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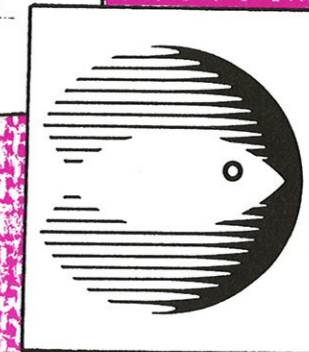
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LAUSANNE CONSULTATION ON JEWISH EVANGELISM BULLETIN

Issue No 16
January 1989



Runcie urges
post after 'J'

Jews put
their case
against
conversion
By Clifford Longley
Religious Affairs Editor

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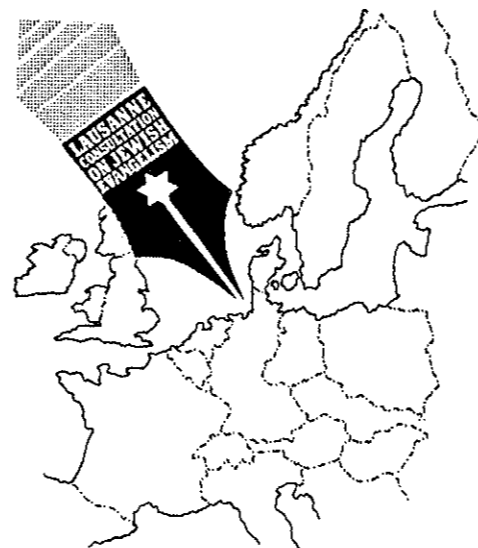
LCJE European Chapter Copenhagen Conference

29 September to 1 October 1988

The Second Consultation of the LCJE European Chapter took place in Copenhagen, Denmark from 29 September to 1 October 1988.

Present were representatives of twelve different organisations, churches or areas:

- * **Christian Witness to Israel**
(UK headquarters)
- * **Christian Witness to Israel**
(Israel)
- * **Church of Scotland**
(Scotland)
- * **Danish Israel Mission**
(Denmark)
- * **Evangelical Lutheran Zentralverein**
(West Germany)
- * **Evangeliumsdienst für Israel**
(West Germany)
- * **Finnish Lutheran Mission**
(Finland headquarters)
- * **Finnish Lutheran Mission**
(Italy)
- * **Norwegian Church Ministry to Israel**
(Norway)
- * **Ordet og Israel**
(Denmark)
- * **Patmos International**
(Finland)
- * **Presbyterian Church of Ireland**
(Ireland)



The Consultation was organised and convened by Otto Hovik, LCJE Area Coordinator for Europe, assisted by Kai Kjaer-Hansen in Denmark, and the sessions were chaired by Murdo MacLeod, LCJE President, and Walter Riggans. Reports were submitted to the conference by members of each of the organisations represented, including a report on behalf of the Israeli churches by Baruch Maoz.

Three major papers were presented: "**Joseph Rabinowitsch, the Herzl of Jewish Christianity**" by Kai Kjaer-Hansen (see pages 4-5); and "**Recent Developments in Two Covenant Theology**" by Arnulf Baumann, followed by "**Two Covenant Theology from an Israeli Perspective**" by Baruch Maoz.

The level of discussion which followed the papers by Arnulf Baumann and Baruch Maoz was, according to one participant, "gratifyingly detailed". The position of Jewish Christians in the Church was considered at length, and the need for the Church at large to recognise their presence was expressed as an urgent desideratum.

The Consultation agreed to suggest to the International Coordinating Committee that a European conference be held "inviting Hebrew Christian pastors in Europe and Israel to discuss how the presence of Jewish Christians in the Church can be highlighted". Dr Baumann expressed the opinion that such a conference would help resolve the sense of 'identity crisis' that so many Jewish believers feel. Mr MacLeod entered a plea that it should be remembered that Jewish believers were not necessarily charismatic in theology or lifestyle - often an unspoken assumption!

It was also agreed that a clearer understanding of the relationship between the Mosaic and the New Covenant would benefit all involved in Jewish evangelism. It was felt that this matter should be addressed yet again, and that this would go toward helping the development of a truly Jewish Christian theology. Participants were glad to hear news of the forthcoming theological consultation on this issue sponsored by Jews for Jesus, taking place in Bermuda in 1989.

