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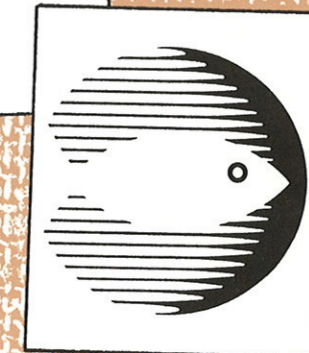
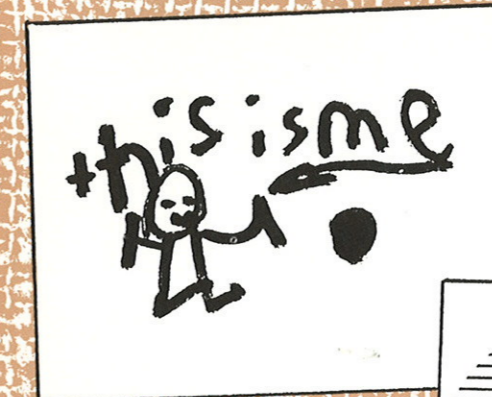
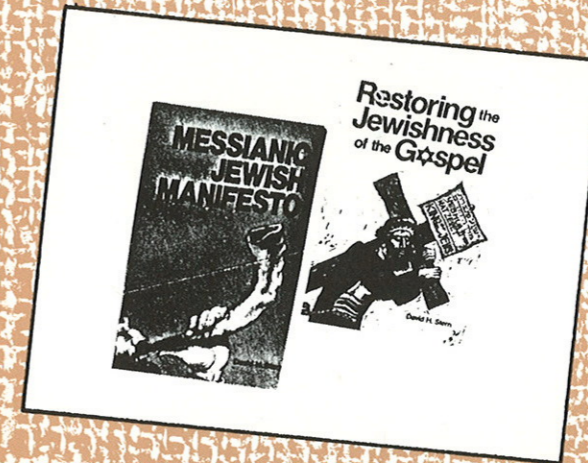
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# LAUSANNE CONSULTATION ON JEWISH EVANGELISM BULLETIN

Issue No 15  
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FROM THE  
INTERNATIONAL  
COORDINATING  
COMMITTEE

**ANNOUNCEMENT**

The next LCJE International Consultation will be held from August 5th to 9th 1991 at the Woudschoten Conference Centre in Holland. Please note the dates in your diary!

**REMINDER**

Any LCJE member attending the LCWE congress in Manila next July is invited to remain in Manila for a one-day LCJE conference on the first full day after the end of the congress.

*N.B. Any enquiries about the above should be addressed in the first instance to Elizabeth Myers, P.O.Box 482, Pasadena, CA 91102-0482, USA.*

Dr DANIEL FUCHS  
1911-1988

*Dr Harold A. Sevenser writes:*

**On 24 May 1988, in the early hours of the morning, Dr Daniel Fuchs was called home to be with his Lord.** Circulatory problems and diabetes had forced him into the Putnam Hospital Center the previous week, where doctors amputated his leg below the knee. Over the weekend, he seemed to be recovering comfortably, receiving visitors and family members, then his heart failed.

Daniel was 76 years old, and he served Chosen People Ministries [ABMJ] for more than 50 years. A faithful missionary, Daniel called on Jewish people, conducted Bible classes, and wrote tracts. His zeal was apparent to the board of Directors of the Mission. Shortly after the death of Dr Joseph Hoffman Cohn in 1953, Daniel was appointed to be the Missionary Director for ABMJ. As Missionary Director, Daniel saw the ministry grow. He appointed new workers on staff and developed new ways to reach Jewish people with the Gospel.

It was during this time, in 1965, that I joined the staff. Daniel became my mentor, my friend, as well as my 'boss'. I'll always remember our many conversations about the ministry. His admonition to me and to others on staff was, "You can use Jewish culture as a method of sharing the Gospel, but always be sure you are preaching the Gospel of the Lord Jesus".

God blessed, Jewish people came to faith in their Messiah, and the work continued to grow. Then, in 1971, the Board of Directors appointed Daniel to be President of the Mission, and the Board appointed me as the Missionary Director. While Daniel and I had worked together in the past on many projects, now we laboured side by side. During these years I really came to know, love and appreciate Daniel.

In 1979, Dr Daniel Fuchs was appointed Chairman of our Board of Directors, and the Board asked that I assume the duties and responsibilities of being President. As Chairman of the Board, Daniel continued to be involved in mission activities, but not on a day-to-day basis. He spent his spare time writing books and articles, visiting members of the Chosen People family, and pursuing his PhD studies in history at New York University. In part, this was preparing him for the time all missionaries hate to see - retirement.

In 1983, he fully retired from active missionary service. He continued in a volunteer capacity as Chairman of the Board of Directors. He continued to be a mentor, a missionary statesman, helping each of us on staff - young and old - to keep our eyes focussed on the Lord in reaching Jewish people with the Gospel. He was still a missionary at heart.

This priority of investing in people is the legacy that Dr Daniel Fuchs has left. As long as we keep our eyes focussed on Jesus, our Messiah, and on His love for individuals and their need to accept Him as Messiah and Saviour, to grow and be disciplined in the Lord, to fellowship with other believers, and to participate in the Gospel ministry, we are fulfilling the Great Commission.

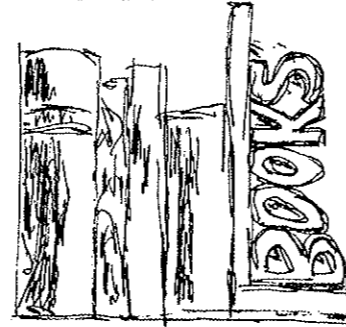
Daniel has run the race, he has finished his course, he has heard from the lips of his Saviour, "Well done, thou good and faithful servant". He has joined that great cloud of witnesses, who, if we could hear, I am sure are cheering us on as we continue to run the race. Daniel will be greatly missed but he will not be forgotten. His legacy of love and faith lives on in the missionaries and staff of Chosen People Ministries.

