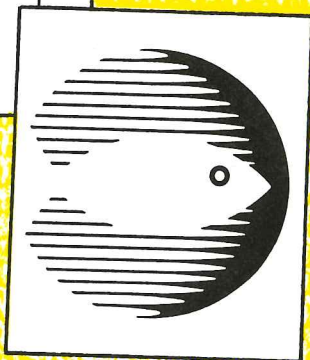
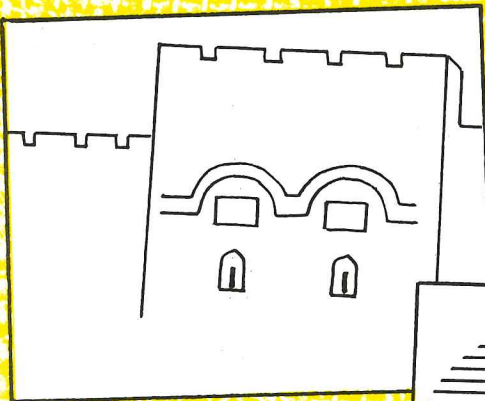
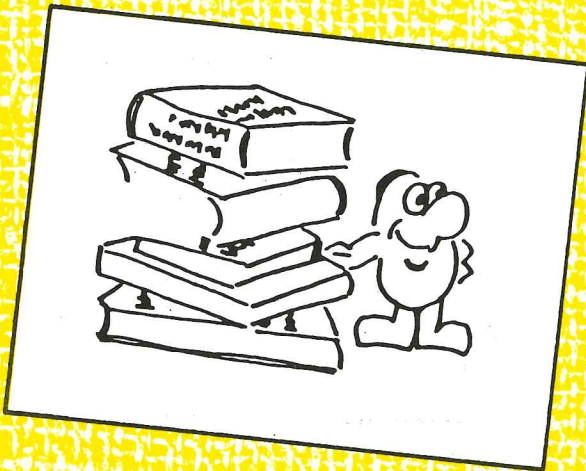


# LAUSANNE CONSULTATION ON JEWISH EVANGELISM BULLETIN

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# Sixth Annual Consultation of the LCJE North American Chapter

Los Angeles, 4-5 April 1989

Some forty members of LCJE in North America gathered for their sixth annual consultation in Los Angeles earlier this month.

The participants shared in two days of papers being presented and discussed, in a programme drawn up by North American Area Coordinator Arnold Fruchtenbaum. Tuvia Zaretsky, of Jews for Jesus, presented a paper on "Current Anti-Missionary Activity", followed by Wes Taber, of the American Messianic Fellowship, giving an illustrated history of his organisation's work over the past century. Roy Schwarcz, of Chosen People Ministries, presented a report on "Planting Jewish Congregations", drawing on his experience of doing just that in Chicago and Toronto. Philip Bottomley, of CMJ/USA, spoke about "Replacement Theology", followed by Pastor Tommy Ice of Texas on the theological aberrations of the American 'religious right'.

Two very personal presentations were given by Ruth Wardell, on "The Joys and Sorrows of a Missionary to the Jews" (see pages 3-7), and by Mary Ann Fruchtenbaum, on "A Gentile Spouse in Jewish Ministries". Moishe Rosen, Executive Director of Jews for Jesus, presented a paper on "How to Recruit New Donors and how to Maintain Donor Relations".

Dr Erwin J. Kolb, of the Lutheran Church Missouri Synod, spoke on "How to Involve the Congregation in Jewish Evangelism", followed by Dr Jack Estep on "What is being done in Evangelical Colleges, Seminaries and Bible Schools concerning Judaic Studies and Evangelism, and to sensitise Students to Jewish Evangelism". Dr Arthur F. Glasser, of Fuller Theological Seminary, then presented his selection of "Ten Books which are essential for Jewish evangelism in College and Seminary Libraries" (see pages 8-13).

The final session consisted of a book review of "The Sages" by Ephraim E. Urbach, given by Elie Nessim, and a report on the so-called 'Christian' identity cults and other neo-Nazi groups in the United States, presented by Louis Lapidus, Pastor of Beth Ariel Congregation in Los Angeles. A resolution deploring the emergence of the 'Christian' identity movement and all it stands for was adopted by the delegates for distribution to the media.

Copies of the papers and minutes can be obtained from the Editor (Elizabeth Myers, P.O. Box 482, Pasadena, CA 91102-0482) with a donation to cover the cost of photocopying and postage. Costs will be advised on application. Of course, papers from previous consultations are also available; see last July's issue of the Bulletin for details.

The next meeting of the North American Chapter has been arranged for 14-15 March 1990 in St Louis.



# The Joys and Sorrows of a Missionary to the Jews

by  
Ruth Wardell



*Ruth Wardell spent 42 years as a missionary with the ABMJ/Chosen People Ministries. For the first 27 years of her ministry, she proclaimed the gospel to children and young people in New York City, and for the last fifteen to children and adults alike in California. Although she is now retired, Ruth is continuing her ministry in a voluntary capacity.*



*(This paper was presented at the Los Angeles meeting of the North American chapter of LCJE.)*

It is a privilege for me to share with you some of the joys and sorrows of a missionary to the Jews. The first joy I had was being called into Jewish work. I believe for a Gentile the highest calling that God could give is to take the gospel of the Jewish Messiah to God's chosen people. What a joy!!! I have had the joy of seeing the Bible through Jewish eyes, and of learning Jewish customs and traditions. What can compare to the joy of learning to eat bagels and cream cheese and chicken soup? How can you express the pure delight of a Passover Seder, or the stimulating experience of Sukkot? But, above all, I had the real joy of knowing and loving the Jewish people. This the Lord allowed me to do for 42 years; I count each year as a real blessing from God himself.