Models for Mission

A further session was held on the theme 'Models for Mission'. Murdo MacLeod submitted some thoughts on "**Mission to Europe from Israel**". He expressed his regret that the mission proposed at the previous European Conference in Amsterdam had not been possible through lack of support from the European organisations. He noted that Christian Witness to Israel had undertaken a mission in London in the summer of 1988 in the name of the European missions, and with the help of Jewish Christians from Israel. He strongly recommended that the experiment be repeated in another of the European cities.

Otto Hovik presented an alternative model for mission after the pattern of "**Beit Abraham**", a meeting place for Jews and Christians in the Oslo area. Describing the activities there, he stated that the house had been a spiritual help to those who were already believers and a useful meeting place for Jewish people who were not yet believers in Jesus.

Reflections on Israel

David Torrance presented a paper on "**Land, People and Covenant**". He said that it appeared to him that very little seemed to be being written on the theological significance of the land of Israel, and that he was reflecting something of the debate being carried on at present, particularly in Scotland.

Baruch Maoz offered a survey entitled "**The Gospel Scene in Israel**". As well as covering the ecclesiastical scene, Maoz gave a brief report of the growing consciousness of social responsibility among Jewish believers. He also surveyed the current political situation in Israel. Although the growth of the church and the mutual recognition of the various congregations was encouraging, he said, there were nonetheless some discouragements. There was very little active biblical thinking or endeavour to plumb the depths of biblical understanding. Consequently, Maoz felt, there was little consideration given to the moral obligations of Christians. Maoz said that he felt that much of the expatriate missionary endeavour has little future as far as the Israeli church was concerned; much money and time appeared to have been invested with far too little consequence.

On the last evening of the conference, a public meeting was held in Copenhagen, addressed by Baruch Maoz on the situation of the church and faith in Israel.

Conclusions

Participants agreed that a third European Consultation should be held from 28 September to 1 October 1990, possible in Budapest.

Copies of the minutes and/or papers from this conference can be obtained from Elizabeth Myers (Assistant to the International Coordinator), P.O. Box 482, Pasadena, CA 91102-0482, USA.

Josef Rabinowitsch

The Herzl of Jewish Christianity

*An excerpt from a paper presented by Dr Kai Kjaer-Hansen
at the Copenhagen Consultation*

After examining the life story of Josef Rabinowitsch, the celebrated founder and leader of the 19th century Messianic movement in Kischinew, Bessarabia, Dr Kjaer-Hansen went on to discuss the circumstances of Rabinowitsch's baptism and the originality of his doctrinal thinking:

Baptism

Baptism is the first issue that should be discussed - not least because it is still a burning question for the Messianic Jews of today, but also because we do not always give it the priority it should have, because we do not agree about it among ourselves!

Rabinowitsch was baptised in March 1885 in Berlin. This came as a shock for Faltin [the Lutheran pastor] in Kischinew. If Rabinowitsch had been baptised by Faltin, he would have become a Lutheran, and, according to existing Russian legislation, he would no longer have been considered a Jew. But Rabinowitsch wanted to remain a Jew, he wanted to retain his Jewish identity - or, to use a phrase which Rabinowitsch did not coin, but which I think covers his opinion: holy baptism does not drown the Jewish identity.

Rabinowitsch was not forced into baptism. He had already discussed the question thoroughly with Faber [an associate of Delitzsch] in Kischinew. In the course of those conversations, Rabinowitsch had gradually arrived at the conviction that infant baptism was the right form of baptism, and that baptism was a sacrament. He adopted the interpretation of baptism that was expressed in the documents of the Reformation, i.e. the interpretation subscribed to by the Evangelical-Lutheran churches, and the view expressed in the Thirty-Nine Articles of the Anglican Church's Book of Common Prayer.

After discussions in Leipzig with, among others, Delitzsch and John Wilkinson, arrangements were made for Rabinowitsch to be baptised in Berlin - and under quite extraordinary circumstances, one has to admit. He was baptised in the Bohemian-Lutheran church by the Congregationalist (Methodist) pastor and Professor C.M. Mead from Andover, Massachusetts, in the presence of a few invited people. He was baptised on a creed written by himself in Hebrew, after having testified to being in complete concurrence with the Apostles' Creed. But still he wanted his own Creed in seven points for his own congregation. In that way - and this is the important point - Rabinowitsch was baptised into the universal Church of Christ without becoming a member of a certain denomination and without losing his Jewish identity. Delitzsch recognised this and defended Rabinowitsch when he was later attacked for this. . .