*(Abridged, and reprinted by kind permission, from Chosen People Magazine. On pages 4-9 of this Bulletin, we have printed Dr Fuchs' paper given to the North American LCJE Consultation in Maryland just a few weeks before his going to be with the Lord.)*

# A Profile of Jewish Missions in the United States

by Dr Daniel Fuchs

*(This paper was given by the late Dr Fuchs at the Fifth Annual Consultation of the North American chapter of the LCJE, held in Pikesville, Maryland, 13-14 April 1988. We have printed it in full as a testament of thanksgiving in memory of his long years of service to the cause of Jewish evangelism in the USA.)*



The first recorded Christian-Jewish encounters of Colonial America came about as a result of the Portuguese Inquisition. In September 1654, twenty-three Sephardic Jews arrived in New Amsterdam. They were sure they would be well-received - after all, they had helped the Dutch defend Brazil from the Portuguese. But they were terribly disappointed. Peter Stuyvesant, the Dutch Director General, protested strongly to the Dutch West India Company against the settlement of a "deceitful race" who professed "an abominable religion" at "the feet of Mammon". Fortunately, Puritanism was at that time making the Old Testament an open book, and Stuyvesant was overruled. However, the Jews were not permitted to build a synagogue until after the British took over New Amsterdam in 1664.

The rise of Puritanism had an enormous effect on the history of missions to the Jews. It can be said to have divided the Middle Ages from our times. "Instead of maintaining, as the Old Church did, that the Jewish people is utterly rejected by God, it was now recognised that Israel still had a great future" (Jocz, *The Jewish People and Jesus Christ*, p.221). The Encyclopaedia Judaica expresses it thus:

No Christian community in history identified more with the Israelites of the Bible than did the first generations of settlers of the Massachusetts Bay Colony, who believed their own lives to be a literal reenactment of the biblical drama of the chosen people: they were the children of Israel; the American continent was the promised land; the kings of England were the pharaohs of Egypt; the Indians were the natives of Canaan or, alternatively, the Ten Lost Tribes; the pact of Plymouth Rock was God's holy covenant; and the ordinances by which they lived were His divine law. Since they viewed themselves as the persecuted victims of the sinful Christian establishment of the Old World, the Puritans also had a natural sympathy for the Jews of their own time, at least in the abstract. The Puritan leader Cotton Mather repeatedly referred to the Jews in his prayer for their conversion as God's "Beloved People", and the lasting influence of this attitude no doubt accounts in large measure for the striking philo-Semitism that prevailed in American life and letters long after Puritanism as such had ceased to be a vital force (Vol.15, pp.1568-9).

Increase Mather was also intensely interested in 'the conversion of the Jews'. He had much influence on Judah Monis, who had been a rabbi both in Jamaica and in New York:

He appears in the Boston area in 1720, and on March 27, 1722, was publicly baptized in the College Hall at Cambridge, at which time the Reverend Benjamin

Colman delivered A Discourse. . . Before the Baptism of R. Judah Monis, to which were added Three Discourses. Written by Mr Monis himself. The Truth, the Whole Truth, Nothing But the Truth. One of which was delivered by him at his Baptism (Boston, 1722). Monis' essays are an apology and defence of his new faith, and in support of the doctrine of the Trinity drawn from "the Old Testament, and with the Authority of the Cabalistical Rabbis, Ancient and Modern" (Encyclopaedia Judaica, Vol 12, p.257).

The cause of Jewish missions in America had an auspicious beginning. It was initiated by one of the founders of Yale University (Cotton Mather) and a president of Harvard (Increase Mather). Its first fruit was a rabbi whose testimony is still honoured by both Jewish and Christian communities.

The number of Jews in the USA by the time of the Revolution has been estimated at perhaps 2,000, with no more than 2,500 in 1790.

Shirley Moses Berne was a Jewish Christian, a student at Union Theological Seminary in New York. Her recent death is a loss to the cause of Jewish Christianity. In her class on Systematic Theology, she submitted a thesis entitled "Missionary Theology and the Jewish People". In it, she wrote:

### The 19th or Great Century of Christian Missions to the Jews in the U.S.:

The story of the American Jews is interwoven with the growth of religious freedom in America, of Judaism as it developed in this context, of the dominant Christian Church and how it interpreted its mission, and of the resultant trends toward marriage, assimilation and conversion. Sociologically and psychologically, Allen Gutman summarized it in his study of conversions to Christianity as portrayed in American fiction, 'Come they did, only to discover that acceptance in the new world undid them as persecution in the old had not. Many became Christians. Many more became converts to the American Way, to the religion of Americanism.' Or, as Maurice Kretzer expressed it, 'The easier it is to be a Jew, the easier it is to cease being one.' (p.10).

The great problem encountered by Jewish missions in the USA during the 19th century and indeed until our present generation was that, when Jews accepted the Lord, they thought that they ceased to be Jewish.

The 19th century witnessed an extraordinary development of missions to the Jews. The first charter for a mission to the Jews was granted by New York State to the American Society for Ameliorating the Condition of the Jews, in 1820. That mission was led by Joseph Samuel C. Frey, who had initially come to the United States in 1816, after the London Jews Society [now CMJ] had been reconstituted as an Anglican Mission. The Protestant Episcopal Church began a work in 1842.

In 1845, the Baptist Society for the Evangelization of the Jews was formed. Frey edited their paper. The outstanding worker was G.R. Lederer who, together with John Neander, led a Hebrew Christian Seder in New York - at which Samuel I.J. Schereschewsky accepted the Lord! Schereschewsky is truly one of the giants of modern Jewish Christianity. Many other missions to the Jews were started,

. . . led in many cases by Jewish Christian ministers and missionaries. The roll-call includes such men - and in a number of cases their wives also served as missionaries - as Angel, Alman, Amsden, Bernheim, Berger, Bernstein, Cohn, Dushaw, Finkelstein, the Freshmans, Frey, Herschell, Jaeger, Landsman, Lederer, Marcusohn, Meyer, Neander, Newman, Neuhaus, Rosevally, Ruben, Steinthal, Schapiro, Steinhardt, Strauss, Wallfish. Where full records of the lives of these men are available, they show a remarkable similarity. All experienced a

striking encounter with Christ in their personal lives, sometimes through reading the New Testament, sometimes through knowing Christians. Despite rejection, abuse and persecution from their fellow Jews - in many cases their own families - they sought to bring the Gospel to their people.

Some of these men received the support of their denominations, as in the case of Neander, Steinthal, Strauss, under the auspices of the Foreign Board of the Presbyterian Church, but many labored almost alone, perhaps with the help of a few individual Christians. There were also Jewish Christians who went abroad as missionaries, as in the case of Samuel Schereschewsky, Bishop of Shanghai, and Isador Lowenthal, missionary to Afghanistan (Berne, *ibid.*, p.12).