## One of my greatest sorrows

Please consider with me one of my greatest sorrows. In 1946, as I began my work, the war had not long been over; six million Jewish people had been slaughtered in Europe, and many refugees were coming to America. I was 22 years old, and from a very conservative background, and suddenly I was faced with the tremendous problem of trying to communicate with these people who had come out of the concentration camps. Their stories of terrible persecution, the gaunt expression and deep sadness etched into their faces showed something of the lives they had been forced to live. At that time I was living in a small room in a boarding house, and down the hall from me lived a Jewish couple who had come from a camp in Germany. They had lost everything, including their entire families. They had many scars all over their bodies where they had been burned with cigarettes, and skin had been torn off because they had to stand out in freezing weather for hours at a time. Many nights when I returned home, their door was open, and they would share their experiences with me. Their stories, and the memories of many others that I met, devastated me. I remember being literally bowed down with sorrows to see the people that I had come to serve and to share the love of God with, so completely destroyed.



I was unable to absorb all that I heard and saw. Their sorrows became my sorrows; it was an unquenchable grief that is with me to this day.



## One of my greatest joys

If that was one of my greatest sorrows, one of my greatest joys has been the same as that of the Apostle John: "I have no greater joy than to hear my children walk in truth". John was about 90 years old when he penned those words, and, although I am not quite 90 years old yet, I can look back through many years of service for the Lord and can say that my greatest joy is in knowing that those I shared with over the years are still walking 'in truth'.



As I look at Arnold Fruchtenbaum here today, it gives me great joy to know that he





is still walking 'in truth'. I had the privilege of seeing Arnold accept the Lord as a twelve-year-old boy in a little mission station in East New York many years ago. Not only is Arnold walking 'in truth', but he is continuing to share that truth with thousands around the world. My continuing joy is knowing that even as I shared with him and with others, they are now reaching out themselves and accomplishing the Lord's work. I feel privileged to receive such abundant joy. For me it has been like casting a pebble in the midst of still waters and watching the ripples reaching further and further out into the water.



I asked other missionaries to share some of their joys and sorrows with me. Their sorrows resembled mine: *people are dying without salvation; the cost of following Jesus being too great for some of those with whom I shared; the rejection of my calling by my sister and her family; the loss of a precious new believer to the anti-missionaries.* Their joys too compared with mine: *the day I realised Jesus was my Lord and Saviour; introducing people to Jesus Christ and seeing them respond, sometimes years later; seeing my mother to whom I had witnessed for over 30 years finally coming to faith at the age of 93; and so forth.*



### A fantastic joy

Now I would like to tell you of a fantastic joy, the result of the many years the Lord has given me to serve him. If you could come back with me into the 1940s, '50s and early '60s, you would find a different Jewish mission scene than that of today. There seemed to be a drought. I can remember the late Dr Fuchs [President of Chosen People Ministries] saying that at one time he knew most of the Hebrew Christians in America. During this time, so far as I know, Chosen People Ministries had the only youth group in the country that met for weekly Bible study. It was called the Messianic Youth Fellowship. Arnold helped to edit their paper which was published once a month. We used to speak in churches every other Sunday evening, and it was something new for Christians in churches to see 8 or 9 young Hebrew Christians giving their testimonies.



And then came the time of revival among the young people of this country. I remember when it was just beginning. I attended a retreat with Joe Finkelstein of Philadelphia. We had around 60 young people there, 30 from each group. Many of these new believers from Philadelphia were just coming off the drug scene, and it was a rather strange mixture, since the young people from Chosen People Ministries had known the Lord for some time. I think I would be right in saying that this was one of the largest groups of young Jewish believers that had met together in America for a long time.



Thank God that thousands have been added to these small numbers. What a joy it is to see so many young people gathering together to serve the Lord and learn his truth. Just think of the Young Messianic Alliance Conference with over 1000 attending annually; the three ingatherings of Jews for Jesus with around 1000 each year; the two Simcha conferences of Chosen People Ministries with nearly 500 people; the many new congregations being established in the USA and Canada; the great group of new young Jewish missionaries with Jews for Jesus, Chosen People Ministries, Ariel Ministries and many other organisations. All of the above were not around in the early part of my ministry. What a fantastic joy to have lived through these exciting years of growth from just a few to thousands. My heart shouts a great AMEN!!! and HALLELUJAH!!!



The beginning of the above joy really started for me when I attended a Campus Crusade conference in Dallas in 1972. We had made buttons saying "I am a Gentile for Jesus" or "I am a Jew for Jesus", and we had distributed all 500 of the Jewish buttons to new young Jewish believers in no time. I had been working in Jewish missions for over 20 years, and had seen many people come to know Jesus, but nothing like what we were seeing at this gathering. How many of the 85,000 young people who attended were Jewish I don't know; but to be a part of this conference, and to see all these new Jewish believers was a very special, precious joy to me.





### Personal joys

There are many personal joys that come to missionaries that work among the Jewish people. Some of my joys have been travelling to many parts of the world that I might not otherwise have seen; meeting and making new friends; being able to use lots of creativity in my work; having lots of hugs and kisses; sharing my home with fellow missionaries and friends from around the world; and getting to know and have fellowship with many of the heads of missions from years ago, Dr Joseph Hoffman Cohen, Moses Gitlin, Arthur Glass, Fred Kendal, Henry Einspruch and Victor Buksbazen, to name just some. Some of my missionary friends added: *knowing that my children have the ministry and the congregation as their model; being enriched by learning Jewish tradition and culture; finding a focus for my life.*



### Personal sorrows

I don't think there are any missionaries to the Jews who have not been struck with personal sorrows. My own include not having enough time to spend with my family and to communicate with unbelieving relatives, and seeing many missionaries plagued with ill health. Others mentioned: *relatives who have no respect for my chosen profession; experiencing loneliness; alienation from my own Jewish family.*



### Spiritual joys

I believe that perhaps the greatest joy spiritually to me is knowing that I am doing the will of God. If I can know at the end of the day that the Lord was pleased with what had been done during the day, I am satisfied and content. Additional spiritual joys are teaching the word of God; discovering new Biblical truths while preparing lessons; having the Holy Spirit to lead, guide and share in my life; and of course answered prayer. My friend and colleague, Eleanor Bullock, with whom I worked for 27 years in New York, adds: *The personal and spiritual joys combined brought the greatest fulfilment of personal worth. It was the realisation of a goal set very early in life. The joy of giving the Gospel back to Jews holds a dimension not to be compared. The very real fulfilment of God's promise of Psalm 122:6 and Genesis 12:3 brings a source of joy equal to none.*



