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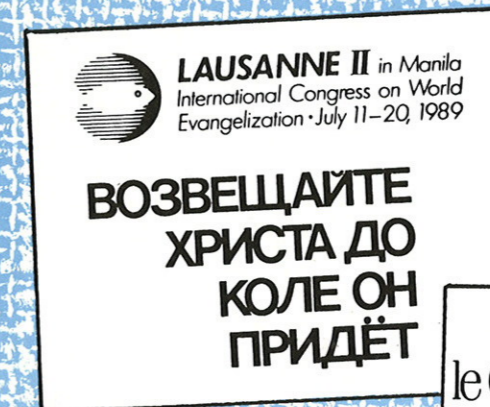
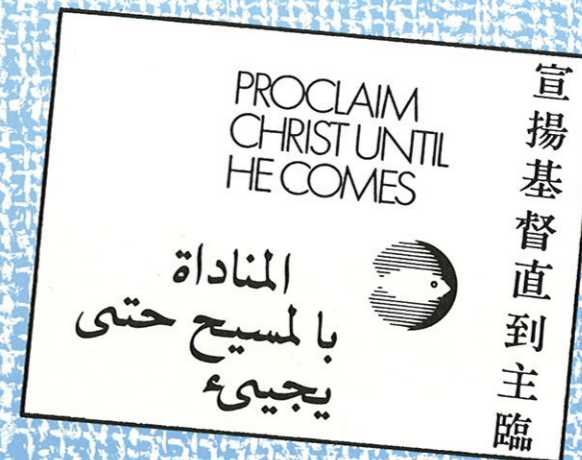
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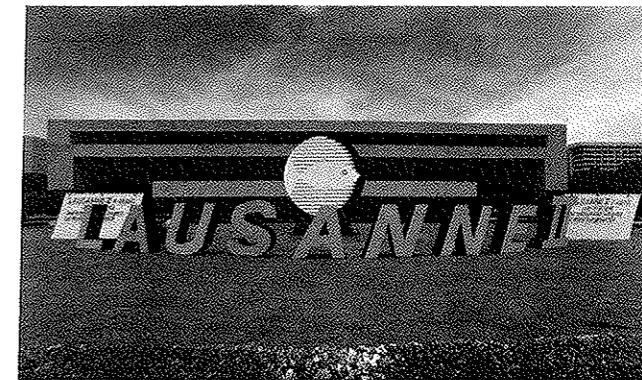
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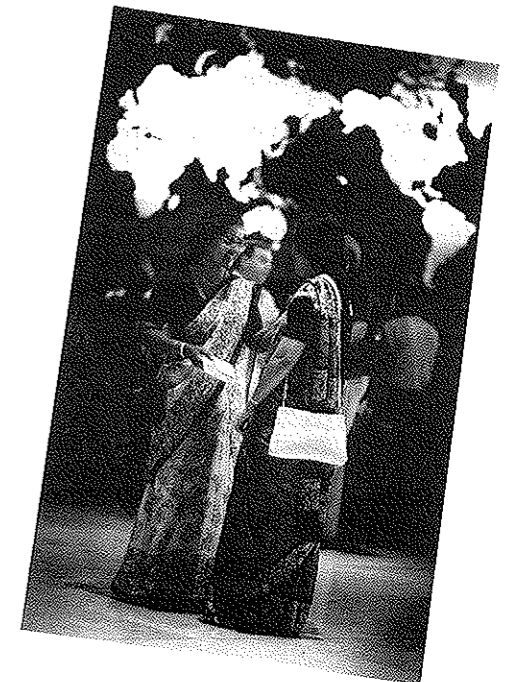


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from the

International Coordinating Committee

The following minutes are compiled from discussions held by the members of the International Coordinating Committee in Manila on 12, 16 and 18 July 1989, and by the plenary gathering of LCJE members present held on 19 July. Forty-three members were present at the latter gathering, including representatives of seven of the agency constituents of LCJE.

Manila Manifesto

An initial draft of the proposed Manila Manifesto having been circulated amongst participants at the Congress, it was decided that Murdo MacLeod, David Harley and Ole Chr. Kvarme should make representations to the Drafting Committee concerning the desirability of specific mention being made of the necessity of the Gospel being taken to '... the Jew first.'

International Coordinator

It was regretfully acknowledged that David Harley wished to step down as International Coordinator, having served in this position for six years--including the additional three years which the participants at the Easneye Consultation had urged upon him. It was noted that he would also not be continuing as Lausanne Associate for Jewish Evangelism, a position which he had held in conjunction with his task as International Coordinator of LCJE. The Lausanne Committee for World Evangelisation had informally indicated that it would appoint as the new Lausanne Associate for Jewish Evangelism the person recommended by LCJE's International Coordinating Committee to serve as the new International Coordinator. Warm thanks were expressed to David as the "founding father" of LCJE.

Elizabeth Myers' resignation as assistant to the International Coordinator, a position she had held for five years, was also accepted with regret. Appreciation was expressed for her work, both administrative and editorial.

The International Coordinating Committee invited Ole Chr. Kvarme to consider accepting the appointment of International Coordinator for the two years prior to the 1991 Consultation, at which point the matter would be brought back to the whole membership. After due consideration, Ole Kvarme agreed to serve, on condition that Kai Kjaer Hansen be appointed his assistant and a member (in his place) of the International Coordinating Committee.

Murdo MacLeod, in his capacity as President, invited those present at the plenary meeting of the LCJE participants present in Manila to recommend to the Steering Committee that it appoint Ole and Kai. A formal proposal to this effect was made by William Currie, and seconded by David Harley, and was carried unanimously. It was agreed that Kai's address in Denmark be used henceforth as the international mailing address of LCJE, and that all correspondence, dues, etc., should be sent directly to Kai.

Relationship between LCWE and LCJE

The International Coordinating Committee asked David Harley and Ole Chr. Kvarme to clarify the

relationship between the LCWE and the LCJE with the Lausanne leadership. Meeting with Paul McKaughan, they discussed the question of the LCWE Associate for Jewish Evangelism, the network functions of the LCJE and the parameters of the Lausanne network. Paul McKaughan expressed appreciation and affirmation of the developments in the LCJE and also emphasised that the network itself determines inter-relationships. He also captured the function of the Committee and Coordinator as that of a gateway rather than a gatekeeper. He said Lausanne was there to be used! With regard to the appointment of a new Associate for Jewish Evangelism, he promised to bring this directly to the attention of Ed Dayton and Tom Houston.

Bulletin Editor

It was agreed that Kai Kjaer Hansen be invited to edit the Bulletin in his capacity as assistant to the International Coordinator. Elizabeth Myers offered to compile the July/August 1989 issue (a bumper issue using materials drawn from the Jewish evangelism track at Manila) before handing over to Kai. Since Kai would be away in Israel during the autumn of 1989, it was agreed that the first Bulletin under his editorship would be produced in January 1990.

It was agreed that the Bulletin be circulated among the broader LCWE network as well as within the LCJE constituency itself, as a first step to responding to the vision expressed by the new International Coordinator [see pages 4-5 of this Bulletin].

Susan Perlman agreed to take responsibility for keeping the LCJE directory up to date.

1991 Consultation

A letter had been received from the participants at the April 1989 North American LCJE Chapter meeting urging the International Coordinating Committee to hold the 1991 Consultation in Israel rather than Holland. After some discussion, however, it was felt that it was too late in the proceedings for this change to be made satisfactorily. It was agreed that the European LCJE Chapter be invited to take the responsibility for planning the 1991 Consultation, in conjunction with the International Coordinating Committee. A variety of suggestions concerning the programme for the 1991 Consultation was offered at the plenary meeting. It was noted that further suggestions could be sent in writing to Ole Kvarme. It was indicated that an invitation from the Israeli Chapter that an International Consultation be held in Israel in 1994 would be gladly received.

Finance

Elizabeth Myers presented copies of the audited accounts for 1988, which showed a total balance of \$751.89 at the end of the year. Thus far during 1989, \$10,775.47 had been collected in dues and \$7,679.92 spent, leaving a balance of \$3,847.44. The Committee thanked Elizabeth for her careful work on the accounts.

Any Other Business

Letters were received from the Israeli Chapter of LCJE and from the Messianic Assembly of Israel, Jerusalem Assembly, concerning the exercise of editorial discretion in the Bulletin. The outgoing editor understood that strongly held views would often emerge on more than one side of many issues dealt with by the LCJE constituency, and stated that she had always endeavoured to retain balance by printing any critiques received of articles that had previously been published.

A letter was received from the European Chapter asking whether the International Coordinating Committee had any finances available to make a grant towards speakers' expenses for the proposed European conference in Budapest in 1990. It was underlined that the dues given to LCJE were designed to meet expenses incurred by the International Coordinating Committee (e.g. office expenses, publication of literature), rather than by the individual chapters. Each area coordinator has been eligible since 1986 to claim up to \$300 for miscellaneous administrative expenses each year, but the Committee reaffirmed that regional conferences should be self-financing.

It was agreed that the International Coordinating Committee would next meet in conjunction with the 1990 gathering of the European Chapter of the LCJE in Budapest.

from the new
INTERNATIONAL COORDINATOR

Rev. Ole Christian M. Kvarme



Jewish Evangelism on the move!

Back from the Lausanne Congress on World Evangelisation in Manila, it is a great joy to greet members and friends of the Lausanne Consultation on Jewish Evangelism. Shalom!

For nine years, the Lausanne movement has provided a constructive platform for cooperation among persons and organisations engaged in Jewish evangelism. In Manila the Lausanne movement as a whole made the bold step of expressing a clear and strong affirmation of the Gospel ministry among Jewish people. This affirmation represents a new opportunity and a new challenge to us in the LCJE.

The "yes" to Jewish evangelism from Manila comes at a crucial time. In the United States, a lively debate has developed in the wake of the Willowbank Declaration on the Christian Gospel and the Jewish People. This declaration, which was signed in April by fifteen evangelical leaders from various parts of the world, points to the growing uncertainty among many Christians as to our evangelistic responsibility vis-a-vis the Jewish people: because of the Holocaust, because of the focus upon the State of Israel as fulfilment of biblical prophecy, or because of the new theology that God's covenant with Abraham is sufficient for Jewish people. The Willowbank Declaration cuts through this uncertainty and affirms in no uncertain terms our biblical commitment to the Jewish people and our desire to share the Gospel with them. It comes as no surprise that the Declaration has caused strong reactions among Jewish leaders and groups of Christian theologians.