Not all of the missionaries were Jewish, however. Heading the "Righteous Gentiles" of the era was W.E. Blackstone, founder of the Chicago Hebrew Mission [now the American Messianic Fellowship]. He is the "W.E.B." author of the book Jesus is Coming - and is famous because he left copies of his book, along with New Testaments, in the Caves of Petra. Because he was a missionary to the Jews, his part in the founding of modern Zionism has not been widely publicised. When Herzl was planning to visit the Czar of Russia to initiate the homeland for the Jews, it was Blackstone who personally persuaded President Benjamin Harrison to intercede on behalf of the Jews. He sent marked copies of the Scriptures to Herzl underscoring God's promise to the land of Israel. His marked Tenach and correspondence are in the Herzl Museum in Jerusalem.

In 1902, A.E. Thompson published a book entitled A Century of Jewish Missions, in which he listed the statistics of all known societies: the location of their headquarters, the number of their stations and missionaries, and their annual income. During the years of Jewish immigration to the USA, he shows that the main line denominations (e.g. Baptist, Presbyterian, Reformed, Evangelical Lutheran, Lutheran, Methodist) supported Jewish missions, with a total of some 80 missionaries and an annual (combined) income of \$54,950. Thompson details missionary methods both in Europe and America:

The equipment of a large station is quite elaborate. The staff usually consists of one or more missionaries, either Gentiles or Jews, who must understand Hebrew and the languages spoken by the Jewish community; assistants who spend much time in house to house visitation; colporteurs; Bible women who work among the Jewesses; teachers for the schools; and physicians, dispensers and nurses. The departments of work embrace preaching in the chapel or mission halls; street preaching; house to house visitation; distribution of literature by colporteurs and in the Book Depot; itineration to the surrounding places; educational work including Day, Boarding and Sunday Schools, sewing classes and Mothers' meetings (p.81).

Between 1900 and 1914, Jewish immigration averaged above 90,000 per year - and another 350,000 arrived before the immigration quotas were imposed in 1924. Eighty percent of the Jews came from Eastern Europe, far more of them being Orthodox than Reform. But most Jews were unaffiliated - they far outnumbered the Orthodox, Conservative and Reform. There was a flight from Judaism. Ethical culture, theosophy, spiritualism, socialism, agnosticism, Christian Science, Jewish Science - it seemed as if Judaism itself was dying.

In 1930, John Stuart Conning estimated that there were 20,000 Jewish Christians connected with the various Christian churches. But, like their 'brethren according to the flesh', the Hebrew Christians also were losing their cultural identity. It was as a direct result of the Jewish mission arm of the Presbyterian Church in the USA that the first Hebrew Christian Church was organised in 1934, under David Bronstein Sr., in Chicago.

The years prior to World War II were crisis days for Protestantism. There was anti-Semitism on both sides. We all know about the fundamentalist bias of W.B. Riley and Gerald Winrod, but Liberals were also guilty. The Christian Century rejected evidence that the Nazis were slaughtering European Jews and charged American Jews with "hyphenated citizenship" and "pro-Zionism" (new anti-Semitic code words), because they tried to arouse America to action. Rabbi Stephen Wise personally delivered concrete evidence of what was going on to Dr Morrison, editor of the Christian Century. It was dismissed as "Jewish propaganda and fabrication".

Between the two extreme of a rabid fundamentalism [sic] and an apostatising Liberalism, a faithful remnant of God's people opened their hearts and their homes in the USA. This was especially true of the Mennonites and the Brethren in Christ. (I expect to write a history of the American Board of Missions to the Jews in the near future. The ABMJ worked with both these denominations in this ministry. Over thirty families were rescued, and other missions were doing the same.) It was during this period that several smaller independent missions opened.

It was after World War II, after the whole world saw the evidence of Auschwitz, and particularly after the State of Israel was founded, that ecumenism raised its 'beautiful' head. At that time, Jewish mission became a dirty word among many of the mainline denominations, which ceased their Jewish mission work. 'Christendom' showed its 'brotherhood to the Jews' by forsaking the Great Commission.

This attitude reached its climax at the Second Assembly of the World Council of Churches at Evanston, Illinois, in 1954. The theme of the conference was "Christ, the Hope of the World". A proposal was made to include a special reference concerning an evangelical witness to the Jews in the message of the churches. Charles P. Taft, who was a lay delegate of the Protestant Episcopal Church of the USA, objected strongly to the reference. "Insisting that his views had no political implications, he said the reference would make for bad interfaith relations. The special reference to the Jews was deleted by a vote of 195 to 150" (Herberg, "Protestant, Catholic and Jew", American Sociology, p.245). In other words, the theme became "Christ, the Hope of the World" . . . except to the Jews.

Will Herberg observed that the vote against Jewish evangelism at Evanston was motivated by the anti-Jewish stance of the Coptic and Orthodox churches in the Middle East and Africa. "In Europe, an omission of such reference to the Jews would very likely have been regarded as an outcropping of anti-Semitic prejudices, reminiscent of the Nazi exclusion of the Jews from the scope of the church; in the United States, to include such references was felt by even earnest Christians to be somehow insulting to the Jews and an impairment of interfaith relations" (*ibid.*, p.245).

However, we should not construe this anti-Jewish evangelisation policy of the World Council of Churches to be the policy of individual churches in the mainline denominations. There are churches in many such (Methodist, Presbyterian, Lutheran, Episcopal, etc.) who strongly support Jewish missions. We, the independent Jewish missions, are thankful. And we cannot even generalise about the larger denominations. A notable exception to the rule is the Southern Baptist Convention. In April 1972, W.B. Mitchell of the Home Mission Board of the Southern Baptist Convention wrote that there were "15,000 to 20,000 Hebrew Christians in Southern Baptist churches" (Berne, *ibid.*, p.15).

Furthermore, there are many evangelical denominations that actively support missions to the Jews. Some, such as the Christian and Missionary Alliance, Conservative Baptist, Grace Brethren and Assembly of God, maintain their own missions to the Jews. Others generously support various independent Jewish missions. Still other denominations changed their focus. For instance, the Christian Reformed Church, which once had missions to the Jews in Chicago and in Paterson, New Jersey, has abandoned institutional Jewish evangelism and now encourages local churches to participate in parish evangelism. This method has been successful in many areas.