### People-oriented joys and sorrows

In this category, our joys are complete. The goals of seeing Jewish people come to know the Lord and grow in their faith brings a joy beyond what we could ask or think. It is a joy that explodes my whole being! Let me quote again from the experiences of others: *the blessedness of counselling new Jewish believers and seeing them grow; seeing and sharing the tears of joy that fill the eyes of a new believer as he or she prays the first time to receive the Lord; seeing a husband and wife united spiritually.* But because one of our greatest joys is seeing people grow in the Lord, one of the greatest sorrows is seeing them go away from the Lord, into the ways of the world, often with a bitter spirit. Friends with whom I talked were very much perturbed in this area: *seeing people disregard counselling and move into roles where the pull of the world was too great; people going away from the Lord, causing much soul-searching on my part; I have had to pray much for the people who left the Lord. Each one becomes so personal to me.*



### Job-related joys

I have had the joy of working together with several teams of missionaries - each of us doing our own work, but coming together on special projects such as camping, retreats, Passovers, etc. It was encouraging to pray and work, and to see the Lord accomplish many things through these concerted efforts. In the Los Angeles area, there were seven of us who worked and prayed together for many years - this was a rich and joyful time of ministry.



When I worked with the children and youth in New York, Chosen People Ministries gave me freedom to use my own initiative and creativity in planning for weekly classes, retreats, camping programmes, and so on. This gave me much joy as I could see so many things accomplished in what the Lord had given me to do.







Working within an organisation gives a sense of 'family', especially for those of us who are single. The organisation also provides a sense of security; it offers a feeling of belonging. Chosen People Ministries is almost 100 years old, and I often praise God for the way he was provided the funds for the ongoing ministry over so many years. Organisational encouragement over the years was a real incentive to carry on my ministry. One of the loveliest things the mission did for me was, after 25 years of service, to send my colleague and myself on a trip to Israel. Arnold was in Israel at that time and he graciously took us around. We had a wonderful time!



Talking with others, they included the following among job-related joys: *others trusting and encouraging you to do the work; being part of an organisation with solid roots, giving a sense of confidence and security; prayer times being especially significant; the satisfaction of knowing that we can work together to do what God wants; building a close-knit family relationship with other missionaries; having a network of friends around the world.*



### Job-related sorrows

To me, this is the most difficult aspect of the paper to think through and to write about. How do we share our sorrows? What do we say and what do we leave out? I feel strongly that in the life of a missionary, the joys far outweigh the sorrows, and the times we are in sorrows are often times for us to learn a great deal about the grace of God, which sustains and teaches us. Sorrows, even of the job-related kind, turn to joys as we see the Lord undertake for us. Through these, the Holy Spirit brings us into a deeper relationship with Jesus. I have been through the sorrows of being hurt, depressed, bitter and cynical. I am not happy for the times I have walked in sorrows, or caused other people to have sorrows, or made my own sorrows. But I thank the Lord that he did heal the hurts, lift the depressions, take away the bitterness, and fill me with the joy that he alone can give in time of trouble.



Sorrows do exist, not just in Jewish missions, but in missions all over the world. I will try to address the issues as I have come to know them through the interaction of many people in a variety of Jewish missions. Some of the job-related sorrows are lack of communication between missions heads and missionaries; stress from overwork, or from lack of work; lack of training (in the 'sink or swim' fashion); heavy work schedules preempting personal needs; missionaries being interested only in 'their' area or people, uninterested in the endeavours of others; people being placed in positions where they were unable to use their gifts, talents or training; hurts in missionaries' lives due to mismanagement, politics and competition; lack of goals and lack of assessment of goals; sometimes the attitudes of younger workers towards older ones; people being hurt in one organisation going on to hurt others in other organisations; changes in methodologies or philosophies of work which could hamper productive ministry; lack of concern for retired workers.



One friend wrote: *When I have observed a Jewish mission organisation displaying an attitude of disdain and condemnation toward other Jewish missions, I have felt distressed. This non-biblical attitude gives me sorrow of heart. We don't have to agree with the methodology of every other mission, but so long as they adhere to sound Bible doctrine and faithfully make Messiah known to the Jewish people, we can pray for them and with them for God's blessing.*



Another sorrow I have experienced is when administrators and/or persons in places of leadership have hired and placed workers in positions for which they were not sufficiently trained, experienced or mature. Although these workers may do the best they know, yet because of time spent in 'trial and error', the work suffers from making mistakes, rather than progressing as it should. The wisdom of more mature, experienced workers is ignored.



Avi Snyder, director of Jews for Jesus in Los Angeles, shared his thoughts with me: *Very simply, I would have to say that the issue which causes me the greatest sorrow is the fact that I feel at times as though I'm fighting a two-front war. Let me explain. I expect (as do we all) opposition from both Jewish and non-Jewish unbelievers. What hurts is the opposition we give ourselves, and it seems to come in two forms. First, there is the opposition from co-workers, whether in our own ministry or in other ministries. How sad it is that we feel we must compete. How sad it is that we forget too easily the crucial fact that we are in the same work. Secondly, we encounter opposition from brothers and sisters in the Lord who do not understand why we must reach out to the Jewish people. Which one of us hasn't heard the statement, 'Why do you have to make waves? Why can't you just leave well enough alone?'*



*It is this lack of understanding and mutual support which has caused me the greatest sorrow in my work as a missionary to the Jewish people. And I have to confess that I am as guilty as anyone else of failing to uphold, rejoice with, and cry for my brothers and sisters who are engaged in the same pursuit, whether it's through the auspices of Jews for Jesus or any other ministry reaching out to our people. May God's spirit sufficiently convict us so we see our failure to uphold one another as the sin that it is.*



### Methodologies

There have been great changes in methodologies in the last 42 years. For instance, when I started with Chosen People Ministries there wasn't a Jewish song in our song books. The closest we came was "O Zion Haste" or "The God of Abraham Praise." The Yiddish songs we sang were translations of hymns that had been put into a songbook by the late Henry Einspruch. Besides, the best attended meeting of the year was not Passover or Rosh Hashana, but Christmas, where we sang "Silent Night" and "O Come all ye Faithful"! These programmes were geared to sharing the prophecies of the birth of the Messiah. The children were dressed up like shepherds and angels as we shared the Messiah's birth together. As we gave out the message that the Messiah had come, the meetings were not only well attended, but also many Jewish people responded and accepted Jesus through this experience.



