismissed Paul's preaching of the cross, and they still dismiss it:

*Has your God only a dead criminal for us to worship? Our Messiah will be strikingly attested before the world in terms of power*



Arthur Glasser

*and majesty. A crucified Messiah is a contradiction in terms, a total impossibility. All talk about the cross is an insuperable barrier to our belief. No! Stop talking of 'Christ crucified' as though the Messiah continues in the character of a sin offering, permanent in its efficacy and its effects.*

And then they retreat behind the request often made of Jesus during His earthly ministry: "What sign do you do, that we may see, and believe you? What work do you perform" (John 6:30)?

We would regard the Jewish request for signs as reflecting a refusal to take God on trust. By implication He must present His credentials in the form of visible and identifiable acts by which His claims upon Jewry and His ability to meet their varied needs are

validated. But Jesus did not satisfy their egotistical skepticism. He had no desire to assume the role of a magician before their eyes. Rather, He submitted to their rejection of His Messiahship and their calling upon the Romans to crucify Him, that on the third day of His burial He might demonstrate before them the greatest sign of all -- His resurrection from the dead. Surprisingly, it was because of this sign that thousands came to faith on the Day of Pentecost, and in the months and years that followed.

### The Problem:

Over the years I have been troubled over the persistent resistance of the Jewish people to the claims of Jesus Christ, and particularly since being asked to review Walter Riggans' excellent book: *Yeshua Ben David (Why do the Jewish people reject Jesus as their Messiah?)*. One question has increasingly come to mind as a result: Whence this persistent resistance? Riggans gives us much to think about. I heartily endorse everything he said. But after my review had been sent in, I began to wonder about why Riggans had not dealt with the biblical

witness to the "spiritual" reasons that are behind all human resistance to God's love. Doubtless his reason was: "But we all know about that!" Even so, his silence made me wonder whether there are particular "spiritual" reasons for Jewish resistance to the gospel. All this led to my choice of this topic for discussion at our gathering.

Not that I feel particularly competent to deal with this complex subject. Nor that I have any new insight that has come to me personally in recent weeks while thinking and praying about it. But it so happens that the Lord has placed me in the midst of a missiology faculty that is currently engaged in considerable research into such matters as "spiritual warfare," "territorial spirits," "spiritual mapping," "prophetic acts," "remitting the sins of nations," "tearing down strongholds" and "identificational repentance." Hence, why should we not seek to deal with a topic that interests us all (Jewish resistance to the Gospel) in the light of some of the ferment currently swirling around me? Actually, I feel that at our annual LCJE meetings we should grapple with topics of this sort. Any subject that will enlarge our faith and insight, and heighten our effectiveness in being fruitful should have highest priority, as I am sure you will agree. Furthermore, I hope and pray that through

A review of Walter Riggans' book *Yeshua Ben David* appeared in the *LCJE Bulletin*, no. 43 (February 1996).

our interaction we will receive enlarged insight into the possibility of our bringing into our encounter with the Jewish people a fuller measure of the powerful resources inherent in the gospel. So then, I would like to share some things with you at this gathering that will, I trust, linger with us all and stimulate us to come up with more insight into the spiritual dimensions behind the mystery of Jewish resistance to the claims of Jesus and what we evangelicals ought to be doing about them.

**A Suggested Analysis:** Admittedly, "there are theological, historical and psychological reasons for the contemporary resurgence of a strong and specifically Jewish rejection of the Messiahship of Jesus" (Riggans 1995:9) but we will not deal with them in this paper. This is the substance of Riggans' book. Our concern is rather to focus on the three most prominent biblically-defined spiritual reasons that have shaped their resistance to God's disclosure of Himself in

Jesus Christ. First, we will identify these reasons and then seek together an enlargement of our insight into what Scripture has to say about coping with them.

1. *Human Fallenness* -- When we step into the world of the Bible we encounter the human heart in all its fallenness. And the tragedy is that all humanly devised religions, especially Rabbinic Judaism, shrink from its reality. Some weeks ago I received from our local rabbi a copy of a sermon he recently preached. I had sent him a copy of my review of Riggans' book and he replied with this sermon. After commenting negatively on the Christian preoccupation with "Adam, Eve, the serpent and the infamous tree," Rabbi Gilbert Kollin added: "The absence of the Garden and Creation stories in our Mahzor Prayer Book points the Jewish people in another direction. Every morning when we get up we offer the prayer: 'My God, the soul with which you endowed me is pure. You created it, you formed it. You will in the future take it back from me, but you will restore it to me in life eternal.'" Then followed his commentary: "According to the Jewish understanding of the Bible, we are not born with an original sin virus" (he had been discussing the manner in which a computer can have a virus which only an anti-virus software can remove). "Our original equipment is clean, free of

contamination, except what we bring into it in the course of our lives. In other words we are by our action *sinners*, but not by our natures *sinful*."