During the 1950s and 1960s, many of the Jewish missions began quiet ministries on college campuses. It was a fruitful labour, but because the believers joined local churches there are no

accurate statistics about Jewish believers who accepted the Lord. We know that many did and that they are still around. The Jewish leaders mostly ignored or scorned us. Though there were some polemics in the Jewish press, and a few scholarly rebuttals, to most of the Jewish people Jewish missions were either non-existent or ineffective. Around 1970, Lysle Murphy of Kansas City asked a rabbi friend of his who was also from Kansas City to address the Fellowship of Christian Testimonies to the Jews, which met at Nyack College, expressing the attitude of the Jewish community to the missionaries to the Jews. The rabbi told us that the Jewish people enjoyed our antics - we were so ineffective!

But something was happening all over the college campuses in the United States. There was turbulence everywhere. The boys on campus graduated to Viet Nam. There was a social and religious upheaval so startling that a new phrase, 'generation gap', was coined to describe it. The kids on campus were alienated. Drinking and hard drugs became norms. On these campuses, there were missionaries to the Jews and local pastors as well as several student evangelistic organisations such as Campus Crusade. To us older people, it seemed that suddenly all over the country, a sort of counter-revolution arose. All over there were young students who became known as 'Jesus people', or sometimes 'Jesus Freaks' - they looked awfully sinful, they even had beards and long hair! The establishment was shocked, but we needed to be. In many areas, they lived in communes. I visited one on the Berkeley campus with Moishe Rosen, and found very little strict discipline. They all loved the Lord, studied the Scriptures and tried to live their lives biblically. (Whilst we were in Berkeley, I observed a 17 year old 'elder' discipline an erring brother!) I don't know what's happened to the Jesus People. I imagine that many have organised new congregations, probably some of them Messianic. I also guess that you may find some to be council members in some very formal Episcopalian church! It has been estimated that between twenty and forty percent of the Jesus People were Jewish - and suddenly the modern Jewish Christian movement became visible, vocal and effective. On 12 June 1972, Time magazine described the Jewish Christians:

. . . whether pamphleteering on the West Coast or professing their beliefs at a Reform Temple in suburban New Jersey, the young Jewish Christians are increasingly conspicuous. Their number, while modest compared with the Jesus movement as a whole, is unprecedented among U.S. Jews. U.C.L.A. campus Rabbi Shlomo Cunin estimates that young Jews are converting to Christianity at the rate of 6,000 to 7,000 a year. California Jewish Christian evangelist, Abe Schneider, says he has noted more converts in the past nine months than in the previous 23 years combined.

Though Jewish Christians come from all ages and backgrounds, they are predominantly young spiritual refugees from secularised Jewish homes, liberal synagogues, the drug culture or radical politics. Their most controversial claim is that they are still Jews even though they now accept Jesus as the Messiah promised by the biblical prophets. Many reject the label 'convert' and sometimes even 'Christian', preferring to call themselves 'Messianic' or 'completed Jews' (pp.66-67).

Shortly after this, the rabbi called me up. His nephew had accepted the Lord and was studying at Nyack College! The rabbis could no longer ignore us. They organised a "Committee on the Cults and Missionaries". Now they attend our meetings, read everything we publish, and hold seminars on "How to Answer the Missionaries".

The cause of Jewish missions in the USA is dynamic and strong. I believe that more Jews are being won today to the Lord Jesus Christ than at any time since apostolic days. It's very difficult to get accurate statistics, but by updating, comparing and correcting several lists I reach minimum figures of 48 agencies with 325 workers in 25 locations across the USA. The Lord is blessing abundantly.

One of the reasons is a subtle change in the modern emphasis in Jewish missions. The old missions were centres: the message was "Come!" This is certainly a biblical method, and it was and still is effective. The new emphasis seems to be on "Go!" - that too is biblical, and it seems to me that one of the reasons more Jews are won is because we go out more and more on the highways and campuses. Another reason is the quality of the rising generation of missionaries to the Jews. I mentioned earlier the list of Jewish missionary leaders of the 19th century. Heroes they were, but as you read their biographies most of them were trained either in rabbinics, or linguistics, or both. Today, whilst we do not have many Talmudic scholars, many missions have on their staffs graduates of theological seminaries, and others who have had training in music, philosophy, communications, etc. There have been nationwide television programmes; a Broadway theatrical production has been staged; musical teams from missions to the Jews travel the country and are enthusiastically received.

The cause of Jewish missions has been blessed by God in the United States. One of the most visible blessings has been the emergence of the Jewish Christian congregations. Last year, Karl Pruter published a 192-page book, Jewish Christians in the United States. At last, the Jewish community no longer ignores us - everything we have written or done has been listed. He says:

In the U.S. today, there are over 100 congregations which preach the gospel of Jesus Christ while preserving the Jewish cultural heritage. Although the growth rate has decreased since the 1960s, there is no indication that the number of Jewish converts per year is declining. Yet Jews have been, in many ways, like other immigrants; as the various groups have become "Americanised", the old neighbourhoods have broken up and the younger generations have lost their languages and cultures. Several centuries of discrimination against Jews, specifically, have resulted in separate Jewish and Gentile cultural patterns. Subsequently, many Jews do not feel at home, and in some cases not welcome, in many Gentile congregations. . . At present, there are about 20,000 to 30,000 Jewish Christians, half of which are in distinctive congregations" (pp.178-179).

Mr Pruter gives the impression that he is trying, with these figures, to be accurate and fair. We have to admit that this would be very unusual!

Finally, since a mission to the Jews is in reality any organisation which proclaims that the Lord Jesus Christ is Israel's Messiah according to the Scriptures, let us not forget the local churches which preach the Gospel to all people everywhere according to the command of Christ.

When I started with the ABMJ in 1937, I thought that I knew every Jewish Christian in the United States and Canada. It seemed that we were so few, but how different it is today! Wherever I go, there are Jewish Christians! I wish that I could state that this is because of Jewish missions. It's been good to have been part of the Jewish mission scene at this time. I wish that I could state that it has been because of the church of Christ. It has graciously and generously and prayerfully witnessed to the Jews. One thing I know, what we have seen is an act of the Holy Spirit. We have only started to see what God will do for Israel:

As far as the gospel is concerned, they are enemies on your account; but as far as election is concerned, they are loved on account of the patriarchs, for God's gifts and his call are irrevocable. Just as you who were at one time disobedient to God have now received mercy as a result of their disobedience, so they too have now become disobedient in order that they too may now receive mercy as a result of God's mercy to you. For God has bound all men over to disobedience so that he may have mercy on them all.