In this situation, the Manila Manifesto has a double significance. First of all, it responds to the present discussion: by affirming that Jewish people need Jesus as the Messiah for their salvation just as other peoples, and by rejecting the thesis that Jews have their own covenant with God which renders faith unnecessary. But secondly, it also places the Gospel ministry to Jewish people at the heart of world evangelisation and stresses the need to follow "... the New Testament pattern of taking the Gospel to 'the Jew first'."

The Lausanne Congress at Manila has therefore posed a new opportunity and a new challenge to the LCJE: to place before evangelical leaders and churches around the world our commitment to the Jewish people and our responsibility and desire to share the Gospel with them on all the continents

where they live. In the past years, the LCJE has worked hard to unite individuals and groups already engaged in Jewish evangelism. The Manila Congress has shown us the next step that we must now take: to work at keeping Jewish evangelism in focus as the whole church is challenged to take the whole gospel to the whole world.

How, then, can we as LCJE stand up to this challenge? It seems to me that we have at least three possible areas of action available to the International Coordinating Committee, to the area coordinators and to the members of the LCJE:

- ✧ To make active use of the Lausanne movement and network around the world in securing that Jewish evangelism is firmly placed on the agenda of the evangelising church in the last decade of this century.
- ✧ To strengthen our contacts with evangelical theologians not regularly involved in Jewish evangelism and thus develop biblical confidence within the churches in the Gospel ministry among Jewish people.
- ✧ To broaden the membership of individuals and groups in the LCJE and keep up the link between us through our Bulletin and our regional and global conferences.

The Manila Congress also marked some changes in the leadership of the LCJE. David Harley has stepped down as International Coordinator, and Elizabeth Myers has concluded her years as assistant to the International Coordinator. As I have stepped into the role of International Coordinator, Kai Kjaer Hansen from Aarhus, Denmark, has stepped into my place on the International Coordinating Committee. Dr Kjaer Hansen will be editing the Bulletin henceforth. The next issue of the Bulletin, which will be published early in 1990, will come back to these changes and also express in more detail our gratitude to these colleagues. At this juncture, we nevertheless convey our thanks to David and Elizabeth for their untiring service and constructive leadership, and as well we offer a warm welcome to Kai.

"Proclaim Christ until he comes!" This was one of the main themes at the Manila Congress, and considerable emphasis was put upon the role of lay people in our evangelistic ministries. This also goes for Jewish evangelism. A Japanese participant proposed to establish a prayer network for Jewish evangelism in Asia. What a fascinating idea! Let us pray and work that the Gospel torch which came from Jerusalem to Manila now will ignite Christians around the world to a renewed witnessing ministry among the Jewish people.

A handwritten signature in cursive script, reading "Ole Christian M. Kvarme".

Evangelising the Jews

An Overview

Evangelisation of the Jews is a test of the Church.

This overview includes a look at issues such as God's formula for world evangelisation, reaching a gospel-resistant people, and the promotion of the two-covenant theory.

by Moishe Rosen

This paper was delivered as part of the Jewish Evangelism track at Lausanne II in Manila.

God's Formula for World Evangelisation

This is probably going to be the dullest of all the papers! I am not going to speak about the overview of the work which is being done. I think that others are going to do that--and that is where the exciting things are happening, where people are reaching people, souls reaching souls. But I want to speak in terms of the significance of Jewish evangelism to the church.

God has a formula for world evangelisation. That formula, if followed, will have the gospel going forth in power; and there will not be a segment of any society which remains unaffected. The formula has to do not so much with the ingredients as with the sequence in which they are added.

At present, there are two kinds of people who are most likely to be the object of our evangelistic efforts: firstly, those who are already within the framework of a Christianised society, who are near and dear to us; and secondly, those who are in remote primitive areas, who fit best the traditional image of people who need missionaries.

To the Jew first. . .

But God's formula is to bring the gospel to the Jew first. Paul tells the church at large: "I am not ashamed of the gospel for it is the power of God unto salvation to all who believe, to the Jew first and also to the Greek" (Romans 1:16).

I wish it were a Gentile bringing this message, because it will sound as though I'm speaking on behalf of my own people. But I believe that the principle of the church bringing the gospel to the Jew first is even more important than the souls of the thirteen and a half million Jewish people in the world today. For this principle is the very soul of the church; and the church puts its own soul in jeopardy when it finds a 'better' way to do something, rather than following God's appointed way.

The Power of God

Paul speaks of the gospel as the power of God. When we talk about power, we might compare it to something like gunpowder. The ingredients of gunpowder are nitrates and sulphur separated by carbon. When ignited by a spark, an explosion is caused. To employ this chemical metaphor for a moment, the church bringing the gospel to the Jewish people results in an explosion. It is not an explosion which is destructive to either, but it is an explosion which moves mountains, a loud explosion which can be heard far and wide. But the problem is that the church doesn't like explosions. They are *too* loud. They unleash *too much* power. Power can be dangerous. But the analogy of an explosion is good when one thinks in terms that do not

necessarily spell destruction. James Kennedy launched a powerful programme which has been widely used in different parts of the world called "Evangelism Explosion."

Now I don't know whether anyone would inquire of either the nitrates or the sulphur if they would consider the idea of exploding! I do know that in its encounter with the church, the Jewish community does not want that kind of catalytic interaction. But is that any reason why the church should shrink from that kind of interaction with the Jewish community?

The basic misperception which underlies today's dialogue between the two communities is that both parties have common interests. But the interests of the Jewish community bear no relation to the imperatives of the great commission. One can talk about a Judaeo-Christian heritage, but that is nothing more than a public relations ploy!

No 'Hidden People'

At Lausanne II you'll hear people discussing 'unreached' peoples and 'hidden' peoples. But the Jews are neither unreached nor hidden. They are reached, but not touched. They are not hidden, because there's hardly been a people since the time of Abraham whose comings and goings have been so carefully observed by outsiders. The Jewish people are not hidden but they are hiding--hiding their hearts.

As we enter the last decade of the second millennium of the Christian era, we must face a simple and obvious fact. I wish I could say this to everybody at Lausanne. That is that the church has had all of its easy victories! The missionaries have won almost all of the easily winnable people! Most of those people groups who were going to come easily to Christ have already easily come--and in turn they are preaching to their own 'brethren after the flesh' in Africa, South America, Asia, and throughout the world.

But with hindsight, we can see that the church has made a mistake. We looked for easily reportable, highly visible victories instead of digging in and doing the toughest part of evangelism. Thus the spiritual muscles of the church have grown flabby. We grabbed all the easy victories and now wonder why we are unable to win any more.

Strategising for Victory

Those who are competent in project analysis tell us that the correct way to proceed is to use the initial energy to get the toughest accessible part of the task done at the beginning. When we start with the easy part of a job and then move on to the difficult part, we have a tendency to quit because our progress becomes slower. Slower progress seems to indicate failure. Hence, we think that the work is sending us failure signals when it is only signalling that it needs more effort.

Now please don't misunderstand me when I talk about a pattern for world evangelisation. I'm not talking about shortcuts to easy victories. Just as there is no easy path to sanctification, *so there is no easy way to world evangelisation*. We must recognize that the task of evangelism consists essentially of bearing the cross. The higher we lift that cross, the more we have to exert ourselves and pay the price in energy. And who likes the shame, the reproach?

Sometimes people tell me they are doing a good job because their local rabbi seems to like them. But if that rabbi knew who they were, it would be his duty to withstand them. I ask myself, is this a stupid rabbi or a stupid missionary? And I say, "Did you tell him about Jesus yet?"

How one starts a task shapes the worker as much as the work. Beginning with the difficult section of the work sets a flow and an energy pace and prepares one for the resistance one might encounter. Starting with the difficult part gives reasonable expectations of progress. Reasonable

expectations of progress have been lacking in the western church--which has been altogether too self-congratulatory about achievements long before the task was even underway. Reports of progress usually bring accolades for the messenger who brings the good news.

Back in 1954, the Baptist Church had a slogan, "A million more in '54." What happened when we didn't get the extra million? We quietly forgot the slogan. Today, some are talking about fulfilling the great commission by the year 2000. These people take new Christians and crush them under their false expectations. We know that such slogans shouldn't be taken seriously: but new believers, who are full of zeal to win the world for Christ, end up defeated because they were set impossible goals. *Nothing is going to get done easily.*

A Gospel-Resistant People

At the time of the early church, the Jews were probably the most gospel-resistant people. I would say that is still true today. The fierce resistance of the Moslems has been noted, but this resistance is found only among those Moslems living within the Moslem community. The intermarried Moslem is a prime candidate for conversion. The Moslem student is usually more open than the Jewish student. A Moslem no longer dependent on the Moslem community tends to be open--as in the case of the Turkish immigrant workers in Germany, for example. But even if a Jew marries a Gentile and does not live near a Jewish community, he or she is not as open as a Moslem in the same life circumstances. The Jewish people as a whole have been more exposed to Christianity than any other people but remain unimpressed with the message. To this day, the Jews continue to be a gospel-resistant people.

Just as the apostles started by taking the gospel to the Jews first, *if we plan a strategy which will reach the Jewish people, then we have a strategy which can reach anyone!*

The 'Devilish Camel of Universalism'

Where the proper formula of world evangelisation is followed, the Body of the Messiah consolidates its strength; but when it takes supposed shortcuts, it builds weaknesses into the structure. I feel that where the church has a wrong view of its relationship with the Jews, it has made itself vulnerable even in the area of doctrine. A weak view of the role of the Jewish people leads to a weak theology. A low view of Jewish evangelism leads to a defective missiology. Carried to its logical conclusion, the reluctance to evangelise Jews leads to universalism.

What I might describe as the 'devilish camel of universalism' is trying to sneak into the camp of the church and it has poked its nose into the Jewish tent first. The camel that I have in mind is a two-humped camel, each hump supposedly containing a different covenant. This two-covenant heresy is being pushed under the church's door by the rabbis, who are eager to prove that the evangelisation of the Jewish people should stop. Let the Jewish people follow the law, they say. But where is the temple? Where are the sacrifices? The law doesn't call for sincerity alone. Those who hold to the Koran kill people because they are sincere! The Ayatollah was perfectly sincere when he issued that death warrant for Salman Rushdie. Sincerity is not enough.

At Willowbank last April, fifteen theologians gathered together from all parts of the globe under the sponsorship of the World Evangelical Fellowship to rebuff the two-covenant theory and to reassert that Christ is the only way of salvation. Nevertheless, there are people *at this conference* who will question whether or not the Jewish people need Christ in order to be saved; and not many will accept that there is cause to give priority to bringing the gospel '... to the Jew first' as a continuing process.