In contrast, we must contend that in the Bible we find no such thing as a human being who is innocent before God. In the New Testament the Apostle Paul expounded the concept of original sin by an almost exclusive use of Old Testament texts (Ps. 5:9; 10:7; 14:1,2; 36:1; 53:1,2; 140:3; Isa.59:7,8 and he could have used Jer. 17:9; Eccl. 7:20; etc.). Furthermore, Paul did not deliberately neglect to focus on the initial revolt of the human race against God (Rom.5:12-14). When Adam and Eve openly rejected the authority of God over their lives, they forfeited their right of free communion with God, and involved all their descendants in their revolt. As T.C. Hammond has rightly stated: "Their rebellion dislocated their power of communication with the Godhead and thrust between their posterity and the divine Being a barrier which only Christ can remove. Fallen people still have a capacity for such communion, but they have no power to exercise it until they individually receive reconciliation in Christ and are 'renewed' by the Holy Spirit. A consequence of the loss of this upward 'pull' is that they are now a prey to the 'law of sin' in their

members (Rom.7:22,23), which continually exerts a downward force which we may compare with that of the law of gravity. People are unable to escape its continuous operation until they are made free by the operation of another and stronger law introduced and controlled by the Spirit of God" (1952:78,79).

I recently participated in a faculty discussion of Cornelius Plantinga, Jr.'s remarkable book: *Not the Way It's Supposed to Be - A Breviary of Sin* (1995). What a comprehensive and insightful study of the biblical witness to the essence and dynamics of sin! Among many related themes it made me reflect anew on the 10th law in the Decalogue and its prohibition against coveting. I was convinced as never before that the human heart, my own included, is anything but "pure." Coveting represents the almost automatic expression of the human heart, which leads so readily to envy, and then to double-mindedness, lying, lust, thievery, killing, on and on. The rabbis tell their people that only the overt act is sinful, but how superficial this notion is. God searches the heart. He notes its seething ferment, its self-centeredness, its unworthy motivations long before social restraints check most outward acts. The old creed calls us to repent of our sins in thought, as well as in word and deed. Indeed, "the doctrine of total depravity is

the one Christian doctrine that can be proved" (op.cit. p.103). It is not without profound reasons that the Apostle Paul wrote: "The unspiritual man does not receive the gifts of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned" (1 Cor. 2:12,14). The bent of the human heart is a formidable barrier to even beginning to face, much less listen to the gospel of Jesus Christ. "It is deceitful above all things, and desperately corrupt; who can understand it?" (Jer.17:9). The human race is one in its fallenness, and in this regard there is no difference between Jews and Gentiles.

2 *Satanic Dominance* -- Besides the reality of human fallenness brought about by human folly, all people also unconsciously reflect the impact upon their lives brought about by what Scripture calls "the powers." It has been my experience to observe that those who downplay the tragic dimensions of human fallenness are also prone to regard lightly the reality of "the powers" and their contribution to the human condition as it is described in Scripture. Indeed, reference to "the powers" pervades the whole of Scripture, and particularly the New Testament. On almost every page one finds words that refer to angels and demons, gods and Satan,

principalities and rulers, dominions and authorities, on and on. Human fallenness and the powers – these two realities are brought together in one of the key passages in the New Testament on evangelism (Acts 26:12–18). Let me explain.

You will recall the context. Saul of Tarsus, the relentless persecutor of the Messianic movement in Jewry is on his way to Damascus to apprehend the leaders of a growing congregation of believing Jews. Suddenly he is overwhelmed by the Presence of the Lord and is flattened in the dust. In that very condition he is completely conquered through visible encounter with the resurrected Christ. He repents and then requests insight into how he might make amends for his arrogant assaults on fellow Jews who were correctly confessing Jesus of Nazareth as Lord, Messiah and the Savior of the World. Among other things he is told that he has been appointed to the Apostolate, and is told what this entails. So far as the evangelization of Jews and Gentiles is concerned he is "to open their eyes, that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in Me."

Three hard realities must

be drawn from this instruction, and all have special reference to the satanic dimension in Jewish evangelism. First, all human beings are *blind*. Their blindness has to do with their inability to perceive spiritual realities such as God in His holiness, sin as violation of his law, grace as the goodness of God, and the gift of his Son. Second, they are *facing in the wrong direction* and need to be turned around in order to face the Lord Jesus, the Light of the World. Third, the authority of God is not operative in their lives. God is not at the center of their being. The *power of Satan* dominates them, not the Lord Jesus Christ. These hard realities confront us with three impossibilities, humanly speaking. No one is able to cure spiritual blindness, or turn people around so that they face Jesus Christ with open hearts, or cause them to transfer the allegiance of their lives from Satan to God. It is good for us to admit our helplessness as we begin our inquiry into what Scripture has to say about the impact of the powers on the human condition. Obviously, evangelism involves coping with them.

Let me repeat this: Acts 26:18 with its threefold reference to satanic aspects of the human condition is a vivid reminder that all evangelistic activity must take the full measure of the

principalities, the powers, the world rulers of this present darkness, the spiritual hosts of wickedness in the heavenly places (Eph.6:12) that have shaped human resistance to the Lord Jesus Christ. We all give lip service to this spiritual reality and readily quote this and other related texts, but seem to have difficulty incorporating their full meaning into our evangelistic activity.