Oh, the depth of the riches of the wisdom and knowledge of God!  
How unsearchable his judgements, and his paths beyond tracing out!  
(Romans 11:28-33).



*We are delighted that the Union of Messianic Jewish Congregations (UMJC) has recently become an agency member of the Lausanne Consultation on Jewish Evangelism. We asked its General Secretary, the Rev. Daniel C. Juster, to introduce the UMJC to our readers. In addition, we have appended, by kind permission, a statement on Jewish tradition compiled by the leaders of one of the UMJC's member congregations, the Beth Messiah Congregation in Gaithersburg.*

*Rev. Daniel C. Juster writes:*

In 1978, two Messianic Jewish congregations in Chicago decided to invite Messianic Jewish congregations from North America to an exploratory meeting. The purpose of this meeting was to see if there was sufficient interest to form an association of Messianic Jewish congregations. They received positive responses from some nineteen out of twenty one congregations represented. Delegates from the various congregations were formed into committees to work on the various aspects of such an association. Such areas included constitution, worship, education, financial support. In the spring of 1979, there was unanimous consent to proceed to form a Union as a broad based fellowship, support group, and project facilitator. Finally, in the summer of 1979, the Union of Messianic Jewish Congregations held its official charter meeting and elected delegates.

The UMJC is a service organisation for Messianic Jewish congregations. These are congregations of Jew and Gentile in the Messiah, which seek to fulfil three major goals. Firstly, they seek to provide a context where the Jewish roots of our faith and the implications of these roots will be clearly reflected. Secondly, they seek to provide a context in which Jewish believers will be encouraged to maintain their Jewish biblical calling and identity. Thirdly, they seek to be a successful evangelistic arm of the body of the Messiah. Lastly, they seek to call the whole Church to appreciation of its Jewish roots.

The UMJC is governed by the leader delegates sent from the member congregations. Usually this includes the pastor from the congregation and one other leader-delegate. These delegates elect officers and confirm all major directions of programme and policy. The Union also provides accountability to basic moral and doctrinal standards. There is a programme for training leaders and for recognising congregational leaders, as well as providing ordination.

National conferences focus on leadership training whilst at the same time providing topics for all. Regional conferences vary from full scale general conferences to pastoral fellowships.

The UMJC presently includes some sixty member congregations. Since its founding, educational materials have been developed for children and adults. In addition, a planters' programme has been established. This programme is for the establishment of new congregations. Planters under the UMJC programme plant new congregations under the auspices of a mother congregation.

A clearing-house has been developed for significant publications; a directory is kept as well with significant listings of congregationally offered material.

Regional coordinators oversee the programmes of regions. A steering committee composed of the officers and the chairmen of standing committees provides overall direction within the boundaries set by the delegates.

As Messianic Jewish congregations grow in number we expect the work of the UMJC to become more and more significant in future years!



## *A Consensus Statement on Jewish Tradition*

*compiled by the leadership and elders of Beth Messiah congregation*

*As human families go, the Jewish family (that is, Israel) is a fairly old one. Abraham lived roughly 2000 years before Messiah's birth. At that time God called our people into existence. Approximately 550-650 years later, Moses was given the Torah, God's law for Israel.*

*Between the time of Moses and Yeshua, Israel worshipped God at the Tabernacle and the Temple. The sacrifices were accompanied by prayers, and rituals were embellished with time. In all this time, innovation became custom; custom became tradition; tradition sometimes became common law. When the Temple was destroyed, the Jewish people found themselves in a crisis. How could a faith previously centered on blood sacrifice go on without an altar or sacrifice? As many historians have noted, Rabbinic/Talmudic Judaism was the solution that was embraced by many. Religious leaders established elaborate codes of conduct along with specific prayers in order to preserve a strong sense of order and continuity. Jewish tradition of the last 1900 years has largely accumulated in this context, while preserving some biblical roots at the same time.*

*Prior to the Temple's destruction, God's Messiah, Yeshua, the ultimate sacrifice, gave his life and was raised back to life. Yeshua fulfilled the prophets' predictions of a suffering Redeemer and accomplished the fullness of which Temple sacrifice was the foreshadowing. Thus, Messianic Judaism was born. The Messianic Jews continued to obey God's Torah, yet rejoiced that Messiah had come as its ultimate expression. Their Judaism, as recorded in the Book of Acts and other sources, was biblically based rather than rabbinically constructed.*

*We do not have elaborate descriptions of their worship services. There is no 'Messianic Jewish' tradition per se. However, their mode seems to have been one of direct access to God through Messiah, fervent affection expressed in prayer, and lively celebrations of the Torah festivals (Passover, Shavuot, Sukkot, etc.). What were their traditions? We don't really know, although we do know that the Lord's Supper observance, for instance, was regularly held (1 Corinthians 11) and that new believers were immersed in water (Acts 3, 8, 10).*

*As 20th century Jews, each of our lives has been influenced, to one degree or another, by the Rabbinic Judaism which has continued to develop and has held sway for 1900 years. Yet it is Messianic Judaism, with its 1st century biblical roots, that is our true predecessor. Hence, while we have regard for certain aspects of Rabbinic tradition and worship forms that have developed since the Temple was destroyed, our true roots are what give us life.*

*The challenge before us is to affirm biblical Jewish identity, enjoy that which is scriptural and beautiful preserved in the post-Temple era, and center upon our beloved Messiah Yeshua who has brought us the true knowledge of God.*

*The following thoughts are prayerfully offered to bring clarity and unity as we seek together to honour the living God.*