By not following God's programme for worldwide evangelisation--that is, beginning with Jerusalem--we not only develop a bad theology because of weak foundations, but we also develop poor missiological practices.

Doing the Right Thing

Up until now, when the church has endeavoured to evangelise the hidden peoples, the unreached or the unchurched peoples, it has dealt for the most part with those whose cultures seemed inferior. All too often, instead of bearing the message of the Messiah, missionaries came bearing the benefits of a westernised society. What should have been ancillary services, such as the provision of education, medicine, agriculture, and so forth, were used as door-openers in the hopes that the gospel would get through. The results were disastrous. I'm not speaking against providing medical care, or feeding the hungry; but I'm speaking against putting the secondary first. I'm speaking against doing the good thing rather than the right thing.

And what happens when the church faces the Jewish community? These door-opening goodies just don't work! For the Jewish community already has a superior social structure. In any country where the Jews live as a minority (with the exception of Moslem countries), the Jews represent a much higher percentage of physicians, educators, and artists than the rest of the population. They tend to be disproportionate in their influence, prominent as opinion leaders.

By comparison to the Jewish community, evangelical Christian communities are culturally impoverished. The church can't give medical aid to the Jewish people! The church can't feed hungry Jews. There *are* poor Jews, but we take care of our own. So there is but one thing to be given to the Jews. That is a knowledge of the person of Christ.

Is Jesus Enough?

Then the church must confront itself with a question. Is Jesus enough?

The importance of Jewish evangelism goes far beyond the spiritual needs of the Jewish people. There was a time when the church came to a crossroads in terms of its procedures. One sign pointed to the easy way, the other to the 'right' way. The easy way went downhill and was smooth. The right path offered obstacles and was a climb. But when the church reached the fork in the road, there was no decision necessary. For it had already been determined that the shortest, easiest path to evangelism was the right one.

Now we must begin backtracking--past the point at which we coasted on to the easy way. In turning around, the way back to the right way will continue to be uphill. But God helps us and strengthens us to go uphill. That is the right way.



Networking: The Lausanne Product

A Case Study

The Lausanne Consultation on Jewish Evangelism,
an international network of those involved in that field, began in 1980 in Pattaya.
A look at how such a network operates and cooperates internationally and regionally.

by David Harley and Ole Christian Kvarme

This paper was delivered as part of the Jewish Evangelism track at Lausanne II in Manila.

David Harley:

It's nice to see so many familiar faces--although half of you can already go, because you were at Pattaya! The purpose of this session is to share our experience as an example of what Lausanne is really all about. The purpose of Lausanne is to get people together so that friendships might be built, and those in similar ministries stimulated by one another. Such networks can lead to all kinds of cooperation on the field, formal and informal. And this is one of the primary hopes behind this conference, that such networks will arise.

In the nine years since Pattaya, the Lausanne Consultation on Jewish Evangelism has been cited as a model for this kind of network. This case study is designed to discuss the practicalities of forming a network under the aegis of Lausanne--any kind of network, not just a Jewish one!

For us, it began over a cup of coffee in the Royal Cliff Hotel in Pattaya! A year earlier, I had received a letter from LCWE asking whether I would coordinate the Pattaya track on ministry amongst Jewish people. In the course of that track, we examined trends which affected our work and attempted to assess our progress in that work. We also looked at theological questions. Several substantial papers were prepared in advance, and we came together to discuss them: a motley crew of Jews and Gentiles, amillennialists and premillennialists and dispensationalists and all stations in between, panmillennialists as well, charismatics and non-charismatics, paedobaptists and ordinary baptists, members of traditional Jewish missions and members of modern groups with radically different approaches. It was a very exciting mix! Several of the conference organisers envisaged all kinds of problems--they didn't expect us to get on well, and it was perhaps only by the grace of God that we experienced this amazing spirit of harmony. Our common concern for the evangelisation of the Jewish people drew us together, overriding all our differences. It seems to me that that bond is the only kind of glue that can make for an effective network; no structure imposed from above can substitute.

Our initial title 'The Lausanne Committee Task Force on Jewish Evangelism' was quietly dropped when the phrase 'task force' took on militaristic overtones at the time of the Falklands War! And so we became simply the Lausanne Consultation on Jewish Evangelism.

Ole Kvarme:

My task is to discuss our aims and objectives as a network. As David has said, we found a very sweet fellowship during those days in Pattaya. We tried at that point to outline elements of a strategy to reach the Jewish people. Included in that strategy were plans to utilise more effectively the various groups of workers which we represented: not only the full-time professionals and the volunteers, but also those in between. We recognised the need to develop training programmes, of the type that had been so effective in our field 200 years earlier; the need to develop inter-mission cooperation; and the need to mobilise the whole church for evangelism, particularly in areas of high Jewish population.

And so we set out as a task-force with five specific purposes: to share information useful for Jewish evangelism in occasional publications; to be a platform for Jewish missions to coordinate

their strategies; to monitor and report trends in the development of the various Jewish communities around the world; to stimulate theological and missiological research relevant to Jewish evangelism; and to arrange consultations for those in the field.

We need first, however, to put all this in its historical perspective. Looking back to half a century ago, a large number of leaders of Jewish missions gathered in 1927 and 1928 in Warsaw and Budapest for one of the greatest conferences of this type ever held. It had been a prosperous period for Jewish ministries, and these leaders came together to strategise for the future. Of course, as we know, their plans all ended in ruins with the rise of the Third Reich just six years later. After the war, two distinct developments took place with regard to the relationship between the Church and the Jewish people. Firstly, there was a crisis of confidence among the missions. The Edinburgh Conference of 1949 expressed the feeling that it was impossible to conduct any kind of mission in Israel. And secondly, the dialogue approach became normative among many of the established churches, both in Europe and elsewhere. And so the Jewish missions ended up on the fringes of the church, depressed and dejected. I felt this very much when I began my ministry in Israel in 1975.

It was against that background that Pattaya was so important. Suddenly there came into existence a framework which bound together those of us whose deepest concerns were being aired in this discussion. And so we began sharing information: initially a directory of interested persons, societies and congregations, and later other publications. We became a global fellowship, knowing that the sum of our resources was in fact greater than the individual parts. We started to monitor trends, and to stimulate theological debate, recognising that we needed to reestablish both our confidence and our credibility. And our network was consolidated through our various consultations, international and regional.

David Harley:

It soon became apparent that our fellowship could become a catalyst on the local level as well as the global. It was one thing to have a vision, and quite another to see it realised. A great network of Jewish missions, however grand it sounded, would be useless if it had no practical consequences.

Since Pattaya, we have had international conferences in 1983 and 1986, great times of fellowship and encouragement. We have had regional gatherings in Israel, in the United States and more recently in Europe. We established a coordinating committee, and then we added regional coordinators. We began publishing a quarterly bulletin, sharing news and views and reviews. This has all been very encouraging.

But there have been problems. I think we have faced three particular problems, three problems which any network of the Lausanne type might face. The first was one of distance. This is a big world and travel is expensive. It is difficult to keep in touch when we are not together at some conference or other. A global network in a highly specialised field is hard to sustain. Our second problem was finance. We had none for the first three years, and our first conference was put together on a budget of \$300! We realised that if we were to achieve anything worthwhile, we had to pledge ourselves to establishing the work on a firmer footing. But of course, the very act of collecting dues made us distinct in a new way from our parent body. The Lausanne movement as a whole does not collect subscriptions and has no membership list. We weren't quite sure how this move would be viewed by the Lausanne Committee. And this led to our third problem: constitution! I cringed when I saw this coming. The genius of the group was that it was based on our informal friendship. We were bound together because we *liked* being together, because we found that our work could be more effective if planned together. We didn't want the politics, the pressure groups, that would come with a constitution and with voting rights. Would a big mission giving \$3000 have more votes than a little mission giving \$300? It was a real dilemma. It threatened to make us counter-productive rather than productive. And any network developing under Lausanne has to be aware of the potential structuring difficulties. We in LCJE still haven't solved this one!

Ole Kvarme:

But there have been positive achievements also, and we will finish with an examination of our results. If we think back ten years, we have to say that we have come a long way. Some tremendously positive things have happened among this group.

In the first place, the establishment of a global network gave many of us a new and strengthened sense of identity in our own ministries. From a personal point of view, this is certainly what I experienced as a young pastor in Haifa. And I could tell of Betty Baruch in Australia, and of Brian and Vicki Wells in New Zealand. . .

Secondly, our network has been a catalyst for cooperation both in short-term evangelistic projects as well as in more permanent ways. It might have happened anyway, but it seemed to me that the Messiah '83 evangelistic campaign in London would not have taken place without this fellowship. The group from Jews for Jesus who visited Israel in 1984 were received in a new spirit as they took to the streets of Jerusalem in the company of various Israeli believers. The Norwegian missions began sending some of their people for training at All Nations Christian College. More recently, both Fuller Seminary in California and the Caspari Center in Jerusalem have developed significant programmes in training for Jewish evangelism. Even the missionary societies themselves have started to work in cooperation!

Thirdly, we have made theological progress. We have clarified our priorities, not least the priority of the gospel in the relationship between the Church and the Jewish people. Our conference statements have helped the Body of Christ at large to understand better the position of the Messianic Jew. Furthermore, we have been able to reestablish the credibility of our work among the churches and also to some degree vis-a-vis the Jewish people themselves. It was as some people in Israel reflected upon the Pattaya Consultation that Mishkan, the theological journal promoting Jewish evangelism, was born. In some churches, the LCJE statements have provided the only viable alternative to the dialogue approach of the World Council of Churches.

Fourthly, the LCJE network has brought Jewish evangelism to the attention of the general public. It was not until 1984 that an Israeli journalist 'discovered' the Pattaya document of 1980, and created a storm in both the English and Hebrew press concerning this 'secret document', as they thought! It gave us a wonderful opportunity to respond. The debate spilled over into the American Jewish press, and our concern for bringing the gospel to the Jewish people suddenly began receiving wide media exposure.

Fifthly, the fact that we are a group connected with the Lausanne movement has enabled us to convey the fact that Jewish evangelism is not some marginal activity conducted only by lunatic fringe groups. Rather it is one of the concerns of the whole Body of Christ.

In the sixth place, and the most important in my view, the fire of evangelistic outreach has been ignited, particularly in Europe and Israel. When I first arrived in Israel, I was told that it was impossible to preach the gospel in the streets there. Today, such activity is taken for granted. It seems to me that the LCJE has contributed significantly to that development, and I consider that an honour for this group.