These powers represent intelligent spirit beings along with their hidden influence on fallen human beings. This influence extends to all the laws, customs and structures people create and by which they shape all the social, cultural, economic, and political dimensions of human existence. It takes little imagination to accept the fact that the powers will put up great resistance to anyone seeking to liberate people from their direct dominance or from the ways whereby they have impacted the structuring of human existence. Indeed, how else can one explain the conditioning Jewish people have received generation after generation to accept without personal investigation the tragic bias that Jesus is not for them? Messianic Jews in the 1st century had no difficulty accepting the reality of the powers and their deliberate deception of Jews and Gentiles alike. Did not the Apostle John accept without qualification the full import of the Apostolic declaration:

"We know that we are of God, and *the whole world is in the power of the evil one*" (1 John 5:19)? And when the Apostle Paul confronted the mystery of human resistance to the gospel, particularly Jewish resistance, he was quick to affirm: "The god of this world has *blinded the minds* of unbelievers to keep them from *seeing* the light of the gospel of the glory of Christ, who is the likeness of God" (2 Cor. 4:4).

But there is more to be said at this point. Biblical evangelism demands that those who have been awakened by the truth of the gospel, and have begun to face the resurrected Christ, must be told that what God is looking for is *repentance* and *faith*. This entails a deliberate turning from the allegiance that caused them to ignore God and break His law, to the surrender of their hearts to Jesus Christ. Satan must be dislodged from the center of their being and Christ enthroned in his place. Only His Presence and power can bring to an end the dominance of Satan over their lives. The issue is the Lordship of Jesus Christ. The Apostle Paul spoke of this very pointedly when he stated: "If you confess with your lips that Jesus is Lord and believe in your heart that God raised Him from the dead, you will be saved" (Rom. 10:9). Christians are those who have repudiated Satan and all his works, and who have made sure that their hearts have become

Christ's home. They must know in their spiritual experience that they are indwelt by the resurrected Christ and that they are living under His rule and for His glory.

The first three components of Acts 26:18 refer to the *repentance* dimension of experiencing the fulness of gospel salvation. The last two components are somewhat different since they are not negative but positive. They bring us face to face with the dimension of *faith*. Acts 26:18 goes on to speak of the need to *receive the forgiveness of sins*, which is nothing less than the active appropriation of the reality of what Christ has already carried out: the remission of all sin through the sacrifice of his cross. I have found that to ask a probing question of the person who has just invited Christ to take charge of his/her life is to set the stage for that person's first conscious experience of the reality of faith. After inquiring as to his/her understanding of what this decision actually was, the key question is then asked: "And has God forgiven you your sins? If so should you not thank Him?" Whereas this may at first seem to be an impossible task, light eventually dawns, and the simple prayer of thanksgiving may give way to spontaneous joy.

The fifth and final component of Acts 26:18 involves the incorporation of

the person into a local expression of the Messianic community. This is extremely important. Jewish mission groups that focus almost totally on evangelism and are reluctant to become involved in the formation of these communities do not serve new believers well. After all, there are no conversions recorded in the New Testament that omit the initiatory rite of baptism which brings new believers into the Messianic community (e.g. Saul of Tarsus in Acts 9:17–19). Jewish people are particularly aware of the importance of "belonging" and finding a *place among those who are sanctified by faith in Jeshua*. There they receive the nurturing and strengthening that only a living congregation can provide. And the faithful evangelist should not assume that others will undertake responsibility for their incorporation. This follow-up responsibility should be virtually built in to every Jewish mission agency. Not that all Jewish believers will be automatically desirous of becoming identified with a Messianic Jewish congregation. But to make this observation is to wander away from the subject before us. Granted. Even so, all mission agencies should be equipped with prepared materials describing the nature and significance of the Messianic movement in our day.

But now we must return to the basic problem of the reasons behind Jewish resistance to Jesus Christ.

3. *Divine Hardening* -- It may be most presumptuous for me to introduce such a complex and hotly debated subject as the Apostle Paul's most famous contribution to mission theology. But our discussion demands it "A *hardening* has come upon part of Israel, until the full number of the Gentiles come in, and so all Israel will be saved" (Rom. 11:25,26). What does Paul mean when he speaks of the *full number of Gentiles* coming to faith and of *all Israel* being saved? He does not give any details. What concerns him is Jewish unbelief in the context of God's sovereign love. This leads him to identify a mystery of tremendous missionary consequence -- the concept of God hardening the hearts of the people he loved. This mystery cannot be avoided if one wishes to explore the issue of Jewish resistance to faith in Jesus Christ. Furthermore, this mystery cannot be resolved by adding to the level of human fallenness the level of the Jewish penchant for loyalty to tradition. Something else must be involved -- a mystery that God has not revealed to us. Suffice it to say that "a veil remains unlifted" when Jewish people read the Old Covenant. Clarity only comes when they "turn to the Lord" (2 Cor. 3:14-16). In the face of

this mystery we must give ourselves to deliberate prayer that the Spirit of Illumination will enable them to see what they cannot see without His assistance.

But first an overview. In the larger context of Romans 9 through 11 Paul stresses the sovereignty of God's will in relation to human freedom. He does so in such a way as not to minimize the validity of human responsibility (9:6b-18). He then hastens to stress faith in God's sovereign freedom while deliberately smothering theological speculation and the penchant for seeking to defend God's reputation with superficial rationalizations (9:19-33). In Romans 10 he reaffirms the intensity of his heart's desire and of his importunate prayers for the salvation of the Jewish people. He reiterates at some length that people are only saved by faith in Jesus Christ, and then underscores the absolute necessity of preaching this good news to all people, whether or not they are Jewish (10:12-21).