The main truths that the people heard when they came to classes were focussed around Messianic prophecies, types of Jesus in the Scriptures, and teachings concerning how Jesus fulfilled the holy days.



These methodologies seem a bit strange in this day and age, but we know that God uses different methods at different times to bring people to himself. So over a lifetime, I have seen the pendulum swing from the above view of sharing Jesus, to the new methodologies of today.



The older concepts were used of God for that particular time, but for today, they would leave something to be desired. Jewish people in that time did not feel the loss of identity the same as the children in following generations, who feel it is vital to maintain their Jewish heritage and tradition. Thus, I am joyful that there has been a change in methods to incorporate these aspects.

The sorrow I have had is in seeing the confusion that has come in the overall picture of Jewish evangelism today. I believe that conferences like the Lausanne Consultation on Jewish Evangelism, and the umbrella groups that have formed among the Messianic congregations, will help to iron out the problems that have stemmed from these new methods.



### In conclusion. . .

My prayer is that we will all be able to understand our joys and sorrows more completely so that we can be better servants of the Lord, and his work will be accomplished through each one of us.





# TEN KEY BOOKS FOR YOUR LIBRARY

by  
Dr Arthur F. Glasser

*Dr Arthur F. Glasser is the Dean Emeritus of Fuller Theological Seminary's School of World Mission. He is currently directing a new concentration in Judaic Studies and Jewish Evangelism as part of the School of World Mission's M.A. in Missiology programme.*

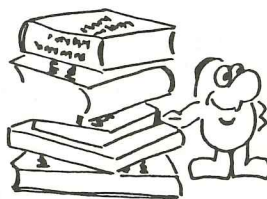
*(This paper was presented at the Los Angeles meeting of the North American chapter of LCJE.)*

Let me begin by stating that I am becoming increasingly aware of the complexity of the cluster of reactions, intellectual and emotional, that inevitably surface in the consciousness of a Jewish person facing a Christian bearing witness to Jesus Christ. The tragedy is that few [non-Jewish] Christians have taken the trouble to project themselves seriously and thoroughly into that 3000-year heritage, bitter and glorious, that remains deep within the Jewish psyche. As a result, when they witness to Jews, they often say things that are not only wanting in knowledge, but also in sensitivity.

Furthermore, I am also becoming aware of the fact that the average Jewish person I meet has engaged in considerable religious reflection already. This has rarely involved formal study, and it may not at first be admitted. But they have all had sensations of 'the Other', the hush, the longing, the awe, the hauntedness of this world. They know what it means to have had moments of restlessness over the mystery of life. They have wondered as to the Source of their sense of the ethical. They know they are somehow accountable for their conduct. They have wondered who they are and whether they may possibly escape their mortality. When a Jewish person speaks candidly of these matters, we should not be surprised. I can still recall being jarred by the frank self-disclosure of Richard L. Rubenstein in his book *My Brother Paul* (1972). The opening chapters record his torment over and struggles with the Law.

In short, I wanted to underscore the importance of witnesses to Jews acquiring a comprehensive grasp of the Bible and the fundamentals of Judaica, along with their studies in Jewish evangelism. And so I have

capitulated to Arnold's request that I share with you my thoughts on "ten books that are essential for Jewish evangelism" in the context of college and seminary study.



## I. Theology

### 1. The Jewish People and Jesus Christ by Jakób Jocz (Grand Rapids: Baker, 1949, revised 1979)

In my judgement, Dr Jocz can be described as the outstanding Hebrew Christian theologian of our century. He served in Poland as a missionary for CMJ, pastored a congregation of believing Jews in Warsaw and ranged widely through the country at a time of unprecedented Jewish receptivity to the gospel. His theological writings are without peer.

And this volume is his greatest work. Its strengths are many: the Jewishness of Jesus is affirmed; the relationship between Christianity and Judaism is spelled out historically; and nature and vicissitudes of primitive Hebrew Christianity are carefully analysed; and the validity of evangelising Jews is vigorously upheld. When one realises that over a quarter of the book is taken up with notes and references, one rejoices. This is in itself a judgement against all who would contend that the issues separating Jews and Christians are capable of simple resolution. I know no book which so convincingly reveals that a knowledge of the Bible alone will not prepare a



person for Jewish evangelism today.

I must add the observation that I am not always sure that I know what Dr Jocz is saying, but of one thing I am certain: he is deeply committed to our historical, biblical faith and is outspokenly critical of the unwarranted judgements of liberal theologians. I admire a theologian who can say: "We now understand the reason why so many prominent Jewish Christians have championed the cause of orthodox Christianity. Positive Christianity can provide the only justification for the grave step a Jew takes when accepting baptism" (p.259).

## **2. The Jewish People and Jesus Christ after Auschwitz** by Jakób Jocz (Grand Rapids: Baker, 1981)

This second book by Dr Jocz was meant to serve as a sequel to his earlier work. And in my judgement, it is a necessary sequel. In the interval between these two books, Dr Jocz felt himself sufficiently distant from Auschwitz to evaluate its urgent call to the world to forsake with absolute finality the liberal nonsense that 'man is the master of all things'. Furthermore, massive new issues had surfaced with the emergence of the State of Israel and the new insights gained from the Dead Sea Scrolls into the Judaism of Jesus' day. In addition, the decisions of Vatican II and the increasing number of Jewish scholarly attempts to 'reclaim' Jesus had brought Christians and Jews into encounter in dialogue as never before. Last but not least, the number of Jewish Christians had significantly increased.