Although Rabinowitsch himself was baptised, he never got permission to baptise or to administer the sacraments. The authorities would only allow him to function as a preacher. So when the term "Rabinowitsch's congregation" is used, it should always be borne in mind that he was never given permission to establish a church proper. It goes without saying that a church proper cannot exist without baptism and holy communion. And, that being the case, it is no wonder that Rabinowitsch's movement crumbled after his death. . .

Rabinowitsch's Creed

In March 1884 - one year before his baptism - Rabinowitsch was on solid ground with his faith. This becomes clear if we examine the documents he wrote at that time. . . The Creed, which was intended as the counterpart of the Apostles' Creed for The Israelites of the New Covenant,

resembles stylistically Maimonides' 13 Articles of Faith, using the same introductory formula: "I declare faith with complete trust." As to the content, they also have points in common, particularly when it comes to a description of belief in the unity of God. But Rabinowitsch emphasises that this one God created all things "by His Word and His Holy Spirit." This was an indication of his belief in the Trinity, even if he did not want to use this word. Altogether, it is characteristic that Rabinowitsch endeavours to use biblical terms and to avoid terms from the dogmatics of the 'Gentile' Church.

The Creed has a Jewish stamp or a Jewish style. But it is - if you choose to look at it in that way - orthodox. This is indeed the way Delitzsch looked at it. It does not, however, mention any of the distinctive characteristics of Rabinowitsch's congregation, such as the observance of the Sabbath, circumcision, Passover, etc. . .

The 24 Doctrines

Shortly after or perhaps at the same time as his wording of this creed, Rabinowitsch also formulated his 24 Doctrines. First, I want to mention something that I find very interesting, because it gives us a glimpse of Rabinowitsch the tactician. In 1886, a Danish writer stated that "Rabinowitsch seems to have the Thirty-Nine Articles of the Anglican Church in view." I am in a position to state that not merely did he have them in view, he had them in his hands - and that in Hebrew!

In 1837, the Book of Common Prayer had been translated into Hebrew, and in 1841 a fully vocalised edition appeared. It is possible to demonstrate that as to construction, style and content, Rabinowitsch followed the Book of Common Prayer. It was not a slavish imitation: there are omissions and particular accentuations. For example, he omits all which in his opinion makes sense only in a Gentile Christian context, such as dissociation from heretics mentioned by name. . .

Again, there is an element of Jewish colouring in the material. When trying to clarify the person of Jesus, Rabinowitsch avoids using the ecclesiastical 'Greek' definitions used about Jesus, such as 'being', 'nature', etc. Article 1 of the Book of Common Prayer refers to Jesus as the Word of the Father, born of the Father in eternity. It is notable that in the article about The Free Will, Rabinowitsch refers to Jesus as: "The Word of our heavenly Father, born of the Father in eternity." The first three articles are: (1) About the unity of God; (2) About Jesus, the Redeemer of Israel; (3) About the sin of Israel and her rebellion against the Messiah. This latter article has no counterpart in the Book of Common Prayer, but its prominence is of course due to the fact that these are the doctrines of The Israelites of the New Covenant. Jesus is called the Lord, and it is implied that his work is for all the nations.

Article 4 is about justification. The article has a more prominent position than that of the Book of Common Prayer, where it appears as article 11. It states clearly that it is by faith alone, and without any works of the law, that one is justified. Galatians 3:28 is quoted, making it clear that at this point there is no differentiation between Jew and Gentile. They are one in Messiah Jesus. And the article continues: "In faith in the Messiah we observe the law [the Torah], and it is a great relief to the soul and full of comfort." This last sentence Rabinowitsch lifted from the Book of Common Prayer (article 11), where however it was used not about observance of the law but about justification by faith.

In article 7, Rabinowitsch vigorously dissociates himself from the Mishna, Talmud and Shulchan Aruch. It goes without saying that this article has no counterpart in the Book of Common Prayer! No doctrine can be based upon these writings. Mishna and Talmud are but an eternal monument of the greatness of that spirit of sleep that God let fall upon 'us'. Shulchan Aruch is looked upon as a hindrance and snare which has prevented "our eyes from seeing the ways of the living and true faith." In passing, it should be mentioned that Delitzsch, in another connection, said that he thought that Rabinowitsch was too severe in his criticism of the Jewish traditional literature!