1. *God has recently revealed much to us about the meaning of Israel and our identity as Jewish and Gentile people in God and in a Messianic Jewish Congregation. This must receive full and adequate reflection in our worship.*
2. *Traditions are to be judged by their fidelity to the Word of God as either direct or indirect applications of Scripture or as neutral forms of usage. We must not be improperly wed to extra-biblical (yet allowable) traditions in a way that violates God's scale of values. This would be idolatry. Nor can we assume that, because these traditions are 'Jewish', they are inherently spiritual, biblical or valuable.*
3. *Beth Messiah's use of Rabbinic prayer material in the past must be understood in terms of our growth in God. In light of new insights given by the Spirit and through the Word, we now recognise that much of the traditional material either contradicted or neutralised certain aspects of New Covenant truth.*
4. *Although there is much material in the Siddur from the Hebrew Scriptures, there are parts which are not consistent with Scripture. However, even the material consistent with the Bible is at best incomplete since it approaches God from a pre-Yeshua perspective whereby the meaning and power of Yeshua, the center of the New Covenant faith, is left out. This would be analogous to Israel's worship leaving out the Exodus after it had already happened. After the Exodus, Israel's worship was permeated by Exodus themes without forgetting the patriarchal foundations.*
5. *On the basis of point 4, we must develop an expression of New Covenant Messianic Jewish worship material which reflects the fullness of our faith and theology. This will reflect what we truly believe about Yeshua, Israel, the Church, the Sabbath, the Feasts and the Age to Come. Yeshua's atoning death, resurrection and return are crucially important themes.*
6. *The content of the Tanach should not be lost in a worship that is New-Covenantal, but is to be present and caught up in New Covenant meaning. This is the meaning of fulfilment.*
7. *In light of points 4-6, we see that there is very little room for post 1st century Rabbinical prayer material in our services.*
8. *New material may appropriately be created that relates to certain older Jewish forms. The content, however, will be Biblical, New Covenantal, and hence very different.*
  - a) *Messianic faith confessions serving a similar purpose to the Synagogue's Amidah prayers.*
  - b) *Instead of the Synagogue's 'Al Chet (for the sins) prayers for forgiveness, there would be truly intercessory prayer material reflecting our understanding of Israel's corporate sins in the light of the New Covenant and will be a genuine point of inspiration for intercession for Israel and the Church.*
9. *Legitimately Biblical material and traditions, consonant throughout with the revelation of the Cross, may be used in the context of Yeshua's fulfilment. Yeshua needs to be central in all we do.*
  - a) *Public Scripture readings and processions of the Word (any Torah readings, if playing a*



- b) *The Sh'ma: Yeshua is the one mediator between God and man, the Messiah, the Son of God. Our confession of the Sh'ma should culminate in our confession of Yeshua as LORD.*
  - c) *Fringes: We are royal priests in Him, clothed with His righteousness, and empowered by the Spirit to keep God's commandments.*
  - d) *Instead of the Yigdal, a powerful hymn written to the same tune ('The God of Abraham praise') could be substituted.*
  - e) *Giving thanks to God for the Word before Scripture reading. Blessings which reflect our fuller understanding yet maintain the richness of Hebraic roots and tradition.*
10. *Old national cultural traditions may be renewed in Yeshua, e.g. Bar Mitzvah and confirmation, as the Spirit leads. Children publicly confess their faith in Yeshua in a transition to adulthood at 13, and show their love commitment to God's covenant by reading God's Word in its original Hebrew. This, however, must be done with a view towards the edifying of the congregation as a whole and must not get in the way of the atmosphere of the Spirit's presence and work.*
  11. *The revision of great Christian hymns with Messianic innovations in content and musical style where these hymns preserve a depth of Biblical meaning that is hard to duplicate.*
  12. *The material we use should be varied and have a depth of meaning reflecting the fullness of the themes of our faith, our history and our prophetic destiny. Roteness and formalism is to be avoided by seeking to be conspicuously led by the Spirit in our choice of worship material. All material, even charismatic choruses, can be over-used and become remote.*
  13. *If our worship is to have depth and power according to our calling, it will require more than singing choruses. We need a depth of content whereby within a few months of visiting us, newcomers will know who we are in God. This material must be rich in themes from the Bible, material for the feasts and Sabbath, rich with varieties of material from choruses, hymns, prayers and processional, full of celebratory praise and intimate worship. It must honour God and build us in faith. It is too easy to use only what has already been created. It takes real spiritual sweat to creatively produce what God desires.*

*Let us join together in faith to blaze a trail that has been abandoned for 1,900 years. Let us exalt the name of Yeshua. Let us rejoice in our ancient Biblical heritage. And let us walk in loving, honest deference toward each other as God's Spirit leads us in unity.*

*(Produced by Beth Messiah Congregation, P.O.Box 7538, Gaithersburg, MD 20898-7538, USA)*



## Book Review

*Messianic Jewish Manifesto*  
and  
*Restoring the Jewishness of  
the Gospel*  
by  
DAVID STERN

reviewed by Steven Myers



"You may wonder what authority I have been granted to write a book with such a title as *Messianic Jewish Manifesto*", writes David Stern (p.8). "The answer is: None. No institution or group has appointed me its spokesman. I can only say this: I am Jewish, I am Messianic, I have some Christian, Jewish and academic training, I have thought about the subject, and I have had the desire to write this book for many years." Though he may be the spokesman of no particular group, it is nonetheless true that when Stern speaks, those of us within the Messianic Jewish movement tend to listen. His is a voice of influence, integrity and intrepidity. And so it is in anticipation of a treat that we turn to his two newly-published books, *Messianic Jewish Manifesto* and *Restoring the Jewishness of the Gospel*.

The books are in fact two-in-one, as Stern himself explains. *Restoring the Jewishness of the Gospel* is the short version, *Messianic Jewish Manifesto* the long. *Restoring the Jewishness of the Gospel* is intended for Gentile Christians, *Messianic Jewish Manifesto* for Messianic Jews. *Restoring the Jewishness of the Gospel* in fact consists of excerpts from *Messianic Jewish Manifesto*, presenting the main ideas of the larger book to those who are unfamiliar with Messianic Judaism. As Stern summarises it, "Whoever has read *Manifesto* has no need to read *Restoring*. Anyone who reads *Restoring* and has unanswered questions, wishes to explore the issues further or wants to understand my point of view better ought to read *Manifesto*." (p.1).