Central to this book is the absolute imperative that Christians face the theological implications of Auschwitz. Where was God? Where was the Church? How should Christians regard the Jewish people, now that much more information is available as to their religious tenacity and sense of composure as they were driven into this valley of death? More than half the book is devoted to these themes.

The second half is devoted to taking up the major themes of the first book and sharing the nuances of insight gained during the thirty years since it was first written. Questions are asked with new directness: Who is Jesus? What is Judaism? Who is a Jew? Why are Jewish Christians a puzzlement and an offence to the Jewish community? And so on. . .

I have read this book again and again. Indeed, it is with reluctance that I have not included Dr Jocz's other major books on this list: A Theology of Election (1958), The Spiritual History of Israel (1968) and The Covenant (1969). Suffice it to say that Dr Jocz's books should be on the desk of every Christian who desires to evangelise the Jewish people.

## **3. Evangelicals and Jews in an Age of Pluralism**, ed. Marc H. Tanenbaum, Marvin R. Wilson, A. James Rudin (Grand Rapids: Baker, 1984)

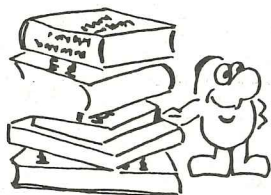
This volume should be included in our list because of what it signifies: the growing pattern of structured dialogue between evangelicals and the Jewish community. Here is tangible evidence of the fact that evangelicals can engage in this type of interaction and discuss in an eirenic fashion such matters as the relation between those two communities of faith, biblical interpretation, atonement and redemption, mission and proselytism, the past and the future.

These essays must be read carefully. They are revealing. We are not surprised that deep agreement exists among evangelicals on the person and work of Jesus. But they disagree on other matters. For instance, I found myself wondering whether Professor Wilson of Gordon College really agrees with the outspokenly biblical essay by Dr Vernon Grounds on Jewish evangelism? Wilson says things I would hardly agree to. For instance, he rejoices ["happily", p.23] that "a number of Evangelical leaders are now taking a clear stand against singling out Jews as Jews in evangelistic efforts." And he brings in Leighton Ford to support his position. But this is a strange thesis to advocate. Any missiologist will contend - based on two thousand years of the worldwide Christian mission - that to be effective one must communicate the gospel to any particular people in ways that make sense to them. Imagine preaching the gospel to Muslims in the same way that one addresses Hindus. The Jewish people have a right to hear the gospel in terms of their own religious heritage. The Apostle Paul thought so: to the Jews, he became as a Jew. . . Furthermore, I don't like to see Professor Wilson using the word 'proselytism' instead of 'evangelism'. Doesn't that word convey something negative, even a denigration of the evangelistic task?



I want to endorse all evangelical efforts at dialogue with the Jewish people. That is what makes this book important. We want all Christians involved in Jewish evangelism to participate in these gatherings: to participate in any serious discussion of the issues that dominate the current debate between Christians and Jews will do no-one any harm. But the Christians who participate should keep asking themselves whether the Apostle Paul's concern for the Jews (Romans 10:1) is being faithfully upheld. We do not want to see the gospel fade into insignificance. We must not forget that Jesus Christ and the cross marked the crucial difference between believing Jews and unbelieving Jews, long before there were any Gentiles in the Christian movement.

This volume is the second in a series arising from gatherings of what are described as 'National Conferences of Evangelicals and Jews'. Other volumes published to date are Evangelicals and Jews in Conversation (1978) and A Time to Speak (1987). One thing that stands out in the records, however, is that no Jewish Christians appear to have been invited to present papers. Do I have a right to ask why? Do not Jewish Christians have the right to be heard in discussions between Christianity and Judaism?



## 2. Biblical

### 1. The Jewish Reclamation of Jesus by Donald A. Hagner (Grand Rapids: Zondervan, 1984)

We must include at least three books which grapple with the biblical text and at the same time grapple with the themes that Dr Jocz has suggested. We begin with Dr Hagner's significant analysis and critique of the modern Jewish study of Jesus.

For centuries Jesus has been held up to ridicule before the Jewish people via the Talmud. The object was so to condition Jewish minds that they would be immune to all Christian influence. In this century, however, there has been growing resistance to this

slander. The reason is obvious. Increasingly, educated Jews have been greatly mystified by the realisation that despite the failure of many Christians to live up to their high ideals, studies in Western civilisation have demonstrated that the teaching and example of Jesus has had a positive influence on the lives of millions of people.

Dr Hagner wants us to review Jewish efforts to reclaim the Jesus of history: the Pharisaic Jew who loved God, the Law, his people and the land. Sadly, they stop short of reclaiming him as the Christ of faith. And Hagner shows that one cannot sweepingly discount the New Testament perception of Jesus and be fair to the biblical data.

This book will deepen the convictions of Christians as to the utter trustworthiness of the gospels. It will expose them to contemporary gospel criticism, to first century Pharisaism, and to the current Jewish charge that Jesus was lacking in originality. It will also reinforce their convictions as to the authority of Jesus when confronting Jewish traditions and the prophetic and ethical demands of the Kingdom he inaugurated. In the process, the sensitive Christians will feel the anguish of the Jewish community in its efforts to come to terms with the biblical Torah and the prophetic faith of the gospels, but stop short of confessing Jesus as Lord. I know of no book that can so magnify the spiritual plight of the best Jewish minds today, and heighten our concern that they come to faith in him.

### 5. Jesus in Two Perspectives: A Jewish-Christian Dialog by Pinchas Lapide and Ulrich Luz (Minneapolis: Augsburg, 1979)

We expose ourselves to something rather different from Hagner's work when we enter into the thought of Pinchas Lapide, the scholar who gained worldwide attention with his book The Resurrection of Jesus (1984).

The strength of this book is that more than half of it represents a comprehensive heaping up of arguments attempted by the synagogue in support of three Jewish contentions: that Jesus did not declare himself to his people as Messiah; that the people of Israel did not reject Jesus; and that Jesus never repudiated his people. All Christians who share the gospel with the Jewish people should know not only how Jewish scholars handle the biblical data, but should also sense the



emotional intensity with which they marshal their arguments against our evangelical faith. In this regard, Dr Lapide has performed for us a service we could never receive from a Gentile scholar.