I conclude that through the Creed and the 24 Doctrines, Rabinowitsch shows that doctrinally he was orthodox and not an Ebionite, as maintained by Faltin and others!

Runcie urged to resign society post after 'Jews for Jesus' ads

THE TIMES MONDAY JANUARY 16 1989

Jews put their case against conversion
By Clifford Longley
Religious Affairs Editor

Rabbi Arye Forta
Dishonest conversion of Jews
Plea to Runcie
Jewish Chronicle Reporter

"Who's right: the Bishop of Oxford or the American based Jews for Jesus?", demanded the Church of England Newspaper (20 January 1989). The article came in the wake of a big media debate about Jewish evangelism sparked by full-page gospel advertisements placed in several of Britain's major national newspapers shortly before Christmas by Jews for Jesus and by the London-based Christian Witness to Israel.

"Bang on cue, as if to demonstrate just how lily-livered the church has become about what it says to Jewish people about Jesus, comes the Bishop of Oxford," wrote correspondent Steve Parish in the CEN. "Christian organisations working amongst Jews should, he reckons, encourage Jews - especially those from 'agnostic or non-observant homes' - to explore with a Rabbi the depth of Judaism. This is, he says, 'surely basic to Christian integrity'."

Parish was not impressed with the Lord Bishop's thesis: "Imagine the pearly gates, when Bishop Harries meets St Peter, who persuaded 3000 Jews to turn to Christ in his first sermon. Well, Peter, I think you should have first sent them all off to have a chat with their Rabbi..."



Whilst Bishop Harries had been the first to leap into the fray following the publication of the ads, he was not long alone. Rabbi Shmuel Arkush, self-styled leader of the movement to combat the missionaries, held a press conference at which he mentioned the Spanish Inquisition and the Fascist leader Oswald Mosley as examples of earlier unacceptable Christian proselytising.

Meanwhile, Eric Moonman, senior vice-president of the British Board of Deputies, began calling on Dr Runcie, the Archbishop of Canterbury, to resign from his post as patron of CMJ! A spokesman from Lambeth Palace commented: "The Archbishop does not approve of covert missionary activity operations, but has not received any firm evidence

that the Church's Ministry among the Jews is engaged in such covert activity."

Unexpectedly, it was left to Jewish Chronicle columnist Chaim Bermant to introduce a note of sanity into the whole affair. "It has been suggested that we answer their full-page press advertisements that 'there would be no Christmas without the Jews', with counter advertisements. What would we say - that there would be Christmas without the Jews? We haven't got the money for such displays, and even if we had I can think of better ways of spending a quarter of a million pounds" (20 January 1989).

Bermant went on to deplore the fact that the Jewish community was apparently only too ready to leave the counter-offensive to the Lubavitch. "I have a small library of cherished press cuttings which includes a picture of two figures in heated confrontation in a London street. Both are hatted, both bearded, and both are flailing their hands. One is a missionary with Jews for Jesus, the other is from Lubavitch, and were it not for the fact that one wore a bowler and the other a black trilby, it would have been difficult to tell who was which. It seems to me that the main body of the community is too ready to abdicate its functions to Lubavitch. The best retort to unreason is reason, and reason is not a conspicuous part of the Lubavitch armoury." Well, that's what he said!

LCJE Israel Media Conference

Meanwhile, in a letter published on 2 December 1988, news was given of a Conference on Media promoted by LCJE's Israel Chapter in September of last year. A statement was issued to the country's Christian leaders, saying:

Believers should seize the opportunity to make the media work for rather than against them. The leaders' conference should take the initiative. Congregations should appoint a public relations person. He should take into account sensitivities of congregation members, but congregation members should be taught not to be ashamed or afraid of media exposure. We need a professional course for PR people. We should work together as a team on PR projects. There should be follow-up regional conferences on media, with the purpose of raising consciousness in this area. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for readers and hearers of the Israeli media once the believers start using them.