But he does not leave the whole issue unresolved. He sees great significance in the superintendence of God over human history, particularly over the people of Israel, and hastens to develop his resolution of this complexity in Romans 11:25-32. The mystery of God's world-wide redemptive purpose for the nations is made clear by recognizing that:

1) Israel's rejection of the gospel has only been partial

and temporary;

2) It has provided opportunity for the Gentile nations to enter the Messianic community;

3) But Paul is very deliberate in his affirmation that before the consummation of all human history in Jesus the Messiah, all Israel will be saved.

Apparently, neither human freedom nor demonic powers will finally triumph. They can never become the decisive barriers to the fulfilling of His purpose. And one almost senses the intimation that prior to the Eschaton, there will be the beginnings of a stirring in Israel. This will gather momentum and in the end a repentant and responsive people will at long last be united to their Messiah. They will then extend to the corners of the earth in an unprecedented fashion the blessings of His salvation.

#### **B. Comprehensive Resolution:**

If we have been faithful in taking the full measure of the human condition in the totality of its fallenness, in its enslavement by the powers and in the particular hardening of the Jewish people through the sovereign activity of God, what shall our evangelistic responsibility be to this people? Here is where we must not be led astray by reducing the gospel to mere verbal proclamation. In the Gospel of Matthew, written particularly for the Jewish

people, we come upon a phrase that must be taken to heart. It is "the Gospel of the Kingdom" (24:14). The qualifying word is "Kingdom" and this immediately brings the issue of power to the fore. Regarding this the Apostle Paul stated: "The Kingdom of God does not consist in talk but in power" (1 Cor. 4:20). Not in words but in power. But what does this mean? One has only to reflect on the undergirding components of Jesus' efforts to evangelize the Jewish people. Let's examine these components.

1. *We Are In A War.* All are indebted to George Eldon Ladd for reminding the evangelical movement that the Kingdom of God is a present reality, as well as a glorious future certainty. All recall the extensive nature of Jesus' ministry in delivering many Jewish people from their bondage to demonic powers. Furthermore we know how He was able to do this, as He Himself revealed: "If it is by the Spirit of God that I cast out demons, then the Kingdom of God has come upon you" (Matt. 12:28). Jesus' ministry of exorcism was nothing less than the kingly power of God attacking the dominion of Satan, and delivering people from his evil control. Jesus immediately followed this affirmation by citing a principle that has significant evangelistic implications. "How can one enter a strong man's house and plunder his goods, unless he first binds

the strong man? Then indeed he may plunder his house" (vs 29). The only conclusion one can draw from this principle in relation to His ministry of exorcism is that on each and every encounter with a possessed person, He first deliberately invaded Satan's kingdom and "bound" the strong one who was holding him/her captive. Releasing the demonized then followed as a matter of course. Binding Satan or Beelzebub or whatever lesser demon was involved, did not totally or finally strip the enemy of his power. It merely curbed his control over the particular person Jesus was confronting, and whom He sought to deliver. Every such occasion was in partial fulfillment of the larger defeat Christ would gain over Satan and all his hosts at the Cross (Col.2:15). It was a foretaste of the final victory to be fully displayed at the Eschaton. Even those engaged in Jewish evangelism today should be able to enter the joy Jesus' disciples experienced when they found the demons subject to them in His name (Luke 10:17). So then, the dimension of war must be kept in mind when one seeks to participate in God's gracious work of delivering people from the dominion of darkness that they might be transferred into the Kingdom of His beloved Son (Col.1:13).

2. *We Invade Enemy Territory!* Central to the

evangelistic task is bringing awakened people to accept a change in their allegiance. We are to "turn them from the power of Satan to God." On one occasion I had an encounter on this very point with Rabbi A. James Rudin. He agreed that most informed Jewish people recognize the Christian obligation to bear witness. But he wanted to define "witness" as a matter of sharing the details of one's religious faith in such a manner as would not "cause offense". But when I asked for details, it soon became apparent that by "Christian witness" he meant something that was pale, diluted, and utterly devoid of any intimation that the gospel was for others, particularly for the Jewish people. My response was that the ultimate objective in Christian witness was to "make disciples." This provoked instant reaction. "Making disciples" was denigrated as unwarranted proselytism. Our conversation then began to peter out. What I was advancing was too aggressive an understanding of "witnessing." He wanted Christians to be content with being nice to the Jewish people and adopt the sort of passive witness that would be devoid of any uncouth intention of introducing the Lordship of Jesus Christ into the equation. Of course, we can adopt an aggressive outward stance that is obnoxious, because the truth

is then not spoken in love. But I am thinking primarily of the necessity of assuming an inner stance of aggression toward the one who is determined to keep Jewish people from their Messiah. He must be deliberately bound by the prayer of faith and the power of the Holy Spirit, or our evangelism will be not bring about the release of his captives. To speak in this way is to be reminded of what the King James Version of the Bible says about "overcoming". At student conferences years ago we used to hear a good deal about living the "Victorious Life." Emphasis was placed on the thesis that although sin in the life of the believer was always possible, it was not necessary. The general thrust was that one "overcame" when victory was gained over temptation or when one became diligent in the pursuit of personal holiness. Fortunately, some of the newer Bible translations render *nikao* as "conquer" which is its basic military connotation. Furthermore, its usage in the New Testament "almost always presupposes the conflict between God or Christ and opposing demonic powers" (Wagner 1996:144, quoting W. Gunther 1975:650). When Christ claimed having "overcome the world" (John 16:33 - KJV & RSV!), He was confessing His victories in ministry and His soon-to-be-achieved victory over