Dr Luz's response is unexpectedly brief. And his many concessions to biblical criticism seem unwarranted. Again and again he questions whether Jesus actually said or did what we find in the gospel records. But he reminds us graciously that Jesus' self-disclosure was profound and complex. All too few Christians today study such as massive volume as Gerhardus Vos's The Self-Disclosure of Jesus (1954). And this is a tragedy, because when Christians bear witness of the Jewish people, they should realise that the gospel texts they quote with a that-should-settle-it aura of finality, are in fact part of this profound complexity. So, whereas I might wish that every witness to the Jewish people had specific answers to each and every difficult question Dr Lapide has raised, I feel it more important to have mastered the dominant elements of Dr Luz's response.

#### 6. The Messianic Hope by Arthur W. Kac (Grand Rapids: Baker, 1975)

It is with a measure of hesitation that I include this book: but I do so because it deals with a theme of primary importance: the Messianic hope as it emerged and developed throughout the Old Testament. The first third of the book is devoted to the unveiling of the Messianic hope. Then follows a discussion of the Messianic mission of Jesus of Nazareth. The final third deals with a series of themes that focus on life after death. This book could not be left out of our list because of its comprehensive review of those portions of the Old Testament which together define the 'hope of Israel', a hope that comes to focus and fulfilment in Jesus. No other contemporary volume contains such an exploration of these Messianic texts. But this brings up a most disturbing matter. At the turn of the century, books on Messianic prophecy were produced by competent scholars, such as Delitzsch and Briggs. Not so today. Joachim Becker's Messianic Expectation in the Old Testament concludes with the confident judgement that there is nothing particularly messianic in the Old Testament.

Frankly, my hope is that within the Jewish Christian community there will arise a

man or woman who will produce the book the Christian movement needs today: something that will develop yet go beyond Markus Barth's thesis that the whole of Israel's history is messianic (Theology Today XI:3, 1954); something that will then discuss the Old Testament data that Mowinckel, Vischer, Kac and others regard as Messianic. But whoever tackles this assignment must respect the hermeneutical dimensions of biblical exegesis. Dr Kac quotes biblical texts and thereby assumes that complex problems have been fully resolved. But we can no longer treat Messianic passages this way. Only this past week I heard a highly regarded evangelical scholar deplore the superficial way evangelicals use these texts in their discussions with Jews.



### 3. History

#### 7. The Anguish of the Jews by Edward H. Flannery (New York: Paulist, 1985)

Books on anti-semitism and the Holocaust are legion. Most of them have been produced by Jewish scholars and reflect diligent research. In contrast, however, I have selected this book, written by a Roman Catholic scholar, feeling that only a representative of that ancient church is in a position to introduce us to this long and shameful history. This is a revised and updated edition of the 1964 edition, and it has been widely commended by Jewish as well as Christian scholars.

Fr Flannery was "nurtured in conventional Catholic education and attitude" (p.3). This is what gives the book its authenticity. He had to go through the agonising experience of discovering "the underside of the history of the church" and face the need for a significant transformation in the thinking of the Catholic community about the Jewish people.

All Christians need to confront the horror of anti-semitism. They need to sense its irrationality, along with its anti-Christian and



particularly its demonic character. Indeed, for us to fail to include a book on anti-semitism in our list would be an oversight of first magnitude.

**8. This Year in Jerusalem by Kenneth Cragg** (London: Darton, Longman & Todd, 1982)

This book confronts us with the issue of the land given by God to Abraham and his descendants via Isaac and Jacob. Initially I was tempted to suggest either Walter Brueggemann's The Land (1977) or William D. Davies' The Gospel and the Land (1974). I liked the wide range of topics discussed by Colin Chapman in his controversial volume Whose Promised Land? (1983), but one has only to review the extended debate in Mishkan to realise that its inclusion in our list would produce a Messianic Jewish howl that would drive me to early retirement from any involvement with Fuller Seminary's programme on Judaic studies and Jewish evangelism!! In the end, I settled for Cragg's gracious and brilliant work.

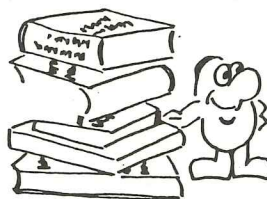
Why this book? It does not discuss the biblical data. It contains nothing on the political vicissitudes of the land down through the centuries, and virtually nothing of the international manoeuvring that eventuated in the State of Israel. What then? Dr Cragg is more concerned with our being able to see Zionism as "a supreme achievement of intent" (p.1) from the first Aliyah of 1881 to the fifth of 1932-44, from an idealistic movement characterised by agricultural reclamation to a tough national entity in which hard realities eroded earlier Zionist dreams. He would have us take the full measure of the Palestinian tragedy that Jewish nationalism has created, as well as the Lebanese tragedy: that "dark sequel to the exigencies of the Israeli/Palestinian conflict." Dr Cragg's emphasis is placed on the religious and spiritual aspects of modern Zion, drawn from firsthand knowledge. For years, he served as the assistant Anglican bishop in Jerusalem, and he is widely known by his writings as a theologian and as an Islamicist.

No book has been so helpful to me in grasping the paradox that is Israel today, and so sobering when I seek biblical norms for evaluating this agonising reality. Should we side with the Zionist sense of "divine right in Joshua terms of divine authorisation in Davidic terms" (p.103)? Should we defend the Arab

Christians in Israel, so torn by "a distressing quarrel between their biblical loyalties and their personal history" (p.103)? And what of Palestinian Muslims? Not only their sense of second class status but their growing uneasy awareness that the mosque on the Temple site is a daily affront to Israelis whose glorious past witnessed the inseparability of temple and state.