David Stern and CBS reporter David Dolan briefed the conference on handling contact with the media, and some good tips were offered by a public relations consultant (a non-believer who for obvious reasons wanted to remain anonymous!). Personal contact was the key, he said. Messianic Jews should initiate relationships with the media (without being nudniks!), and should submit interesting news (not who chaired the meeting!). Discussing how believers could change their bad image, he said, "It's a matter of marketing: people don't seek the superiority of the product but how it can profit them, e.g. a better life, benefits in heaven."

We look forward to some good Israeli press cuttings for future issues of the Bulletin!



NEWS FROM ISRAEL

חדשות ישראל

Baruch Maoz writes:

Congregational News

The number of congregations in Israel continues to multiply!

Bethesda Congregation in Haifa, in cooperation with local residents, has recently established a new congregation in the Galilean city of Carmiel. Following regular meetings in the city over the course of several months, one of the Bethesda congregants was invited to move to Carmiel in order to help provide pastoral leadership to the young congregation, today numbering some twenty members.

The new congregation planted in Kfar Saba (in northern Tel Aviv) by the Immanuel House congregation now meets independently three out of every four Sabbaths. Several of the Immanuel House congregants have recently moved to the area covered by the new fellowship.

The fellowship in Ashdod/Ashkelon has grown and now meets fortnightly.

A new Hebrew-speaking congregation has recently been founded in Jerusalem under the auspices of the Jerusalem Christian Assembly (Canada Assemblies of God).

Lutherans and Baptists are cooperating with others in establishing a congregation in Upper Nazareth. The group there now meets one Sabbath each month and once during each week.

The most recent gathering of the National Pastors' Fellowship of the Hebrew-speaking Congregations took place on December 2nd 1988. Topics discussed included "Cooperation in Prayer" and "Inter-Congregational Discipline". This conference was part of a series of such gatherings which have as their purpose the exploration of the need for and possibility of more substantial inter-congregational cooperation. It comes in response to the hopes and requests of many congregations to form some kind of cooperative framework.

Evangelism Explosion

Evangelism Explosion, a method of personal evangelism developed in the United States and headed in Israel by Haavard Kleppe of the Norwegian Church Ministry to Israel, has been increasingly used by local congregations, with substantial effect.

The programme is currently being taught in a number of different congregations in various parts of the country.

One of the results of the overall increase in evangelistic efforts in Israel has been a fourfold growth in the number of responses to evangelistic literature distributed by Operation Mobilisation.

Challenge to Municipality

The National Evangelistic Committee, set up by the National Pastors' Fellowship, has decided to contest the Tel Aviv Municipality's restrictions on tract distribution within the city's boundaries.

The Committee is asking the court to strike the municipal by-law off the books on the grounds that it conflicts with liberties of speech and dissemination of information protected by national legislation.

Esko Siljanen, of the Caspari Center, writes:

Freedom to March in Jerusalem

This year, Messianic Jews again participated as a distinct group in the Jerusalem Feast of Tabernacles march. I had the honour of marching with them through Jerusalem, and it was a tremendous experience!

Altogether 210 people were in the Messianic group, a notable increase over the 70 participants of the previous year. We all wore t-shirts with the words 'Jesus is the Messiah' on the front and 'Messianic Jews' on the back. Throughout the march, we sang Messianic songs in Hebrew, led by ten young women, dancing and playing tambourines. Many of the group held up placards either with Messianic verses quoted from the Scriptures or with names of the different participating local congregations.

What a testimony it was to Israelis standing on the sidewalk of the Jaffa Road and watching the march! What an encouragement it was to the Messianic Jews who were able to express their faith so boldly in public!

Some orthodox Jews had noticed us. A small group of them had come already prepared to stop our participation in the march. They followed us, holding their own placards (right). We were astonished when the Israeli police prevented them from harassing us, forcing them to lay down their placards!

We were almost at the end of the parade when an Israeli woman approached me and asked, "What is this group about, and who is the Messiah?" She received the same answer that was written on our t-shirts! I am sure she was not the only one who was provoked into asking this question upon seeing the Messianic group marching through the Holy City!



The counter-demonstrators' placard: "According to the New Testament, it is not the Jew who is the real Jew but only the believing Christian"

Letters to the Editor



From Menahem Benhayim, Israel Secretary of the International Hebrew Christian Alliance:

It is with no little regret that I must refer to the book review by Steve on pages 14-15 Issue #15 10/88 of the Bulletin. The ugly two-paragraph diatribe against Zionism (and by implication against Israel) it contains was completely uncalled for. It smacks of some kind of irrational hatred which cannot distinguish between some presumably bad personal experiences with "the Zionist garbage that has been fed to Jewish communities around the world over the past forty years", and the wider reality of modern Zionism.