*Restoring the Jewishness of the Gospel* is presented as a challenge to conventional Christian ideas. Referring his readers to the E-1, E-2 and E-3 - or, as he would have it, Type I, Type II and Type III - classification of Lausanne '74 fame (the measure of barriers to contextualisation involved in any given evangelistic effort), Stern suggests that Jewish evangelism be placed in a new category all its own. This category he labels Type IV. Type IV evangelism, he says, requires not a contextualisation of the Gentile gospel, but a restoration of the Jewishness which is inherent in the gospel but has become obscured in the murky waters of Christendom. The remainder of this little book is taken up not so much with an examination of the missiological implications of this bold statement, as with an exploration of the nature of the Jewishness of the first century gospel, and the parallels in our own day. This is of course exactly the lifeline which today's Messianic Jews are grasping - but I find myself wondering at times whether Gentile readers will manage to keep their heads above water. Non-Jewish believers might find themselves out of their depth with sentences such as (to pick a sentence at random): "The accusation that Mattityahu is misappropriating Scripture stands only if he is dealing with the *p'shar*" (p.32). I did a couple of years of rabbinical training, but I still had to read that sentence (and others!) twice. . . I think it is fair to say that a

Gentile Christian with some knowledge of and sympathy for the modern Messianic Jewish movement will benefit immensely from a consideration of the issues Stern raises in *Restoring the Jewishness of the Gospel* - but the uninitiated might need to begin with a dip in shallower water!

The intended readers of *Messianic Jewish Manifesto*, however, need no gentle treatment. Stern's approach, namely tossing them in at the deep end, is challenging and exciting, if somewhat unnerving! In quick succession, he tackles matters such as the necessity of Messianic Judaism's existence for both the Jewish people and the Church; the accusations of 'judaizing' made by some Gentile Christians; the 'Who is a Jew?' debate with reference to Messianic Jews; the tendency of Messianic Jews to be 'too Jewish' or 'not Messianic enough'; the inadequacy of most of the terminology used to describe 'Jews who believe in Yeshua'; the appropriateness (or otherwise) or the term 'Christian'; and much more. He goes on to look in greater detail at Messianic Jewish history and theology, before proceeding to the rather more controversial issue of creating a 'New Covenant *Halakhah*'. "I have given an entire chapter to the question of how Messianic Judaism is to relate to the *Torah*", he says, "because I am certain that the lack of a correct, clear and relatively complete Messianic Jewish or Gentile Christian theology of the Law is not only a major impediment to Christians' understanding their own faith, but also the greatest barrier to Jewish people's receiving the Gospel" (p.125). Stern's treatment of the question of Messianic Jewish observance of the *Torah* is lively and provocative. He looks forward to a day when 'Messianic Jewish halakhic authorities' will issue halakhic judgements, the dismay of traditional Jewish rabbis notwithstanding! "Till now Messianic Jews have steered clear of such a conflict, not out of fear but by default, because of the mistaken theological view that *halakhah* is irrelevant to New Testament living. That era is about to pass away. . ." (p.151).

Possibly in the hope that the reader will be too exhausted to concentrate after the first two hundred pages, David Stern saves his political agenda until last! Those of us who seize the opportunity to spend time with him whenever it presents itself (and I include myself in that number) are only too familiar with his views on the republic in which he and his family have chosen to live. Even I, however, familiar as I am with the Zionist garbage that has been fed to Jewish communities around the world over the past forty years, was shocked by the implications of his statement: "A Jew in the Diaspora, Messianic or not, has real difficulty seeing how distorted his life as a Jew is outside of Israel" (p.217). Can he really be suggesting that Messianic Jews should adopt and adhere to the central tenet of Zionism, viz. the 1968 Jerusalem Programme of the World Zionist Organisation? Does he really think the centripetality of the Old Testament is applicable today ["In Scripture *galut* is regarded as a curse, not a blessing" (p.228)]? Is he really implying that the life of Maimonides was 'distorted' - and indeed those of all the other great Jews of the past nineteen centuries? And does he really believe the slums of Tel Aviv to be equated with the land of milk and honey?

A Macedonian call I might have listened to; a cry for help from gifted Jewish believers in other parts of the world to come and work with the emerging congregations in Israel I might have supported; but *aliyah* because this is what the New Testament says [". . . 'all Israel', that is, Israel as a national entity, 'will be saved'" (p.110)]? As I read the Scriptures, I find that God took the land from His people as a disciplinary measure for their abandonment of the covenant. Is David Stern saying that, because some of the Jewish people have now taken back the land by armed force, God is therefore pleased with them? No, Zionism may come and go, but Judaism, Messianic or not, will survive it. Most Messianic Jews, of course, vote with their feet on this one. Sorry, David!

Having said that, I should finish by saying: BUY A COPY OF THIS BOOK. It may not change your life in the way its author intends, but it will certainly make you think! I couldn't put it down the day I first opened it - and I've read it three times now!

*Messianic Jewish Manifesto* and *Restoring the Jewishness of the Gospel* are distributed by *Jewish New Testament Publications*, 78 Manahat, 96901 Jerusalem, Israel [telephone (02) 431061] and by the *UMIC*, 9057B Gaither Road, Gaithersburg, MD 20877, USA [telephone (301) 926 8652].

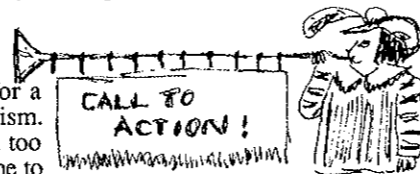
# NEWS FROM ISRAEL

# חדשות מישראל

*Baruch Maoz, Area Coordinator for Israel, contributes the following news items:*

## **Forthcoming LCJE Consultation**

LCJE's Israel chapter is in the process of preparing for a national consultation on the use of the media in evangelism. It is widely agreed that the church in Israel has been all too passive in relation to the media and that the time has come to initiate media events as well as to respond aggressively to media reporting, so as to inform the public about the gospel as well as to make the gospel a national issue! Lectures, reviews and workshops will be geared towards informing the church of possible avenues of endeavour and motivating the church to action in this important area.



## **Election Fast**

Israel's general election is to be held in November. A two-session seminar is being planned in order to inform Israeli believers about the implications of the various political platforms, so as to enable them to cast their votes on the basis of an informed view of the issues involved. A national day of prayer and fasting has been declared by the churches for the day when the elections actually take place. Major areas of concern for believers include public morality, Israel/Arab relations and freedom of religious practice.

## **Adopting Arab Orphans**

The Central Israel Pastors' Fellowship has received an invitation to share in the support and schooling of Arab orphans in the West Bank. The invitation has been favourably received and is presently under discussion. The idea being explored is that Israeli Hebrew-speaking congregations would adopt an orphan (or orphans) by underwriting the annual expenses involved in feeding, clothing and schooling the child concerned.

## **Congregational News**

House meetings are taking place in Nahariya, Upper Nazareth and Ashkelon in the beginning stages of what it is hoped may result in churches being planted in these towns. A similar effort is to commence shortly in Kfar Saba.