A final point. In conjunction with strategising for evangelism comes the importance of mobilising the church. The subject of this conference is "the whole church taking the whole gospel to the whole world." A network has been created, but we have not yet succeeded in convincing all the participants even in this conference here that Jewish evangelism is at the very centre of the whole church's task. Miracles have happened among us in these ten years. Like Moishe, I also am wary of slogans with regard to the year 2000, but I do think that what has happened over the past ten years should give us hope for the next ten. We must not be satisfied until we have been able to put the concern for Jewish evangelism at the centre of the agenda of the people responsible for this conference! We want the fullness of the Gentiles *and* the salvation of all Israel!

Israel: Today and Tomorrow

A review of trends, challenges and opportunities in Israel.

The paper includes a brief history of missionary work in Israel, a thorough look at the contemporary scene and some practical implications for the future.

by Baruch Maoz, Avner Boskey and Joseph Shulam

This paper was delivered as part of the Jewish Evangelism track at Lausanne II in Manila.

A 40-page manuscript covering this material in more detail, which was distributed to participants attending this session, is available from Baruch Maoz. We offer below, however, the review as it was presented--in conversational flavour--at the session in Manila.

Baruch Maoz:

This session will by no means be exhaustive of the topic given us, namely to look upon Israel from the point of view of evangelism. What we want to try to demonstrate, among other things, is that it is not easier to preach the gospel to Gentiles than to Jews. We want to illustrate some of the differences between the present situation and some of the more encouraging periods in the past. We will briefly refer to a number of obstacles facing evangelism in Israel today.

First of all, Avner will address the issue of how the church has related to Israel and to Jewish evangelism in the past.

Avner Boskey:

Let us begin by going back two thousand years to the inception of the church. During the first century AD, the church was predominantly Jewish. We didn't have a 'Jewish problem' in those days! It was only as the gospel began to move from Jew to Gentile that we can speak of anything other than a positive attitude towards the Jewish people. The Jewish people may have disagreed among themselves over the oral law, the deity of Christ, and so forth, but as to whether this was a Jewish movement there was no question.

At this time, the Jewish religion was considered a 'protected' religion under the Roman empire. Christians, being Jewish, were afforded that same protection. When more and more Gentiles became Christians, however, the religion was defined as being Gentile and therefore became subject to persecution as an illicit movement. Furthermore, tensions arose between Jews who rejected Jesus and Gentile Christians, and the synagogue itself ended up persecuting Gentile Christians. This process became all the more pronounced in the church when, from the middle of the first century onwards, pagan anti-semitism discovered a supposedly 'Christian' base upon which to establish itself: the charge of deicide.

By the time of Augustine, the Jews were considered to be a people rejected by God because of their rejection of Jesus. Israel's privileges were now to be understood as belonging to the church, and the Jewish people were condemned to a life of wandering. The Byzantine church took the attitude that, the Jewish people being accursed by God, there was no need to evangelise them: an attitude that continued to pervade the church until the missionary movement of the nineteenth century. We think of the Crusades, the disputations. . .

The periods of the Enlightenment and the Emancipation brought a slow improvement in the plight of the Jewish people. By the late 1800s, a great many Jews in Europe had turned to Christ, a harvest which has not been outdone to this day. Our own century, however, saw factors such as the rise of liberalism, which undercut the missionary spirit; the Holocaust and its aftermath; and the rise of the State of Israel. This latter factor took the Jewish people off the stage of history as a 'cast-out' people and into a new position as a renewed people. Jewish evangelism has gone from strength to strength in the years since, and today there is a much larger percentage of Jewish people than ever before believing in Jesus.

Joseph Shulam:

I am going to address the subject of the history of Jewish evangelism in Israel over the last two hundred years. I can hardly tackle this in three minutes or thirty minutes or even thirty hours! But a brief summary must suffice.

Jewish evangelism today is a product of the Enlightenment. The first Christians of modern times to take an interest in Jewish evangelism were the English. The British missionary societies, or 'Jewish societies' as they were called, were the first to send missionaries to the Jews--at the time when Israel was under Turkish sovereignty. Most of them did not stay very long. To generalise, the success of the British societies came when they sent Jewish people who had converted to Christianity as missionaries to Israel. These were people of authority, people of achievement, people who had a significant track record back in England. Coming to Israel, they built schools and hospitals, translated the New Testament, and so forth. Even though the Jewish community objected to the missionary work, they recognised that these were people of dedication who were making important contributions. The Brethren from America and the Disciples of Christ joined the British societies early on. And every time that they employed a Jewish person, who could communicate the gospel without crossing cultural barriers, they were very successful. Most of the Gentiles were unsuccessful in their work among the Jewish people in the land of Israel!

Avner Boskey:

Moving on to focus upon the history of Christian congregations among the Jewish people in Israel, and particularly upon the Hebrew-speaking congregations, we note that there are today some thirty congregations in existence. These congregations, mostly comprising some twenty or thirty members each, aim to become self-propagating, self-governing and self-supporting. The self-propagation is beginning. New endeavours in evangelism are springing up. Self-governing? We're Jews--we always govern ourselves! Self-supporting? There was one congregation which supported a full-time leader for a while, but for the most part, we are not yet able to be self-supporting. We prefer to be schnorrers!

The first congregation was planted in 1814 under the auspices of CMJ, the Episcopal Jews' Chapel which is today known as Christ Church, Jerusalem. This was an example of an early attempt to reach out to Jewish people in a contextualised way. But after that, we have to move on to 1948, to the Messianic Assembly founded by French Jewish Christian Ze'ev Kofsmann. He tried to develop a denomination of Jewish Christian congregations. His statement of faith, however, avoided all reference to the deity of Christ and it is generally agreed that he denied Jesus' full deity and that he questioned the canonical status of Paul's writings. These are things which have plagued us in Israel.

The congregation in Jerusalem, however, did develop into an orthodox Christian group and is now one of the largest Hebrew-speaking congregations in the country. Its theology is basically that of the Open Brethren.

Other congregations began to develop in the 1950s. Rabbi Daniel Zion, former Chief Rabbi of Bulgaria, founded a small house group which was later incorporated in Jerusalem under the name Netivya. The Brethren started works in Haifa and Beersheva. Beit Immanuel congregation was established in Tel Aviv by Jewish Christian missionary Henry Knight, and is today one of Israel's largest charismatic congregations. There are all kinds of other smaller congregations scattered around Israel. Our greatest need is for good Bible teaching, and for a balance of emphasis between the heart and the mind.

Joseph Shulam:

Israel as a nation has been in a constant state of change. It is made up of Jews who came from all over the world, Holocaust survivors from Europe, Jews from underdeveloped countries such as Yemen and Morocco, and American Jews who grew up on Batman and Robin! Such a mixture makes for a highly volatile society, not to mention the additional strains of Israel's

defence situation and its economic problems. The present generation has grown up in a climate that is, to say the least, unsettling. Those of us who travel outside Israel find that, after about a week, the burden of life in Israel begins to lift itself from our shoulders. This is not a situation conducive to the preaching of the gospel.

Baruch Maoz:

I want to speak about how the church and the gospel are viewed in Israel. Needless to say, the majority of the population looks upon the church with angry disdain. Some view it with a kind of respectful antagonism. There is no general understanding of the nature of denominational differences, no distinction made between Copts, Catholics, and Protestants. The church's artistic achievements may be applauded. But its reputation for a narrow fundamentalism that has been willing to persecute scientists down the centuries, just as it has persecuted Jews, does little to enhance its reputation among the average Israeli.

Churches are allowed to exist in Israel, however, so long as they do not engage in the evangelisation of the Jews. Evangelism among the Arabs is tolerated and even welcomed. But the church is basically conceived as a threat to the selfhood, both cultural and physical, of the Jewish people. Modern-day evangelical support of Israel, therefore, is viewed with suspicion: it is thought to have ulterior motives, either evangelistic or eschatological.

That being the case, the average Israeli's attitude to the gospel is deeply coloured. This perception is slowly but surely changing, however, in response to the emergence of an indigenous Israeli church. The church's growing visibility and its increasingly faithful practice of the gospel are according its message a credibility in Israeli Jewish eyes which it has not enjoyed for almost a century. The church is beginning to take shape in Israel, and it is becoming ever more confident of both its Jewish and its Christian identity, as well as more articulate in communicating the gospel to its own people.

Joseph Shulam:

A very complex situation exists with regard to the relationship between Arab and Jewish believers. In the first place, we recognise our unity in Christ. We acknowledge our common enemies, the orthodox Jewish elements who oppose the Jewish believers and the Islamic fundamentalists who do the same to the Arabs. There has been a general misperception that the Jewish believers are largely on the radical right wing politically. However, the truth is not so simple. Many Jewish believers enjoy close fellowship with their Arab brothers and sisters. Some have helped to establish Arab congregations, and some have brought as many Arabs to the Lord as have the expatriate missionaries!

Baruch Maoz:

We wish we had more time to cover these important subjects! Now, opposition to the gospel. Opposition to the gospel in Israel takes many forms, both active and passive, formal and spontaneous. Israeli society is generally an intolerant society; whether it is a matter of choosing a car or a political party, we carry on our discussions with more heat than light! And when we come to discuss the gospel, we are touching perhaps the rawest nerve of Jewish existence. We are challenging the very identity of Judaism, formulated as it is upon a rejection of Jesus as the Christ. And in this fragile democracy which is Israel today, such a challenge to the narrow veneer of pluralism is no light thing. The majority of Israel's citizens immigrated from communist and Near Eastern countries, where they knew no democratic experience, and where religious and ideological pluralism were barely conscionable. Indeed, Orthodox Jewry openly states that it denies the right to democracy, working instead for the day when Israeli life will be governed by rabbinic directives.

It must be said that the situation is not helped by a government which does as little as is absolutely necessary for the protection of the rights and liberties of Jewish Christians, and by a large and rather ridiculous anti-missionary organisation called Yad L'Achim, which enjoys a measure of official financial support, and which engages in vandalism and so on. However,

while there are occasional incidents, most Christians in Israel live as normal as a life as any other Israeli!

Joseph Shulam:

We have already mentioned Christian Zionism in passing. It is an enormous subject. It did not begin, however, with the Christian Embassy in Jerusalem. One of the first Christian Zionists was actually John Milton, the seventeenth century poet, who wrote some important Christian Zionist tracts and included Christian Zionist ideas in his work *Paradise Regained*. George Eliot was another such, writing prophetically about the establishment of the Jewish state even before Herzl's day.

But today, most who consider themselves Christian Zionists have compromised the gospel. They have agreed amongst themselves not to evangelise Jews, making a pact not to stand beside the Jewish believers in the land. They support radical right-wing Jewish organisations, but fail to side with the believers in their struggle to evangelise their people. This is a cause of great sadness to us all.