The sacrifices, the struggles, the blood, sweat and tears of the Zionist enterprise which led to Israel's national rebirth following the greatest disaster in Jewish history all comes out as "garbage", while the achievements can only be linked to "the slums of Tel Aviv".

Straight out of the mentality of the ultra-orthodox Neturei Karta, Steve asks if "because some of the Jewish people have now taken back the land by force, God is therefore pleased with them?" Presumably the return was supposed to be completely supernatural without human effort. The Messiah comes and more or less waves a magic wand. . . and we live happily ever after! That was the kind of Messiah event some of our forefathers wanted and many of their descendants still do; struggle, suffering, a cross - Heaven forbid!

Steve's last statement on the subject is really sad. "Most Messianic Jews vote with their feet" (to stay in the Diaspora). Yes, and most Messianic Jews - like most 'Messianic Gentiles' - "vote with their feet" when it comes to a hard sacrificial mission field, whether in the inner city or in the 'regions beyond'.

There have been on the other hand thousands of Zionist Jews of all stripes, from orthodox to atheist - and a few Messianic too - who have willingly sacrificed for the advancement of their understanding of Zionism, and not a few at the cost of their lives. When a proportionate number of Messianic Jews are ready for such sacrifices for our concept of Jewish national redemption, we will hopefully be free of the kind of contemptuous attitude which marks the book review on the subject of Zionism.

I ask you to publish this letter - or that of some other reader who took exception to Steve's remarks. I don't think the LCJE Bulletin was meant to reflect an anti-Zionist bias even if it has become fashionable in the world today.

Steven Myers replies:

I suppose I wasn't too surprised to read Menahem's response; after all, we are only too familiar nowadays with the shrill protests of those Israelis who mistakenly suppose 'Israeli' and 'Zionist' (and indeed 'Jew') to be interchangeable terms, and who thus tend to equate any critique of Zionism with an outright attack on their country! This is, of course, unwarranted. But it does prove my point that Jewish communal organisations around the world have succeeded in brain-washing their members with unquestioned Zionist propaganda over the past four decades, in much the same style as the proponents of other totalitarian philosophies, where the doubter is treated as being mad and where 'doublethink' reigns supreme. The trigger-happy accusation of "irrational hatred" is the kind of slur that is no more able to be substantiated than is, say, the charge of anti-semitism levelled at British Foreign Office minister William Waldegrave last week by a

prominent Israeli politician, following his chiding of her government. Personally, I am glad to be able to be a regular visitor to Israel who respects and admires that nation's many achievements, whilst equally shunning the label 'Zionist'.

I am surprised, however, that Menahem considers my interaction with David Stern's views on Zionism "completely uncalled for". Did he expect the publication of David's book to pass without review? Or did he consider the final section of the book too sacred to be contended? Was I supposed to comment only on those parts of David's work with which I had no quarrel? Surely not! In choosing to publish, an author knowingly lays his views open to public debate, sympathetic or otherwise. As I noted in my review, I found David's book stimulating. But I did not feel compelled to agree with all of David's conclusions, any more than I feel compelled to subjugate myself to what I unrepentantly classify as "the Zionist garbage that has been fed to Jewish communities around the world over the past forty years".

Menahem's imputation that I include the sacrifices and struggles involved in bringing to birth the present-day republic of Israel under my heading "Zionist garbage" is, to say the least, unfortunate. I meant what I said when I appended the words "over the past forty years". I'll be kind and assume that Menahem's arithmetical skills momentarily failed him, rather than that he intended to put into my mouth a dismissal of the brave dreams of a generation that paid dearly for the realisation of its longings in the years before I was even born. I wasn't directing my remarks at those who fought for their political independence in the earlier part of this century, but at those who continue to foster in our own day the illusion which Menahem obliquely refers to as "the wider reality of modern Zionism". The fact that it has become "fashionable" to question the central tenets of the Zionism of today is a tribute to the fact that Jewish people across the world are no longer prepared to surrender their minds to a lie, and that they have ceased to believe that their spiritual hunger can be satisfied through a movement whose hollow, secular ideals are crumbling before their very eyes. I don't believe it is any coincidence that many thousands of Jewish people have come to joyous faith in Y'shua in recent years, given that the distracting issue of national renaissance has finally toppled from the Jewish agenda (although one sometimes wonders when Jewish missions will catch up with the times in this respect!).