The congregation in Be'er Sheba has lost three of its more prominent members, two of whom had frequently served as preachers and the third as a church deacon. Their departure from Be'er Sheba has been a great loss to the church, but new and younger potential is emerging. The two remaining elders continue to look to God for a further strengthening of the church and for more evangelistic outreach.

Beit Asaph Congregation in Netanya continues its building project, with the usual encumbrances. Oversight of the construction is taking a great deal of the elders' time and energy!

## **Lutheran Moves**

The Lutheran Church in Tel Aviv is undergoing major changes in its leadership. As might be expected, this is something of a time of turmoil for the members, as well as providing new opportunities for the future. Among other issues, the relationship between expatriate and local Israeli believers is under discussion.

The four evangelical Lutheran churches in Israel elected not to form their own synod, in the hope that this would contribute positively towards the creation of a wider fellowship of Israeli churches. A call has gone out for the Hebrew-speaking congregations to consider seriously the need to relate to each other in tangible ways.

## **Pentecost Extravaganza**

A well-publicised conference of Messianic Jews from around the world took place in Israel at Pentecost. Some eleven hundred delegates participated, about half of them being Jewish believers. Four hundred of the total number were Israeli believers. The conference managed to attract the attention of the Israeli press!

## **Evangelism in Israel**

Evangelism Explosion has held a series of clinics in Israel and has met with a warm reception. Further clinics are planned. The methods employed by Evangelism Explosion have already been tried by two congregations in the country, with encouraging results.

As usual, Operation Mobilisation and other evangelistic organisations have sent summer witness teams to Israel this year to support local Israeli initiatives.

## **Israelis in London**

Three Israeli believers spent the month of July in London, participating in a summer outreach designed to reach Israeli tourists under the auspices of Christian Witness to Israel. The trio represented congregations in Haifa, Jerusalem and Tel Aviv - Brethren, Lutheran and Independent!

*John Ross, Deputy Director of CWI, adds:*

Under the title of **Shalom Ministries**, a team composed of full time CWI workers, volunteers from churches and other Jewish ministries, together with the three Israeli believers, was busily engaged in the streets of the capital distributing hundreds of thousands of tracts. Throughout the summer months, millions of tourists pass through London, among them many Jewish people from Israel and other nations. Our objective was to reach as many of them as possible with a simple but clear statement of the gospel. While we resolutely believe that the gospel is "to the Jew first", it most certainly is not to the Jew *alone*. Indeed, it would be an offensive and patronising distortion of the missionary mandate to isolate one ethnic group to the neglect of a whole world in need. Therefore our tracts were suitable for all, but carrying a distinctive element readily recognisable as relevant to Jewish people.

Visiting such tourist sights as Buckingham Palace, the Houses of Parliament, Trafalgar Square, Covent Garden and the great shopping streets of London, we made contact with thousands of people. Through a special direct phone line, manned around the clock, interested people were able to speak to someone able to answer their questions and offer counsel. Those who wrote or phoned were offered a copy of John Blanchard's book Ultimate Questions. Enquiries came in right from the first day.

It was a special pleasure to share fellowship on the streets with the three Israeli young people. Their boldness and zeal for evangelism coupled with sensitivity and wisdom in conversations was an encouragement and a challenge to the whole team.

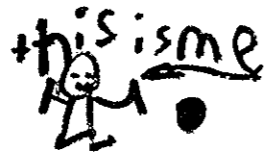
# Messiah's Moshav

Sixteen children - the sons and daughters of Jews for Jesus missionaries who were enrolled in Fuller Theological Seminary's new M.A. in Jewish Studies and Evangelism programme - participated in an eight-week summer school of their own this year. MESSIAH'S MOSHAV was designed to provide the children with a quality (Messianic) Jewish educational experience. Missionary kids in general have many challenges to face, and this is of course especially true of the children of Jewish believers who are professionally involved in Jewish evangelism. Janie-sue Wertheim, one of the teachers in Messiah's Moshav, explained: "We wanted to help the children with some of the unique problems they face - particularly peer pressure to conform to the world, and the disdain and alienation that come from non-believing Jewish people when your parents are missionaries. We wanted to give the kids a chance to be with other Jewish children who love Y'shua, so that the experience of being together learning what God says in his word would impact their lives and help them to grow strong in the Lord."

We asked Benjamin and Rebekah Wertheim to give us some of their impressions as first-time participants in Messiah's Moshav.

*Benjamin Wertheim (aged 7) writes:*

Messiah's Moshav is a place that's fun and you get to do lots of things. You get to learn about the Bible, and Jewish traditions and Hebrew. We learned a lot of Hebrew this summer. It was hard to do it but now I can speak, write, read and understand it a lot better. Before the summer, I couldn't do it that well. Our Bible class did a puppet play about Abraham and Isaac and Sarah. God gave Abraham a son when he was really old, a hundred years old, I think. Abraham is a man that's faithful to God and believes in him. He was the first Jew in the whole country.



*Benjamin (by Benjamin)*

The kids at Messiah's Moshav all believe in Jesus and they are Jewish. It was good to have other friends that are Jewish and love the Messiah too. My daddy is a missionary for Jesus. He is in Jews for Jesus. I'm glad he is doing that and I hope that he can be the best missionary he can be to those who don't know Jesus. The other kids' daddies work with Jews for Jesus too but they live in other places. This was a special summer. We had the whole summer to be together. We went on lots of field trips and saw robots, dinosaur bones and learned about the stars in the sky that God created. We had a fun time and I would like to do it again.



*Rebekah Wertheim (aged 4) writes:*

I like playing with my friends at Messiah's Moshav. I liked playing with Gaby a lot. We played in the playground and swung on the big bars. I dressed up as Queen Esther at a play. Miss Bella is really nice. She taught me Hebrew. She does folk dancing and taught me how. We built a succah and made it like a playhouse for us to go in. We put fruits everywhere on it! My favourite thing is that you get a prize for working hard at remembering Bible verses. I liked to get stickers the best. We went to field trips and saw a children's museum. We learned a lot of new songs and I still sing them. I liked playing the tambourines and counting beats. We went to the beach and made (sic) a big castle. It was fun.



*Rebekah (by Benjamin)*



*Benjamin (by Rebekah)*

the kids are dancing. (by Benjamin)