Satan, sin and death by His death and resurrection (I John 3:8; Rev. 1:5,17,18). And nothing is more challenging to us than His post-resurrection commissioning of the seven churches in Asia to "conquer" in the same way that He did in His earthly ministry (Rev.2:7,11,17,26; 3:5,12,21). Indeed, the rich promises He extends to the churches that overcome are nothing less than a revelation of His desire that all His disciples be aggressively engaged in spiritual warfare.

3. *Our Resources are Christ's!* What do we mean by this? Nothing less than that the resources which Christ utilized in the course of His ministry are not different from the resources that He has made available to us today. He was empowered for ministry when on the occasion of His baptism by John the Baptist, He was anointed by the Holy Spirit. The Holy Spirit also gave Him confidence in the inspiration and authority of the Old Testament. It was nothing less than the Word of God. As a result He accepted its finality as the expression of His Father's will. And here is a startling fact: we do not find His deity as such being directly or even actively involved in His public ministry. He was a human being in complete subordination to His Father. This means that He models ministry for us; all His teaching, healing and

exorcising reflected this subordination. On this basis He gave His disciples authority "over all the power of the enemy" (Luke 10:19). He also promised that those who believe in Him "will also do the works that I do; and greater works than these will they do, because I go to the Father" (John 14:12).

This last promise has proved elusive and somewhat of a torment to many engaged in active Christian service. There may be many separate reasons for this: the toleration of sin or an insensitivity to the leading of the Lord or the all too widespread pattern of only giving lip service to all that the Bible says about involving oneself in spiritual warfare. In this connection we do well to reflect on the summarising report that the Apostle Paul gave of his own evangelistic ministry. Ponder the following:

*When I came to you, brethren, I did not come proclaiming to you the testimony of God in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ and Him crucified. And I was with you in weakness and in much fear and trembling; and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and power, that your faith might not rest in the wisdom of men but in the power of God (1 Cor.2:1-5).*

Note that the apostle

does not stress his skill in organizing and then delivering highly persuasive expositions of the gospel ("Jesus Christ and Him crucified"). We can well believe that he made sense when he spoke to the Jewish people, addressing them, but particularly their consciences (2 Cor.4:2 - "by the open statement of the truth we would commend ourselves to every man's conscience in the sight of God"). He was deeply convinced that the fact of "God's kindness" displayed in the Cross would lead them to repentance and faith (Rom.2:4). But even so, his hearers could not but detect an "oughtness" in his gospel witness. In Acts 17:2-4 we read that in the synagogue in Thessalonica Paul "argued" from the Scriptures, "explained" and "proved" that the Messiah must suffer and rise from the dead, then "affirmed" that Jesus whom he "proclaimed" to them was the Christ, with the result that some of his Jewish hearers were "persuaded." I am sure that Luke included this brief statement with its cluster of verbs to demonstrate that his hero Paul was invariably well prepared, particularly when he sought to evangelize the Jewish people. And we should be also. But what Paul himself says in the earlier Corinthian passage is that the dimensions of power and the Holy Spirit were also dominant realities in his oral ministry. There was "deed" as well as "word." This

cannot but mean that Paul regarded himself and his ministry as involvement in warfare in the spirit world, against a foe over whom Christ had all authority and power, but whose enslaving power Paul had to "resist" and "bind" through the power of the Name of the risen and triumphant Lord Jesus. Jesus' ministry reflected the exercise of His "authority over unclean spirits, to cast them out, and to heal every disease and every infirmity" (Matt.10:1) as well as His obligation to preach that "the kingdom of heaven is at hand" (vs.7).

There is no evidence in the New Testament that Paul's ministry was less effective than that which Jesus of Nazareth exercised "in the days of His flesh." Hence, should we not stress that all those seeking to evangelize the Jewish people today are just as equipped as He was for effective and fruitful service? Should we not be individually able to identify with Peter's statement in the house of Cornelius about Jesus of Nazareth? He said that "God anointed Him with the Holy Spirit and with power. The result was that He "went about doing good and healing all that were oppressed by the devil, for God was with Him" (Acts 10:38).

Do you catch the significance of Peter's closing line: "God was with him?" All of us will contend with all heart and conscience

that one of the Messiah's names is Immanuel. This means "God with us" (Isa.7:14 & Matt. 1:23). Jesus was God in the midst of His people throughout the period portrayed in the Gospels. Furthermore, the Messiah will be in the midst of His people when He returns at the Last Day (Rev. 22:3-5). Looking back into the past, we see Immanuel. Looking into the future we see the same Immanuel. But what about the present? Where is Immanuel? The Jewish people today have every right to ask, when they encounter Messianic Jews: "Where is Immanuel?" During those days long ago, when Messianic Jews were charged with having "filled Jerusalem" with their teaching, the apostles could challenge their needy countrymen with the invitation: "Look at us!" And those who looked were not disappointed, for they perceived that Immanuel was indeed with them, through the healing power and the good news which they gladly received from them (Acts 5:28 & 3:4).