Had modern Zionism fulfilled the hopes of its early proponents by creating a regime based on the principles of racial equality, religious tolerance and universal suffrage, one might think again. But I see nothing 'Jewish' about the arrogant cruelty with which today's Palestinian teenagers are treated; I see nothing Biblical about the audacity with which Mr Shamir blames those same youths for 'forcing' the Israeli army into violating human rights; I see nothing resembling Torah standards in the antics of the rabbis who have copied the tactics of the *intifada* and begun scattering nails in the path of vehicles moving on Shabbat.¹ Is this the "concept of Jewish national redemption" for which "thousands. . . have willingly sacrificed"?

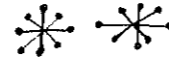
No, I stand by the statements I made in my review. I abhor the idea of the 'centrality of Israel in Jewish life' adopted by the World Zionist Organisation in 1968. I deplore the notion that the life of a Jew outside of Israel is 'distorted'. I do not believe that Romans 11:26 contains a reference to making *aliyah*. I'm sorry that Menahem chose to ignore my affirmation, "A Macedonian call I might have listened to. . ." His cynical judgement, in return, that Messianic Jews avoid *aliyah* because Israel is a "hard sacrificial mission field" is staggering in its implications.

Finally, Menahem apparently thinks it inappropriate that I should have expressed my opinions (albeit under my own name) in an LCJE publication. If that is so, then I have to say that I am surprised that *he* should have used IHCA notepaper, rather than his personal stationery, on which to express *his* opinions! But, unlike adherents of the World Zionist Organisation, members of both LCJE and IHCA are free to formulate their own views! I can only conclude by echoing a sentiment penned as long ago as 1946 by Jakób Jocz [later to serve a lengthy and distinguished term as President of the IHCA]: "That God can use Zionism for his own inscrutable purposes, nobody will deny. But the crude nationalism of political Zionism is not an advance to a higher spiritual level".² Quite.

¹ The Times, 14 January 1989

² "Zionism and the Christian Attitude" in World Dominion and the World Today XXIV:3 p.143

The **BACK** Page



Another amendment for the Directory! Please note that Love Song to the Messiah, directed by Rev. Neil Lash, is now located at 2030 NW 49th Avenue, Lauderhill, FL 33313. The mailing address is P.O. Box 4386, Ft Lauderdale, FL 33338; and the telephone number is (305) 733 0656.

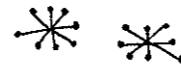


A timely reminder to us to remember to pray for **Jewish believers in the Soviet Union** came via an unlikely source this month: the Jerusalem Post International Edition. In the issue of 14 January 1989, the following little story was carried:

The Jewish Agency Aliya Department has warned two immigrants from the Soviet Union at the Mevasseret Zion absorption centre near Jerusalem that if they do not stop their Christian missionary work among the new immigrants there, they will be expelled.

A senior department official said that the two persons who entered Israel as Jews have linked up here with Baptist missionaries and are urging olim to convert to Christianity.

So nu, Mr Gorbachov, how many more Jewish believers have you got back there?!



A prophet in our midst? Dr Arthur F. Glasser, Dean Emeritus of Fuller Theological Seminary's School of World Mission, was asked for his perspective on mission in the 1990s by the influential International Bulletin of Missionary Research. "Because of evangelical commitment to Scripture and to its unwavering witness to Jesus of Nazareth as the Christ of God, we can confidently state that in the 1990s and beyond, evangelicals will not waver or deviate on two touchstone issues: evangelistic concern for the Jewish people, and the uniqueness of Christ in the midst of religious pluralism," he wrote. "The days ahead will mark a steady enlargement of the evangelical witness to the Jewish community worldwide concerning Jesus of Nazareth. . . The evangelical witness to the Jews raises two fundamental biblical issues. First, who is Jesus of Nazareth? What of his claims for himself and the messianic signs that accompanied his ministry? Second, what does the Old Testament promise? . . . Increasingly Jews are being drawn to these actualities, and the evangelical witness to the Jewish people will steadily increase in the days ahead." **Please God it may be so!**