Avner Boskey:

Gentile Christian attitudes towards Jewish evangelism obviously vary enormously, subject to the same theological presuppositions that determine attitudes towards Zionism. The majority of Gentiles, however, view Jewish evangelism through one of three lenses. The first is that of two-covenant theology, the second replacement theology, and the third comfort theology.

We have to remember that the majority of Israel's Christians are not evangelical. Most are members of traditional churches, which I would not consider within the family of faith. The liberals among them claim that, following the Holocaust, it is inappropriate to preach 'another way' to the Jews. They have the Mosaic Law: let them keep it, and find their salvation according to God's original covenant.

The second stream is absorbed with discussing the question of Israel's national future. Again, we need to realise that those who are involved in Jewish evangelism tend to support the view that Israel has a national future, whereas those working amongst Arabs veer in the other direction. The third group supposes, on the basis of the opening verses of Isaiah 40, that Christians should minister comfort to the Jewish people apart from presenting the gospel. Anti-semitism, they charge, has cost us the right to preach Jesus; and so we need to earn this right back through our behaviour.

Each of these three views takes the heart out of Jewish evangelism, which is why I have highlighted them. Those concerned for Jewish evangelism in Israel have often been exposed to information that is neither objective nor altogether reliable, hence our need to address these topics.

Christians outside of Israel are often thrilled to hear of large numbers of 'secret believers' in Israel (one report speaks of 100,000!). Most insiders agree that their number is too small to be significant. We have no accurate statistics even concerning the number of Israelis attending regular Christian meetings in Israel. I estimate it at around 1000, Baruch thinks 2000! There are of course many short-term expatriate Gentile believers also.

Until now, we Jewish Christians have been largely marginalised in Israeli society. We have imbibed colonial and expatriate attitudes and have failed to contextualise our faith within our culture. We could rightly be described as marginal socially, culturally and even spiritually in the life of our country. Half of us are recent immigrants and half locally born. We are just beginning to develop an indigenous identity, however. Attempts to create our own hymnody are improving. Teaching and preaching styles are being removed from the North American and European patterns formerly emulated. The biblical feasts are being celebrated as a means of national and cultural identification, and even our congregational architecture is being modified.

Baruch Maoz:

The moral and theological scene of the Israeli church could be described in just two words, contradictory but true: it is encouraging but chaotic! The church is an emerging church, and we do not have much experience of what it means to be Jewish Christians. Indeed, we are having to think afresh about what it means simply to be Christians. Immaturity, shallowness and self-contradiction are inevitable by-products of the need both to build the church and defend it, to learn and to teach at one and the same time. And so we are asking, do we keep Saturday or Sunday? What is the relationship of the Spirit to the Scriptures? What do we mean when we speak of the deity of Christ? Though we like to keep the Jewish feasts, *must* we keep the Jewish feasts?

On the moral level, we are even further back. We are just beginning to exercise some moral discipline among our churches, and are recognising the importance of cooperation in this regard.

Joseph Shulam:

A word about psychological factors affecting the believers in Israel. One of the major factors affecting us is that of our marginality. We don't feel we have the right to stand in front of Israeli Jewish society and proclaim the truth. This has caused us great strain, complicated by the fact that we are not even sure of our own Jewishness. We have been taught by the wider church that when we believe in Jesus, we are no longer Jewish! We should no longer keep kosher, or keep the Jewish holidays. . . And that has caused us much anxiety and fear, as we each wrestle with questions about our own identity.

Avner Boskey:

And a word about literature, art and educational endeavours. There are Christian publishing houses in Israel: the Yanetz Press and the Hagefen Press. Much of the Christian literature available is devotional in character, although new expository titles are beginning to appear. Furthermore, a good deal of what we have is translated from other languages; we are now beginning to see the need for home-produced material, growing out of our own cultural context.

The journal *Mishkan* is of course published from Jerusalem for a world-wide readership. It is the only theological journal devoted to the study of the history, theology, ethics and methodology of Jewish evangelism.

We have various study centres, various means of theological education, various outpourings of artistic material. But we are only in the fledgling stages in all these things. We are just beginning to scratch the surface of our creative potential.

The whole scene has been complicated by the nature of the relationships between the expatriate and the indigenous Christian bodies. In 1948, many expatriates left the country, and many Jewish Christians felt betrayed. There is a residual feeling that foreigners are somehow not to be trusted. In addition, because of the image which Christian missionary work has sustained in Jewish eyes, we have been left with a psychological complex in which we are afraid to identify too closely with the Gentile Christian church. We manage only to attack those who are praying for us and trying to help us! On the positive side, however, there is a new recognition on the part of some of the missionary societies, such as the Lutherans, the Baptists, and the Norwegians, that their works should be indigenised more.

On the question of evangelism itself, fear has prevented us from being fully effective. We feel as though we are swimming upstream, talking to a culture which fears its own destruction. Only now, in the 1980s, are people beginning to go out on the streets. We now witness freely with two provisos: we do not witness to minors, and we offer no material inducement to people to change their religion. Just a month ago, some forty believers went out on the streets, singing and distributing literature, speaking in depth to over 400 people about the gospel. The LCJE has attempted to coordinate evangelistic efforts and act as a catalyst for further initiatives. The National Pastors' Conference has encouraged evangelistic endeavours, and the future is bright.

Baruch Maoz:

Until recently, Israeli Jewish Christians had limited vital contact with society. Politics were eschewed and no premeditated social responsibilities undertaken. Sermons were seldom if ever devoted to current social or political issues and any involvement in these areas was considered to be positive evidence of a low level of spirituality! But that is all changing. I refer you to our printed paper for further details.

And now a look at the future. Let us look for a moment at the processes of growth and internal consolidation and inter-congregational cooperation. We are beginning to see developments here. The realities of life are forcing us to come together and to think together about the issues that are facing us. The number of Jewish Christians in Israel is growing through immigration and as the fruit of evangelism. Teaching is not only improving but spiritual discipline is also coming into being in churches in which it was not previously exercised. Increased doctrinal maturity, moral achievement and social commitment are according the church a more ready audience. The mere fact that the three of us can share a session like this together peaceably is an indication of our growth!

One of the most promising developments is that of the National Pastors' Fellowship of the Hebrew-speaking congregations. Lutherans, Plymouth Brethren, Baptists, Charismatics, non-Charismatics, Jewish Christians and Messianic Jews are working together! The National Evangelistic Committee has been an instrument whereby the churches have been able to cooperate in evangelism. And the National Pastors' Fellowship is now in the process of drafting a constitution which will guide us in our cooperation--please pray for us!

Avner Boskey:

In terms of expatriate/indigenous relations, we have to recognise that there will always be expatriates! They do have a ministry, and have probably shared the gospel more than many locals. However, those expatriates who will not contextualise are going to fade off the scene: Scottish churches, Southern Baptist churches with Southern Baptist accents, and so on! If they are prepared to be player-coaches, there is a real role for expatriate Christians in Israel. We need to learn to cooperate and to put aside carnal attitudes and in-fighting.

Joseph Shulam:

One of the most important factors for the future of the church in Israel must be the nature of the relationship between the Jewish believers and the Arabs. Up until now, nationalistic attitudes have driven wedges between us. However, we have started Jewish/Arab meetings that discuss political and spiritual issues, and we see this as a very encouraging factor. Only this kind of cross-fertilisation can help us to grow into effective evangelists for tomorrow.

Baruch Maoz:

Efforts to provide local Christians with a biblical and theological education in Israel have yet to bear fruit. The increasing number of Jewish Christian Israelis who are expressing their interest in such, and renewed efforts to satisfy this interest, give reason to hope for the future. Present efforts may well come to nought, but Israel without a Jewish Christian Study Centre within the next five to ten years is simply unthinkable.

Avner Boskey:

In terms of trends for the future, I believe we will see an increase in harassment from the orthodox. We will continue to use whatever legal rights we have to consolidate our position. As we grow numerically, we will increase our sociological strength. But we still have something of a ghetto mentality at the moment. My prayer is that evangelism will gradually become a much more natural part of our lives, as congregations catch the vision for it.

Baruch Maoz:

From the above, it is obvious that the Jewish Israeli church is steadily moving towards the place where it will be able to make a significant impact on the society in which it lives. It is growing in

its sense of national calling, in its social responsibility and in its willingness to bear the cost of public exposure. Its understanding of the faith is increasingly more credible and the quality of its life more convincing. Numerical growth has made an important contribution both in the extent of the church's witness and in the confidence of its members. Inter-congregational cooperation has enabled the believers to speak with a united voice and is making more efficient use of resources a practical reality. These things all harbour great promise for the future. Coupled with the determination of Jewish Christians to address their own people with the gospel, such developments are leading towards a national confrontation between those Jews who believe in Jesus as God's promised Messiah, and those who deny his claim to David's throne. Such an event cannot but be described in cataclysmic terms! But the turmoil will be resolved by a national turning of Israel to Christ, as promised by the prophets. Paul compared the effects that such a turning would have on the world to ". . . life from the dead."

Avner Boskey:

In conclusion, I would like to ask you to pray: firstly, for maturity in leadership; for more workers for the gospel; and for a servant-like attitude in contextualising the message in Israel. Pray for us as we preach the gospel, that we might have boldness in doing so. And pray for joy and encouragement as we study and try to understand the word of God and our inheritance within its pages, and for wholehearted devotion to God among us. We still need to learn to love the Lord our God with all our heart. . .

Joseph Shulam:

My hope is that those of you who are concerned for Jewish evangelism in Israel will trust God enough and trust the believers enough to allow us the freedom and the right to define ourselves, both in terms of the nature of evangelism in our land and also in terms of our identity.

Baruch Maoz:

I would like to ask for four things. First of all, I would like to ask you to pray for us, and to do so intelligently. Equip yourselves with information from more than one source concerning developments in Israel and review critically all information received.

Secondly, support us by your encouragement through visits, through continued financial aid, through correspondence and through the defence of our rights to live, worship and witness among our own people. If need be, protest to our government and encourage your own government to protest as well.

Thirdly, share our work by presenting the gospel to our fellow Jews who happen to live in your society.

And fourthly, criticise us when we're wrong. Do not support us or our country uncritically. It takes a friend to criticise and a true friend to listen.



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Provoked to Jealousy?

Trends in Jewish Evangelism around the World

A discussion of the trends in the receptivity of Jewish people to the Gospel in North and Latin America, Europe and Oceania

by Jhan Moskowitz, Betty Baruch, Roberto Passo and Elizabeth Myers

These reports were presented as part of the Jewish Evangelism track at Lausanne II in Manila.