**Bringing it all together:** I am sure that you will all agree that the Jewish people are the particular focus of Satanic opposition. And the reasons for his particular hostility are many.

First, the very integrity of God is at stake. God has promised in Scripture that He will faithfully watch over this people so that at the

very end of human history there will be an independent Jewish state in the Middle East centered in what is known as the Holy Land (Jeremiah 30:11; 31:35-37; Amos 9:11,14,15; Ezekiel 37:21-28; etc.). If Satan is able to destroy the Jewish people, would this not call into question God's integrity?

Second, the utter trustworthiness of the Bible is also contingent on the indestructibility of the Jewish people. One can readily sense that if Satan were to destroy the Jewish people he would at one stroke not only call God's faithfulness into question. He would destroy all confidence in the certainty that the Bible is the Word of God.

Third, the great Messianic hope of the people of God will likewise end up on the ash heap of unwarranted human speculation if Israel does not survive as a nation (Isaiah 11:1-5, 11-12; Hosea 3:4,5). This would reduce Jesus Christ to someone far less than the Son of God, the Redeemer of the World, and particularly the Messiah of the Jewish people. It would particularly reduce to nonsense His claim to having been given "all authority in heaven and on earth" (Matt. 28:18).

Fourth, if all Jewish people are destroyed, where is the comfort of the gospel? There can hardly be any satisfactory relationship with One who failed His people in their time of greatest need.

All talk of personal salvation departs into thin air if there is no trustworthy God who provides His people with the forgiveness of their sins and everlasting linkage with Himself.

Finally, imagine the dilemma the disappearance of Israel would pose for God touching His worldwide redemptive purpose for the nations. "Riches for the Gentiles" and "Life from the Dead" and "Mercy upon All" - these are the terms used by the Apostle Paul in his epistle to the Romans to describe the unique contribution which redeemed Jews will make to the wind-up of this present evil age (Romans 11:12,15,32). If there is no Second Coming and no completion of His Body, will this not prove that evil is more powerful than good, and that all supposed resistance to Satan and his hosts will end up as an utterly futile exercise?

Recall how many times Satan has sought to destroy the Jewish people (this paper has been written during Purim!). And how indebted we all are to Michael L. Brown for providing us with such a moving (and humbling!) review of what our "Christian" anti-Semitism has brought upon this people (*Our Hands are Stained with Blood*- 1992). My favorite quote is on page 155. "With every fiber of his depraved, sinister being, Satan despises the Jews. He hates

them with a perfect hatred. Their total destruction is his goal. He is the author of the spirit of antisemitism. There is no other way to explain the venomous hostility that has been directed against the Jews by so many people in so many countries for so many years." Then, some pages later Brown adds: "The salvation of Israel means the return of Jesus, the resurrection of the righteous, the revival of the Church and the restoration of the earth. The fulfillment of the Jews' destiny will seal the devil's doom" (p. 163).

#### Conclusion:

We must not forget that God is struggling with His Jewish people. They have never ceased to be "the apple of His eye" (Zech. 2:8). But it seems as though this highly diverse people is deeply agreed on one thing: Jesus is not for them. Generation after generation has accepted this without hesitation, without question, without searching the Scriptures to ascertain whether there is something in their history as a people that has grieved God deeply. This brings me to my final observation. Because of Satan's great hostility toward the Jewish people God has given them Michael, His most glorious archangel to be their special protector.

In the book of Daniel there is a sequence of thought in chapter 12 that gives one a sense of pause. At first sight it seems

incomplete. In verse one God addresses Daniel and speaks of "Michael, the great prince who has charge of your people." Michael is then described in the act of rising to his feet (lit. standing), though no reason is given for this. Then we are confronted with that terrible period in Israel's history often referred to as "the Great Tribulation" or "the Time of Jacob's Trouble". Then, even before the verse ends we read of deliverance coming to all those of Israel whose names are "found written in the book." The next two verses refer to the Day of Resurrection when "many ... who sleep ... shall awake ... some to everlasting life, and some to

shame and everlasting contempt." What is the meaning of this sequence? Is God giving us a preview of the final controversy between Himself and Israel over the issue which down through the centuries has separated them from their God? Does Michael stand aside, as some have contended, so that all protection is withdrawn and at last the Jewish people can no longer escape the issue of issues - the issue of Jesus Christ? Is this their day of total catastrophe? Is the enemy about to grind his way in, possibly with glee that at long last all Israel is totally exposed to the totality of his wrath? But No! Other passages in Scripture tell us

of the sudden appearing of the One whom the Jewish people have long failed to receive. With astonishment and dismay they "look on Him whom they have pierced." Then follows their weeping, their confession, their reaching out for His deliverance, and -- wonder of wonders -- their finding themselves caught up in His loving embrace (Zech. 12: 10-13:1; Rev. 1:4-8; etc.).