This book brings a hush to one's soul. It is so honest, so free from prejudice, so stark in its exploration of all aspects of Israel today. True, it is somewhat out of date. There is no mention of the steady stream of Ashkenazi Jews to America (almost 900,000) or of the growing crisis precipitated by the Palestinian uprising. Even so, the book concludes with the very up-to-date question of questions: what of the future? We are confronted with the Nazi Holocaust and the Israeli claim that it provides "irrefutable, indubitable sanction for the utter legitimacy of the State of Israel" (p.130). If the Jews are permitted such a claim on history, should we say the Palestinians with their cries for justice have a less valid claim on the land? I for one cannot but wish that all Christians today were able to adopt and promote Dr Cragg's posture vis-a-vis the State of Israel.

You will be disappointed that in this section, I failed to include either Paul Johnson's A History of the Jews (1987) or H.H. Ben-Sasson's A History of the Jewish People (1979). Both books are invaluable, since the perspectives are distinctly different, being Christian and Jewish respectively. Blame my omission on Arnold Fruchtenbaum: he's the one who limited me to 10!



#### 4. Jewish Culture

**9. The Complete Book of Jewish Observance by Leo Trepp** (New York: Behrman/Summit, 1980)

It is widely regarded that the observance of the body of law and tradition encompassed in the holidays and ceremonies of the Jewish people has not only confirmed to Jews their



rich heritage: it has also kept faith and hope alive, and fostered fellowship and community life. Indeed, without this pattern of celebration and the societal intercourse engendered thereby, the Jewish people would never have survived the vicissitudes arising from centuries of diasporal scattering and struggle among hostile populations.

Leo Trepp's book may not be the best book to include in our list, but a book covering this material must be included. I am utterly convinced that no-one seeking to share the gospel with Jewish people can afford not to be fully acquainted with this rich body of symbolic material. Even the least detail has meaning. What are the ideals and aspirations that Jews have cherished over the centuries? Who are the great personalities that have shaped Jewish life and thought? You will find insightful answers to these questions as you ponder this particular body of faith and tradition.

In addition to his classification of the holidays, Trepp provides us with an orderly sequence of events related to the celebration of life. These range from birth to death, and stress the serious efforts of Judaism to transform Jews into a well-integrated people, mature and responsible, wholesome and outgoing. This book is important for all who earnestly desire to understand and appreciate the Jewish people. I can testify that I have found it most illuminating. It has provided me with another frame of reference, another window through which I can gain insight into what Judaism is all about.

#### 10. A Treasury of Jewish Folklore by Nathan Ausubel (New York: Crown, 1948)

During the period when I, as a young student, sought to distribute copies of the gospel of Matthew to Jewish people in Manhattan for the New York Bible Society, I became increasingly conscious of one painful fact. I did not understand Jews at all! When contacts on the streets turned into conversations, I found myself all too quickly beyond my depth. There was an unpredictable quality about them. Their reactions to what I said were invariably surprising. At times, I was almost transfixed by the sheer brilliance of their off-hand remarks. Needless to say, I used to wonder whether I would ever be able to get on their wavelength and think the way they did. In the end, I became quite convinced that

only Jews could win Jews: this was not a ministry for Gentiles!

In China, some years later, a Swedish woman evangelist told me to study only two books: the Bible and the human heart. She explained that this meant studying everything about the Chinese, especially the plays they wrote and the stories they told one another. This principle applies in a special way in Jewish evangelism. When Gentiles recall that Paul said, "To the Jews I became as a Jew, in order to win Jews," they invariably sigh, "But how does one enter into the thought world of the Jewish people?" If a Gentile is determined to become an effective witness to Jews, then he or she must tackle a book of this sort, making it virtually a companion to the Bible. Why? Mainly because there is no people in the world whose worldview has been so shaped and nurtured by an unbelievably large corpus of myths and parables, songs and wise sayings, stories and legends. As Nathan Ausubel states in his introduction:

It was this general and sustained intellectual activity among Jews that in the process of refinement and sensitizing through many centuries, led to a razor-edged sharpening of wits, to a verbal ease of articulation, and to an unusual pre-occupation with abstract ideas and philosophical speculation. In the plain Jew this is differed from that of the scholar only in extent and intensity (p.xix).

To immerse oneself in this literature is to confront the composite portrait of this people.

This book of 750 separate stories and 75 songs will introduce one to what makes the Jewish people what they are. Fortunately, these stories are organized under six major headings: Jewish Salt; Heroics; The Human Comedy; Tales and Legends; Proverbs and Riddles; Songs and Dances. I am convinced that thousands upon thousands of Jews living today have had this lore of their people poured into their lives from childhood onward. In its first 20 years of publication, this book went through 29 separate printings! So then, if you would share the gospel with Jewish people, the Jewish heart must be studied with a diligence that almost approximates the diligence with which you study the Word of God. And that heart is wonderfully revealed to us in the folklore of this ancient people.



# NEWS FROM ISRAEL

# חדשות מישראל

*Baruch Maoz writes:*

## **Congregational news**

The National Pastors' Fellowship has taken further steps toward inter-congregational cooperation: its organising committee has been commissioned to submit proposals for decision. The next two conferences will deal with the subject of discipline (inner and inter-congregational). A budget of \$18,000 has been approved for the National Evangelistic Committee, and the organising committee has been authorised to arrange for annual national conferences during Passover week. The first such will be devoted to the subject of worship.

The congregation at Immanuel House is facing changes, following pastor Bill Bjoraker's announcement of his intention to step down from June 1989. Three church members have been appointed to govern and minister to the church, with a view to their possible appointment as elders in May. The church seeks the prayers of God's people as the congregants find the way for the future. Meanwhile, a group from the church has finalised steps towards planting another congregation in Kfar Saba. The new church, consisting of over twenty adults, was constituted at the beginning of April under the name HaMa'ayan (The Spring).

The newly-established Hebrew-speaking congregation at Christ Church, Jerusalem, has continued to grow, with some 25 persons attending.

The congregation at Ashkelon has grown to 9 regular participants, meeting every other week.

## **New study centre?**

Discussion is under way as to the possibility of establishing in Israel an evangelical, broadly-based institute of biblical and theological learning. This institute would encompass the cooperation and oversight of all the Hebrew-speaking congregations in Israel which participate in the National Pastors' Fellowship. At present, an ad hoc committee is preparing drafts for the necessary constitution, confession of faith, administrative and pedagogical structure, and so forth, to be presented for discussion at one of the upcoming meetings of the National Pastors' Fellowship.