I. North America

Jhan Moskowitz:

In examining trends in Jewish evangelism in North America over the fifteen years that have passed since the first Lausanne congress, I shall focus briefly upon the following areas: Jewish missions, Messianic congregations, denominational works among Jews, and work in Canada.

First then, Jewish missions. The number of Jewish mission agencies in the United States is approximately 48. However, this number is misleading: for some of these works exist only on paper. Legacies have allowed them to remain as legal entities long after they have ceased to be effective. But there are certainly more missionaries to the Jewish people now than there were in 1974. Furthermore, the last fifteen years have seen a return to a better-trained missionary staff.

In terms of strategy, we have seen a return to congregation-planting over the past fifteen years. At one time, the language barrier was such that most Jewish Christians felt more at home in indigenous congregations. After the war, however, the trend was to assimilate them into the wider church. But in recent years, there has been a resurgence in congregation-planting.

At the present time, there are three different unions of Messianic congregations in North America, comprising a total of some 80 congregations. Less than half of those are totally self-supporting. The number of Jewish members of those congregations is difficult to calculate: the criteria for calling oneself Jewish are flexible! Some say they are Jewish because their great-grandmother was Jewish, others because God revealed it to them. The total attendance at Messianic congregations in the United States is between 2,000 and 2,500 at the present time (and I consider that a generous estimate). By no means all of those are Jewish. We simply have no concrete statistics concerning the numbers of Jewish believers in the United States and Canada, but the most widely agreed number is between 20,000 and 30,000. In a recent survey, about 7% of Jewish believers expressed interest in attending Messianic congregations. Nevertheless, as I have noted, there is a significant return to congregation-planting on the part of the missions.

The largest single denominational work among the Jewish people in North America is being carried out by the Assemblies of God. Other denominational works include those of the Lutheran Church (Missouri Synod), the Christian and Missionary Alliance, the Presbyterian Church, the Conservative Baptists and the Episcopal Church. But few of these have more than two or three professional missionaries nationwide. The Southern Baptists have closed down their work altogether. One group, the Baptist Mid-Missions, does have eleven missionaries to the Jewish people. But because they are a separatist group, we don't really know what they are doing! We reluctantly conclude that the major denominations in the United States are really not interested in doing Jewish evangelism, with the exception of the Assemblies of God.

Works in Canada include Message to Israel in Halifax; the Friends of Israel and Chosen People Ministries in Montreal; the Hebrew Christian Witness, the Toronto Jewish Mission, Jews for Jesus and Chosen People Ministries in Toronto, plus an independent congregation; the Friends of Israel in Hamilton; and the Bible Testimony Fellowship, Christian Messianic Fellowship and

Zion Messianic Fellowship in Vancouver. As with the American societies, some of the above works are merely legal entities and have ceased to function as viable works.

A few other agencies have expanded into Jewish ministry, notably the Slavic Gospel Mission who have attempted to reach Russian immigrants to the United States. At present, however, they have seen little success.

In conclusion, then, can we say that there are more Jews coming to faith today than fifteen years ago? The answer is hard to say. We lack easy ways of finding out. The US census no longer includes a question about religious affiliation. As I have already said, subjective criteria for determining Jewishness complicate the picture. The success of the movement, however, is not to be judged solely by numbers. Rather, it can be seen in the high degree of creative communication which has emerged over the past fifteen years. In 1974, for example, we had only two albums of Messianic Jewish music. Today, we have over seventy. In 1974, there were no educational materials for children of Messianic Jewish believers. Today, there exist at least five different curricula. In 1974, there were only one or two, not widely used, prayer books or haggadot. Today, there are over ten in common use. And the quality of our liturgies in the congregational movement rivals anything found in the Lutheran or Anglican communions!

The media reporting, in Christian and secular sources, has increased a thousandfold. In 1974, there might have been only three or four articles about our movement. Today there are some three thousand. In 1974, Jewish evangelism was simply not on the agenda at Lausanne I. But from Pattaya in 1980 to the present day, Jewish Christians have had a voice in shaping the church's attitude toward Jewish evangelism. The trends in Jewish evangelism, then, are similar to those of times past. Jews are coming to faith; the congregational movement is growing; the missionaries are better trained; and some of the denominations have made a commitment to reach the Jews. But one of the most interesting facts is this: that more Jews have come to faith through the testimony of faithful friends than through the activity of any congregation or missionary society. God's faithful, who are willing to risk rejection, are still his greatest tool in reaching the lost sheep of the house of Israel.

2. Oceania

Betty Baruch:

Time-tested means of reaching out to the Jewish community, such as visiting, door-to-door work, street witnessing, camp work and personal testimony, though often employed with great effect, cannot be said to constitute a trend in the part of the world I represent.

I would like to mention three means of witnessing, however, that, should they begin trends, could cause great rejoicing, and not only upon earth.

In the first place, there is a regular meeting in Sydney of some six or seven Jewish men in the home of a leading member of the orthodox community, studying the Gospel of John verse by verse together! They began by studying the Old Testament and the Kabbalah, but at the suggestion of their host decided to 'do something different.' John Graham, who leads the group, says: "This series of studies has presented opportunities of witness which are, to say the least, profitable."

Secondly, I might say that there is nothing new about dialogue. Some years ago, there were gatherings for dialogue between Jews and Christians in Melbourne and no doubt elsewhere. The meetings were held in a liberal shul, and were attended by Catholic nuns and priests whose sole aim appeared to be to avoid offending the rabbi and his congregants. But the meetings for dialogue to which I want to draw your attention are quite different. They are held in a suburban church in Sydney and, of the group of 30, 24 are Jewish! The minister has led discussions on topics such as 'What is God like?', 'Were all the early Christians Jews?', and 'Circumcision, an Issue in the Early Church.' Anna Sutherland, who attends regularly, has spoken up about sin

and its consequences, and has found opportunities to witness. Since she has made no secret of the fact that she is a missionary to the Jewish people, she is delighted that this has been no hindrance to her making friends and being able to follow up contacts.

Thirdly, in Melbourne there have been tentative beginnings in the formation of a youth group of our Olive Tree Fellowship for Jewish believers. We have been approached by one Jewish mother enquiring about possible activities for her teenage daughter. Neither mother nor daughter are believers, and we see this as an outreach to Jewish young people that has not been opened up to us before.

One noticeable trend in Jewish evangelism in our part of the world has been that of Jewish 'tentmakers'. Previously something only Gentiles did, we now have Jewish believers working during the week to support their families but pastoring fellowships on a weekly or monthly basis as well. Unlike missionary personnel, they do not undergo Bible training, nor do they necessarily have much experience of ministry among Jewish people. This can lead to an unbalanced approach in certain respects, but we have definitely seen fruit from these works.

We are increasingly seeing Jewish believers or enquirers aligning themselves with Jewish fellowships. Joy Hickman of Auckland tells of this happening in New Zealand: ". . . a few years back, apart from a scattered few, Jewish believers were hard to discover. Today, they are gathering in groupings and sharing together in several New Zealand centres. Jewish believers throughout the country are getting to know one another. . . [establishing] an open Jewish Christian identity [and] raising questions from family and friends, giving opportunities to spread further the good news of Jesus."

Finally, we have seen an increase in the number of Jewish believers offering themselves for outreach to our people. In Melbourne, there are three Jewish young people actively seeking the Lord's will in this respect. To us, three at one time is a bumper crop, and we thank God for them. Though not always seen as such, Bible or theological training is still a necessity, as well as apprenticeship in the work, for there are no short cuts to being the best one can be for the King of kings!

3. Latin America

Roberto Passo:

Most of the Jewish people of Latin America came during the 19th century or between the wars, escaping from the Russian pogroms and from the threat of total extermination. They came to our countries searching for security. The majority were Sephardim although there were a good number of Ashkenazim also.

Recently there has been an expansion among the Messianic Jews, a fact that can be attested by the rise in 'zeal' on the part of the orthodox, who work actively in promoting the rabbinic Jewish faith and in speaking against the Messianic Jews, advertising the 'danger' in Jewish newspapers and on the radio.

There are a number of missionary organisations working independently in the field of Jewish evangelism. Among the strategies employed are that of dialogue (promoting love and friendship between Jews and Christians with no verbal witness); congregation-planting (witnessing to Jewish people and bringing them together in new fellowships); and individual evangelism (bringing Jewish people to the Lord, but not into Messianic Jewish groups). The various groups work in four main ways: hosting meetings on neutral territory, where Jewish people can bring their friends to hear the message of salvation in a Jewish environment, leaving the connection with the churches until later; training churches in effective means of Jewish evangelism, by means of courses, prophetic messages and so forth; using the mass media, notably television and radio, for the sake of those like Nicodemus who will listen anonymously; and producing and distributing contextualised literature in Spanish and Hebrew.

4. Europe

Elizabeth Myers:

It is of course easier to speak of the past than the present in reference to Jewish evangelism in Europe. We think back to the golden age before the war, when Yiddish-speaking congregations were springing up in Europe's towns and cities. But of course the war put a stop to all that, giving rise to a major crisis of confidence among the European Jewish missions. Work in Israel seemed the only viable option for many of these historic missions. I think back to the European LCJE meeting in Amsterdam in 1987 when, asked to give a brief survey of their work in Europe, director after director described with some pride the work their mission was undertaking in Israel! We learned, for example, of no less than 35 Finnish agencies engaged in work in Israel--although by no means all with an evangelistic thrust.

In discussing Jewish evangelism in Europe, we are of necessity talking mostly about work in Britain and France, which have between them a Jewish population of more than one million. A few countries have smaller Jewish populations: Belgium, West Germany, Holland, Italy, Switzerland and Turkey have less than 40,000 apiece, and Austria, Denmark, Finland, Greece, Ireland, Luxembourg, Norway, Spain, Sweden and Yugoslavia less than 20,000. But Britain has 385,000 (of whom 250,000 are based in London) and France 700,000 (380,000 in Paris). God willing, by the time Lausanne III comes about, we will be able to bring a report from Moscow also!

There are a number of Jewish missions in Britain and France--some of them, as in North America, legal entities alone. The more active missions, whilst often strong on nurturing Jewish believers and integrating them into the wider church, have had comparatively little success in evangelism. In part, this has been due to a failure to devise appropriate home-grown strategies. Tract ministries of the T-shirt and jeans model, whilst effective in the California of the 1970s, are received with polite amusement in yuppified London! In contrast to other parts of the world, the European missions have not as yet involved themselves in congregation-planting, an activity which raises not a few awkward questions for societies tied in to the historic denominations.