Why this reference to the Eschaton, the Last Day? I think you can see the point. If we are to engage in Jewish evangelism let us make sure that we do not overlook or treat lightly the spiritual dimensions of our evangelistic encounter with the Jewish people.

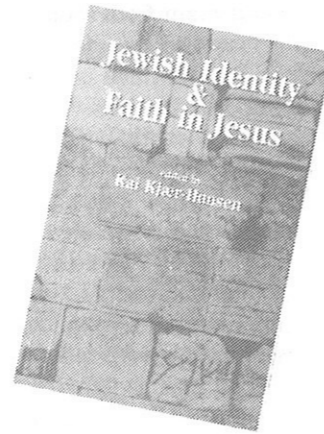
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### Jewish Identity and Faith in Jesus

Here is a book for evangelical gentile Christians who are committed to the worldwide mission of the Church and whose focus is on unreached people "out there". In the providence of God, He has placed in our midst the Jewish people, who are "here" as well as "out there". As a result they constitute a most formidable missionary task, primarily because what separates this people from even giving Jews a hearing is nothing less than around 1700 years of bias, discrimination, antisemitism and outright persecution by gentile Christianity. As a result, down through the years missions to the Jewish people have encountered the total range of problems inherent in the missionary task. These essays by Jews and non-Jews who have come to faith in Jesus and who are active in this evangelistic task, deal with issues none of us dare overlook if we believe that the gospel is "to the Jew first". By studying these problems we will be better missionaries to the gentile world, and will be more concerned with making sure we are faithful to the Jewish people as well.

At least five of the



*Jewish Identity and Faith in Jesus*  
 Edited by Kai Kjær-Hansen  
 Published by Caspari Center, Jerusalem, 1996.  
 172 pages, US\$ 9.95.  
 Also obtainable from Jews for Jesus, San Francisco, and STL, London.

essays focus on problems related to Jewish identity, and grapple with such questions as: Who is a Jew? What of Jewishness? What of the need for Jewish believers in Jesus to identify with a Jewish community? What of their relation to gentile Christianity? What of allowing non-Jews to define their Christian identity? What of their loyalty to their own history and tradition? These are all complex questions.

Another six essays deal with interrelated historic

factors behind the relatively recent emergence of several distinct and contemporary forms of contextualized messianic faith and corporate practice. These historic factors include the Nazi destruction of six million Jewish people, the emergence of the State of Israel, the anti-Establishment counter-cultural movement of the '60's (most of the young leaders were Jewish), and Israel's 1973 Yom Kippur War when for a few days Israel was in mortal peril. At that time the churches remained silent (did they care?), but waves of patriotism swept through the ranks of diasporal Jewish youth. Finally the Jesus revolution that pressed many Jews to examine for themselves the messianic claims of Jesus, the Jew from Nazareth. Since Jewish identity is impossible without participation in Jewish community life, it seemed natural for many new Jewish believers in Jesus, ostracised as they were from Jewry, to create their own communities. To achieve this they organized congregations to express their messianic faith and worship in ways consonant with First Century patterns

shaped by the first Jewish followers of Jesus. Messianic Judaism in effect was significantly reborn.

The remaining six essays range widely over such matters as the hostile reactions of religious Jewry today, particularly their unworthy attempts to denigrate the Jewish messianic movement, mainly through varied efforts to separate believing Jews from participating in Jewish community life. The contention of Orthodox Jewry is that to follow Jesus is to repudiate one's right to Jewish identity, to despise Jewish history and culture, and to become unworthy of full citizenship in Israel. These essays also

encourage gentile Christians not to fall prey to the spurious arguments of both Jewish religious leaders and the misinformed Christian clergy they have beguiled into believing that Jesus is not for Jews, despite the overwhelming witness of the New Testament to the contrary. Indeed, every biblically informed Christian, and particularly every clergy person should read this collection of essays. As I read them, underlined key perspectives and sought to grasp their variegated disclosures of the Jewish heart today, I found myself solemnized by this rich and multi-faceted revelation of this amazing people and challenged by their desire to

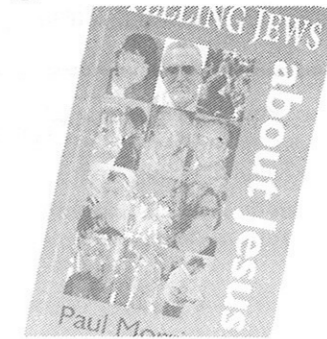
be obedient to the God of their fathers.  
 And, of course, the Church remains: the great obstacle standing between spiritually hungry Jewish people and the One who alone can meet their need. These essays, in giving us moving insight into the turmoil within Jewish people today, call all gentile Christians to more authenticity, more integrity, more love, more understanding of Scripture, and to more diligence in exposing and condemning all forms of "Christian" anti-semitism. Only thereby can they hope to be effective in serving the messianic movement today.

*Arthur F. Glasser*

### Telling Jews about Jesus

Paul Morris, who has worked as an evangelist for 15 years with Christian Witness to Israel, writes this in the preface:

Shalom and welcome! In this book you are entering, in a small way, into the world of the Jews. It is my aim to encourage and equip you to witness to your Jewish friends. The Jewish world is a fascinating one, filled with interesting people and dramatic events, but it is a mundane one as well, containing much that is routine and humdrum. It is also one with much suffering and heartache. Above all, it is a world which God began



*Telling Jews about Jesus*  
 By Paul Morris  
 Grace Publications, London  
 1994, 142 pages, £ 4.95

and with which He is still intimately involved, a world from which Jesus Christ came and the Christian Church emerged, a world to which you as a Christian are

intimately connected, as firmly as a branch is to a tree.