## **Evangelistic activities**

Plans are being laid by the National Evangelistic Committee for outreach events during the holy days and on the occasion of national events. These outreaches are to involve participants from various congregations around the country.

One such evangelistic effort took place over Purim. Some opposition was encountered, but over 31,000 tracts were distributed and further contacts were established with interested enquirers. The National Evangelistic Committee is challenging the legality of municipal refusals to allow the distribution of literature. Meanwhile, Evangelism Explosion has held repeated seminars in Israel with a view to encouraging congregations as a whole to mobilise for evangelism.



### **Annotated Hebrew New Testament almost ready**

Work on the Annotated Hebrew New Testament is fast approaching its end. Most of the notes, the glossary and the introductory articles have been prepared. The next stage has to do with the cross referencing. A totally new system of cross referencing is being worked out, with an emphasis on historical background and linguistic or conceptual relationships.

### **Welcome to Israel?**

The Border Police at Ben Gurion Airport detained a Jewish Christian couple who had arrived in Israel as tourists on January 10th. They were later allowed to stay for one month on condition that they undertook to leave and deposited a \$5000 bank guarantee to that effect. The couple, James and Debby Marlow, had previously been processed for immigration but had had their visas revoked ten days before departure, after having sold most of their possessions.

Two other cases of Jewish Christians who were refused the right of immigration on the grounds of their faith in Jesus are now contesting before the courts the Ministry of the Interior's refusal to allow them to immigrate. The Beresfords and the Kendalls are both determined to settle in the country and to share in its struggles and triumphs.

### **Hebrew Christian Alliance chapter established**

On 16 March 1989, a body of Jewish Christians in Israel established the Israel Hebrew Christian Alliance. This new organisation has as its aims to strengthen the Jewish identity of Israeli Jewish Christians; to minister to their social and educational needs; and to promote an awareness of their presence nationally.

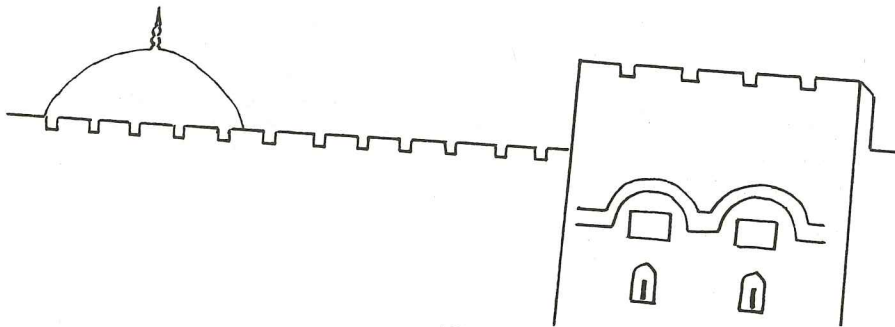
### **Suffer the little children...**

Plans are well afoot for the annual summer activities for youth and children, run by the Messianic Congregation in Jerusalem and serving a large segment of the Israeli Jewish Christian community. Similar activities are to commence in the summer of 1990 for those children and young people whose needs are not being met by the existing camps.

Meanwhile, one of the congregants in Tiberias has opted, contrary to law, to remove his children from public school and to teach them at home, due to what he has described as the harassment of his children because of his faith in Christ. An official of the Ministry of Education has said that no police action will be taken against the family, provided the children resume their formal education at a recognised institute of learning. So far, no resolution to the situation is in sight.

### **Preparing for Manila**

A delegation of thirteen participants from Israel, the West Bank and Gaza, are preparing to attend the LCWE congress in Manila this July. Four of the delegation are Arabs. Together, the participants hope to present a united witness to God's mercy in Christ despite political barriers. Israeli churches and organisations have contributed towards funds needed to cover the costs of travel and participation in the Consultation.





# The **BACK** Page



In the run-up to this summer's Congress in Manila, many people have been looking at the Lausanne Covenant and wondering whether the delegates will take the opportunity to expand or delete sections of it. In the latest issue of World Evangelization, John Stott, the architect of the Lausanne Covenant, was invited to express his opinions. Asked whether the Covenant should be expanded or modified or even replaced, he replied:

*The Lausanne Covenant was produced in a particular historical context, in response to particular concerns current at that time. It is therefore a historical document which, it seems to me, should be allowed to retain its own integrity. I doubt, therefore, if we should attempt to revise it. Nor do I think it would be wise to replace it, since any new statement would inevitably have to repeat much material which is already in the Covenant. This leaves a third option, namely to supplement it. A number of issues confront us today which either are new or have become more urgent during the past 15 years. We surely must address ourselves to these.*

Asked for an example, John Stott gave an answer which will be of interest and encouragement to readers of this Bulletin, as highlighted below:

*Yes, take paragraph 3 of the Covenant, which is entitled, "The Uniqueness and Universality of Christ". Since 1974 religious pluralism has increased in many countries. As a result, syncretism has become more entrenched in the outlook of some church leaders. ...So we need (1) to spell out the nature and implications of our Saviour's uniqueness, (2) to develop an agreed "theology of religions" which will help us know how to evaluate other faiths and how to relate to their adherents, and (3) to clarify the differences between proselytism and evangelism. For example, we cannot possibly accept the extraordinary notion, now being canvassed on both sides of the Atlantic, that Jews do not need to believe in Jesus, and that therefore we should not attempt to evangelise them, because through Abraham they are already in covenant relationship with God.*



There are two further changes for your directories: The Canada branch of the Nessim family (p.3) is now living at 220 East 43rd Avenue, Vancouver, B.C., V5W 1T2, Canada. The telephone number for the Seed of Abraham Messianic Congregation in Minnesota (p.31) is now (612) 933 2243. Also, there is one deletion: please delete the name of Mr Teun van der Leer (p.8). Mr van der Leer is a journalist who had asked to be placed on LCJE's mailing list, and his name was included in the directory by mistake.







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