The root problem, that of indigenisation, has scarcely been tackled. Symptomatic of the current situation is the fact that the Jewish missions are firmly in the hands of Gentile clergymen! At the Amsterdam meeting of 1987, 12 of the 13 leaders present were non-Jewish, and at the Copenhagen meeting in 1988, 19 out of 19 were non-Jewish (although, to be fair, Baruch Maoz did make up for that, in his capacity as guest speaker!).

Nonetheless, it does seem that Jewish people are finding their way to faith in both Britain and France in increasing numbers. They have begun reaching each other. Though the various attempts at building Messianic Jewish fellowships in England and France have met with little consistent success, Jewish believers are managing to connect with one another and with those among their own community who are receptive to their message. Statistics, as ever, are hard to come by, but many of London's hundreds of evangelical churches have at least half a dozen Jewish believers among their members.

I began by noting that it was easier to speak of the past than the present. I close by expressing the hope that present trends may once again point to a brighter future. There is an increasing number of Jewish believers in their 20s and 30s who, as has happened in the USA, must take the lead sooner or later in creating new indigenous works. The evidence of spiritual hunger among the younger generation (witness the number of Jewish people attending Buddhist meetings and occult parties, dissatisfied with the widespread hedonism and moral decline of the community) suggests a condition of continuing receptivity to the gospel.

And last but not least, as will be pointed out in the next session, Jewish evangelism is fast becoming a topic of public debate through the advertising--both paid and uninitiated--which has appeared in the local press recently. All in all, perhaps we in Europe are where our brothers and sisters in the USA were in 1974. We hope to be able to report great things in 15 years' time.

Getting the Good News in Unexpected Media - Jewish Style

Case studies on evangelistic ads published in secular magazines and newspapers in North America, Britain and Israel as well as an analysis of the opportunities and opposition to such efforts

by Murdo A. MacLeod and Susan Perlman

This paper was delivered as part of the Jewish Evangelism track at Lausanne II in Manila.

Murdo MacLeod:

May I first give some background to the particular type of evangelism which we are discussing this afternoon? We hear much about the cross-cultural approach these days, and it is of course essential that we present the gospel in a manner relevant to our own culture in the West. We remember that Jesus presented his message to his contemporaries in parables which, whilst they might have become somewhat obscured to us today, spoke in very topical terms to his hearers back then: he talked of sowers, shepherds, merchants and so forth, drawing his illustrations from the labour market of his day, arresting those who paused to listen. In similar manner, when we today place gospel advertisements in the secular media, our aim is to arrest people in their tracks, to speak to them in their situation.

We have only to examine statistics concerning the number of evangelicals in our world in ratio to the world population to realise that we are in need of innovative ways to communicate our faith! In the United Kingdom for example, there are some 300,000 Jewish people. But we have only a handful of missionaries working amongst them, and the church at large is totally disinterested. How can that small handful reach those 300,000? Only through making the gospel widely available in places where they will see it! By placing advertisements in the papers, we both stimulate debate in the church and also give interested Jewish people a means of making contact with us.

In the United Kingdom, we decided to experiment with this type of evangelism in the wake of the efforts pioneered by Jews for Jesus in America. Knowing Handel's Messiah to be frequently performed on television and radio at Christmastime, we adopted it as the topic of our first advertisement, proclaiming Y'shua to have been the Messiah of the oratorio, and offering Moishe Rosen's book *Y'shua* to any who cared to write in response. We endeavoured to place the advertisement in the magazine with the widest circulation in Britain, namely the Radio Times.

The Radio Times accepted the advert, cashed our cheque but then suddenly withdrew their acceptance without specifying their reason for doing so. Undaunted, however, we placed it in various other newspapers the following December instead: the Daily Telegraph, the Daily Mail, the Manchester Evening News, and so on. And to our astonishment, we discovered that, without any collusion on our part, Jews for Jesus were also placing adverts in the British papers that same month!

Day after day, the advertisements appeared, either theirs or ours. And of course, there was an immediate reaction on the part of the Jewish media, followed by excited commentary in the national press. Rabbi Arkush of Operation Judaism called a press conference to express his revulsion at this 'targeting' of Jews. We didn't know of this conference until someone from the BBC called us the next day, saying that we might like to know the reason why the advertisement had been refused the previous year in the Radio Times. It seems that the advertising executives at the Radio Times had contacted the Chief Rabbi's office, asking if he had any objection to the advertisement appearing! Of course, he had! In other words, they had solicited objections from the Jewish authorities, a fact which only came to light at this point, a year later.

Of course, this press conference did us the most enormous favour, raising the issue even more publicly. And although there was the usual tongue-in-cheek scepticism of the ungodly press, there were nevertheless some very spiked statements that made the Jewish authorities think again. I tell you this, not simply as historical fact, but because I hope that this type of endeavour will encourage others, whose evangelistic interests may be directed elsewhere, to follow our example. We went into this as amateurs, but we did first ask advice from a large Christian advertising agency. They liked it! They said, "We have never seen anything like this before. This is an incredible way to get the gospel across to a disinterested and apathetic public."

Susan Perlman:

It costs a lot. It draws a lot of fire, and frankly, it yields comparatively few conversions. Why then should we continue using the secular print media to advertise the gospel? When I say that it yields comparatively few conversions, I'm talking about the proportion of those who respond to these ads compared to the large numbers who see the ads and never respond.

So why is it important? Our Jews for Jesus evangelism is done on a 'broadcast' basis. We sow the gospel seed and we don't expect each seed to sprout, take root and yield a hundredfold. Some of it will fall on hard ground, some will be burnt by the sun and some will be snatched away by the birds.

Does that mean we shouldn't sow? Let me put it this way. If a farmer doesn't need to eat, he or she shouldn't sow seed! If eating wasn't necessary to survival, we would not need to sow seed. In the same way, if the gospel is not essential to spiritual survival, then seed sowing through the broadcasting of the good news is both unnecessary and wasteful.

There are some people who might say that if one does not get a response from every receptor of tracts distributed, or from every listener of radio programmes aired, or from every reader of evangelistic ads printed, then one has failed. However, this is both unrealistic and unscriptural. We have only to look at the parable of the sower to prove the point.

The good news is going out through the secular print media today in a way unparalleled in history. Those of us involved feel that we have in some way carved out new territory for the church at large through these efforts. Our full-page ads have been carried in newspapers and magazines in the United States, Canada, Britain, Israel and Europe, appearing in English, Spanish and Hebrew. Always, they emphasise that Jesus is the promised Messiah of Israel and the Saviour of the world. Although they are written to our Jewish people, they are written for the wider readership of that newspaper or magazine as well. We have an equal opportunity Saviour. We need not limit our approach to our fellow Jews.

Some of these ads offer a book or pamphlet for free, others for a nominal sum. Some simply invite an inquiry. Whatever the specifics, the point is that the ads are appearing in publications which are not read solely or even primarily by Christians, as has been the case with other types of gospel advertisements.

Of course, we've learned a few things over the years--often by making mistakes! But the results have been remarkably consistent. The first year, we placed ads in newspapers and magazines with total sales of 12 million (circulation figures vary, since more than one person might read a given copy, so we prefer to use the sales figures). When we increased the readership, we received more contacts. When we lowered the readership, we received fewer contacts. But we learned to 'buy smart'. A local newspaper will bring in responses from one city only. A national publication, however, will bring in responses from that city and from many others also--for a lesser cost in comparative terms. In other words, we discovered that the larger circulation media costs less in the long run. A careful comparison of figures yielded us a 'cost per contact', and we have brought that sum down by 66% over the past six years as we have learned to be wiser stewards. Furthermore, we have learned to keep the response rate high by generating new material on a regular basis. People don't write in for same book year after year!

In evaluating the effectiveness of a print media campaign, however, one needs to look at factors other than the number or sincerity of the respondents who write in. One important thing to look for is 'media begetting media.' Murdo MacLeod has already provided us with an illustration of this, telling how the newspapers covered the furore that arose following the publication of the ads in Britain. Of course, once a newspaper has published an ad, people will write in to the editor. The correspondence can continue for some time, keeping the issue in the public mind. And other types of media opportunities present themselves also: radio and television stations ask for interviews, for example, or stage debates, thus greatly enlarging the potential audience.

In Israel this year, ads were placed for the first time in the Hebrew papers. I quote from the United Council of Churches in Israel's clipping service, 'Selections':

"JAFFA JEW ADVERTISES FOR JESUS": A Jaffa Jew, allegedly back by U.S. churches, has placed full-page advertisements in Israeli papers calling on Jews to "accept Jesus as the Messiah." The anti-mission group YAD L'AHIM claims that the advertiser, Yaacov Damkani, has run his "Jesus campaign" for a decade. "We are keeping our eye on Damkani," said Judy Perlman of the anti-mission group.

The ad itself was an exciting one, quoting from the prophet Isaiah and from other scriptures and concluding:

A true Jew does not try to save himself, for salvation belongs to God. . . Tens of thousands of Jews have learned to distinguish between religious institutions and the loving and saving truth of God. You can continue to deny the Messiah and to boast in your religion while living in absolute separation from God. On the other hand, you can accept in faith God's Messiah, in whom you will find forgiveness of sins and the Shekinah presence: A NEW HEART AND A NEW SPIRIT. . . I WILL ESTABLISH YOU AS A LIGHT TO THE GENTILES, THAT MY SALVATION MAY REACH THE ENDS OF THE EARTH. A happy New Year, be strong and of good courage, O Israel! Write or phone, and we'll be happy to send you a book to read or a cassette on request. KOL KOREH, YAAKOV DAMKANI, P.O.Box 8355, JAFFA 61082.

I was most amused to hear that one Israeli newspaper telephoned Yaacov, very upset. . . because Yaacov had not placed the ad in their paper! "Your money is good with us," they told him, and they negotiated a lower price for a second ad. So media does beget media and it is encouraging to see this happening in Israel.

Sometimes, of course, the reaction is negative. The Globe and Mail in Canada, for example, has ceased to accept our advertisements because of the amount of censure it received from the local Jewish community after printing its first one. It's harder the second time round.

I'd like to conclude by offering a proposal for cooperation through evangelistic advertising. We didn't say anything to CWI or CMJ about our advertisements in the British papers until the last moment, mindful of CWI's experience the previous year. We didn't want to put them in a position of having to respond to questions too soon. But, in God's timing, they too were both busy that month, CWI with their own ads and CMJ with a street witnessing campaign. And the impact was trebled as one. . two. . three. . agencies moved in response to the Holy Spirit's prompting.