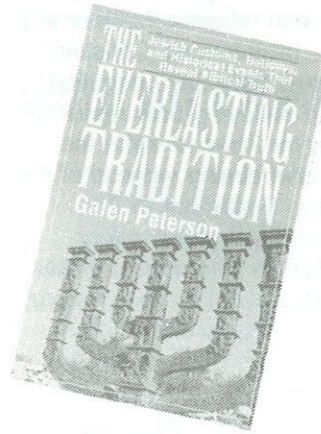
You are probably reading this book because you have a Jewish friend and want some advice on how to witness about Jesus as the Saviour. Perhaps you feel that you do not have time to study the Jews and Judaism in detail, but nevertheless want some help. This book is designed for you. It may be encouraging to know that among all the Jewish people who believe in Jesus, most of them gained their interest through the testimony of a Christian friend, someone like you.

## The Everlasting Tradition

In his preface Galen Peterson, who is Executive Director of American Remnant Mission, writes:

We live in an age where there are few secrets. Through science we are discovering the secrets of the atom and the stars. Through tabloids we are discovering the secrets of celebrities. We may even attend churches and synagogues to worship the Creator of atoms and "stars" alike. But do we truly understand that God has a very detailed plan for our lives? And do we realize that He has presented it in a most mysterious and creative manner?

This book unwraps many of those mysteries. It draws upon the specific features of both everyday and holiday customs of the Bible. It



*The Everlasting Tradition*  
By Galen Peterson  
Published by Kregel  
Publications, Grand Rapids,  
Michigan, 1995  
156 pages

zeroes in on those elements which have either been misunderstood or have great underlying meaning. It also

brings in some intriguing but little-known historical events which have profoundly shaped out perception of the message of the Bible.

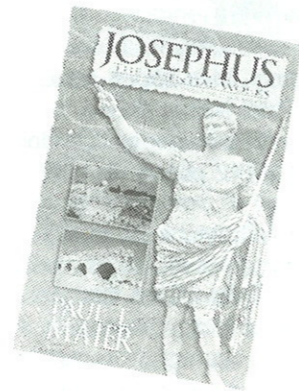
In the pages which follow, we will take a journey back to the place where it all began, a back-to-basics approach that will consider four primary biblical themes – tradition, blessing, redemption, and celebration. Each one will take us to a special place where we can discover what God has to say to you and to me.

We will discover that it really is no secret. There is an essential message in the Bible that permeates every chapter. But we will have to look carefully in order to solve the mysteries that lie just beneath the surface. Our journey begins with a walk along the path of tradition.

## Josephus. The Essential Works

Dr. Paul L. Maier's award-winning translation and condensation, *Josephus. The Essential Writings*, has now been expanded and enhanced. As the primary source of additional information about events in the Old and New Testaments, *Jewish Antiquities* and *The Jewish War* by Josephus take on a brilliant new dimension with full-colour photographs of many of the places and artifacts cited in these works. In addition to Dr. Maier's

eminently readable and engaging text, this updated edition now includes



*Josephus. The Essential Works*  
A Condensation of *Jewish Antiquities* and *The Jewish War*  
Translated and edited by Paul L. Maier  
Published by Kregel Publications, Grand Rapids, Michigan, 1994  
416 pages, full colour edition with updated text, charts and maps. US\$ 22.97

insightful discussions on the historical and chronological issues raised by Josephus.

## Tribute to Harcourt Samuels

*Daniel Nessim has sent us the following tribute to Harcourt Samuels:*

It is with sadness that we note the passing of Harcourt Samuels, who has gone to be with the Lord. Harcourt Samuels was 96 at the time of his death, and it can be truthfully said that the Lord granted him not only a long life, but one that was extremely productive and influential.

A charter member of the

IHCA (International Hebrew Christian Alliance) in 1925, he served faithfully since with both the British and International Alliances as Secretary, Treasurer, and President (British).

Harcourt Samuels was the mayor of the town of Ramsgate in Kent, England, during World War II, during which time the town received its share of bombing. Harcourt Samuels refused to be evacuated. At that time the IHCA was extremely active

in rescuing Jewish believers from the Holocaust. For his services to the community, also as the Baptist pastor, he received the Order of the British Empire (OBE).

Harcourt Samuels was known for his wit, his business acumen, his knowledge of the Word, his sharp mind, and his passion for his Jewish believing brethren. His wisdom and counsel will be missed. We have lost another Messianic Jewish Hero.

### MEETINGS

#### LCJE Finland

Next meeting in Helsinki, 1 October 1996. Contact Pirkko Säilä, tel 358-0-47749292

#### LCJE Europe

The next meeting to be held by the European LCJE chapter will be near Stuttgart, Germany, 28-30 October, 1996. Contact John Ross (address on back cover).

#### LCJE North America

The next North American meeting will be in Philadelphia, 3-5 March 1997.

### The Messianic Connection!

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