My proposal is that we should consider doing more to sponsor ads jointly. We already have a network through LCJE, in which we have agreed to allow one another the use of our published materials for evangelistic purposes. Perhaps an evangelistic agency and a Messianic congregation in a city could share an ad, dividing the cost between them? No one agency can do all the follow up effectively, and an enthusiastic local congregation could do a marvellous job in this respect. And how about cooperating in the development of new material to be offered: books, cassettes, even videos? The possibilities are endless.

Bible Colleges and Seminaries: Vanguards in Missions

It is the educational institutions which really serve to affirm the legitimacy of missions to the Jews in a way that a local church cannot.

A principal of a missionary training college and the dean emeritus of a leading seminary tell why.

by C. David Harley and Arthur F. Glasser

This paper was delivered as part of the Jewish Evangelism track at Lausanne II in Manila.

David Harley:

Jewish missions are often considered the Cinderella of the church. Even at this conference, there are those who are uncertain as to whether the Jewish people need the gospel at all. We are living in a day in which liberal theology, ecumenism, and the strong voice of the Jewish community have been dominant influences in the church as it has reflected on its relationship with the Jewish people. If Jewish missions are to survive at all, I believe that Bible colleges and seminaries have a key role to play.

Dr Glasser and I have a number of issues on our hearts. One is to get *all* seminary students missiologically oriented--to have a vision for the world. But at the same time, we are concerned that they should learn God's perspective on the place the Jewish people have in the history of salvation, and the strategic importance they have in reaching the whole world with the gospel. What we would like to do is to examine six key topics which we would like to see every theological student grappling with and thinking through, whatever his or her eventual focus of ministry.

Our Indebtedness to the Jewish People

Arthur Glasser:

One of the distinctly new features in the post-World War II era is the emergence of a spate of articles and books by both Jewish and Christian scholars reflecting radical departures from positions taken in the past. On the Jewish side, one encounters an increasing rejection of the scurrilous Talmudic attitude towards Jesus. It is being replaced by the desire to affirm his essential Jewishness. On the Christian side one finds diminishing interest in establishing non-Jewish roots for the Church. The concern now is to affirm the totality of its Jewish rootage.

It is in this latter connection that we would like to call the Church to express its indebtedness to the Jewish people. Our conviction is that the more this indebtedness is clearly identified and freely acknowledged, the more Christians will appreciate the Jewish community and seek to enter more fully into its concerns.

How then should this indebtedness be explored and affirmed? We cannot do better than to recall that when our Lord stated that ". . . salvation is of the Jews" (John 4:21), he was calling attention to the absolute centrality of this indebtedness. In his writings the Apostle Paul listed the advantages of the Jews before God (Romans 9:4-5) and the disadvantages of the Gentiles (Ephesians 2:12). The primary Jewish advantage was their having been ". . . entrusted with the oracles of God" (Romans 3:2). Holy people of God, moved by God's Spirit, received and recorded his disclosure of himself to them over the centuries. These oracles were then faithfully protected, carefully copied, and diligently transmitted from generation to generation. Jewish prophets also developed a hermeneutical key for interpreting and applying these divine truths to their own people and, on occasion, to the peoples of neighbouring nations.

In the fullness of time, God sent forth his Son, ". . . born of a Jewish woman and born under the Jewish law" (Galatians 4:4). He was ". . . of their race, according to the flesh, the Christ, who is God over all, blessed forever" (Romans 9:5). We recall the mystery of the incarnation, when the Word became flesh (John 1:14). We recall the ways in which Jesus was attested to Jewish witnesses by God ". . . with mighty works and wonders and signs" (Acts 2:22). We recall the marvellous words which his Jewish disciples recorded and preserved for us, and especially his redemptive death and triumphant resurrection to which they bore witness. It was Jewish people who first proclaimed to the world his lordship, saviourhood, and messiahship (Acts 2:36). Finally, it was in the presence of his Jewish disciples that Jesus ascended to heaven and from there sent forth upon them the Holy Spirit. Indeed, the totality of this redemptive gospel is of the Jews.

And where would the people of God be without the ministry models they find in the Scriptures? Who has not been challenged and instructed by the obedience of the believing remnant of faithful Jews in both Testaments, by the prophets and their varied ministries under old and new covenant, by the Church and its worship as well as by the apostles and their missionary obedience? All this has come to the people of God because of the faithfulness of believing Jews.

In addition, we should be grateful to the Jewish people for the massive contributions Jews have made to world culture. It is not enough to speak of the positive values of Karl Marx, Sigmund Freud, and Albert Einstein. We need to recall Jewish statesmen, political leaders, research scientists, commercial and industrial entrepreneurs, educators, and the varied Jewish artists, authors, musicians, and dramatists who have furthered the humanisation of society. The list is long, and our indebtedness is great.

In order that my own students appreciate the importance of cherishing and expressing their indebtedness to the Jewish people, I review with them the experience of the church in Germany during the Nazi years. Attention is particularly focused on the Nazi drive to promote 'German Christianity' by getting the churches to ". . . free themselves from all un-German tendencies in worship and in creed, especially from the Old Testament and Jewish morality" (Krause). In addition to this attack on the Bible, the churches were cowed into excluding all those of Jewish race from their congregational life and worship. This denial of Jewish rootage and repudiation of all indebtedness to the Jewish people eventually destroyed the possibility of the church serving as a prophetic presence in that totally corrupt society.

How then do we discharge our indebtedness to the Jewish people today? At least five ways suggest themselves. Firstly, prayer should be regularly offered in all churches for Jewish people, both those living locally and those afar off. Secondly, Gentile Christians should be taught that they are 'spiritual semites'. By God's grace they have been grafted into his 'olive tree' (Romans 11:17-18). Thirdly, all Christian churches and their individual members should actively and publicly oppose all forms of anti-Semitism remembering that the Jewish people are ". . . beloved [by God] for the sake of their forefathers" (Romans 11:28). Fourthly, all Christians should show a loving interest in the Jewish people and in their concerns, remembering that ". . . the stranger who sojourns with you shall be to you as the native among you, and you shall love him as yourself" (Leviticus 19:34). Fifthly, the greatest expression of Christian indebtedness to the Jewish people is to share with them the gospel. This gospel was designed by God to be offered ". . . to the Jew first"--and only then should it be shared with Gentiles (Romans 1:16).

Our intention has been to show that Christians are greatly indebted to the Jewish people. However, there is one exception to this. Rabbinic Judaism, which began to crystallise into its present form following the destruction of the Second Temple in A.D.70, senses no indebtedness to Jesus Christ. Indeed, it represents the antithesis of the Christian movement. Hence, it should be stated that the Church is not indebted to rabbinic Judaism. Of course, this does not mean that Christians should be either insensitive or disrespectful to the adherents of this ancient religious allegiance.

Church and Synagogue in History

David Harley:

Any Christian involved in encounter with Jewish people needs to understand something of the troubled history of relationships between church and synagogue down the ages. The persecution of the Jewish people did not begin at Auschwitz. Rather, Auschwitz was a dreadful conclusion.

It was early in the history of the church that persecution of Jewish people began. The reasoning ran thus: "It is clear that God hates the Jews, so we must hate them too." The church is therefore now seen by the Jewish community as the anti-semitic institution par excellence. Christians declared Jews guilty of deicide, marked them as being different (not in Germany first, but in England), massacred them for the cause of Christ and for the 'holy' crusades. . .

For two thousand years, this has been the experience of the Jewish people, whether they lived under Catholic, Protestant or Orthodox Christians. Hitler then simply drew the teaching and practice of the church to an awful climax.

Of course, there have been exceptions. We should not forget those Gentile Christians who have stood with the Jewish people, who have defended their rights and their freedom, who have shown love.

But for twenty centuries, the Jewish people have not been taught that the cross is a symbol of God's love for humanity. Rather, the cross to them is a symbol of hatred. A rabbi once said to me, "When you Christians show us love, then we will listen to your gospel." Some have argued that we should therefore silence our testimony. I feel, however, that this is a mistaken reaction. Of course, we cannot defend what the church has done--but we are to proclaim Christ nonetheless. My point is that we are to be aware of what the church has done, whilst remembering that the truth of Jesus remains constant. I would like to see the attention of every theological student brought to Jewish attitudes to the church, to how Jewish people worldwide see the church as 'the enemy'. How difficult it is for a Jew to enter a Gentile church.

At the beginning, a few Jews did believe--but many did not. Tolerated initially, they then became an irritant in the side of the church. "Why don't these people believe?", the church cried out in frustration. It was argued that if the Jewish people would not come willingly to accept what was obvious and true, then they must be compelled to do so one way or another. The very existence of non-believing Jews was considered an affront to the Christian faith. So a variety of methods was devised: bribing, coercing, offering tax concessions, removing tax concessions, forcibly baptising children. . . and so the terrible list goes on. This is the backdrop against which Jewish people today hear words like conversion, baptism, crusade, and so on. In England, we even have a young people's movement called 'Crusaders'. There's a branch of it in Golders Green! How on earth must local Jewish people respond when they hear of it?

Jewish people, then, are quick to attribute the motivation of the past, of the medieval period, to attempts to evangelise today. And so they bring pressure to bear on church authorities, demanding that even legitimate evangelistic activity be stopped. The Jewish media carry frequent stories about coercion on the part of missionaries, about manipulation and bribery. Frankly, these things make me cross. They are rarely substantiated, yet they are accepted by the secular press and even by many Christian leaders as true. Such charges are normally totally without foundation.

We have to recognise, however, that charges such as these are a by-product of past history. And so we need to be aware of what will be said when the issue of Jewish evangelism is raised; of what people will read in learned journals and why. We have important lessons to learn from the past, from the sad times of persecution and misguided attempts at proselytism that litter the historical relationship between church and synagogue.

Christ's Uniqueness

Arthur Glasser:

When Christians affirm the uniqueness of Jesus Christ, they generally add the proviso that he also represents the finality of God's revelation. Taken together, these two terms imply that he is without peers and has no successors. He alone is qualified to offer salvation to humanity. And nowhere are his uniqueness and finality so distinctly seen as when we contrast the synagogue and the church.

One is born into the synagogue. Physical descent alone is required for membership. No personal decision is needed. The synagogue in essence represents the religious consciousness of the Jewish people. Membership grows through biological increase: the procreation of children is thus regarded as a religious duty. By contrast, one enters the church by conversion. No physical issue is involved, only this spiritual experience. The church that grows only through biological increase has contradicted its very essence. And yet synagogue and church are very similar in many ways. Because both are rooted in the spiritual tradition of the Old Testament, they adhere to the same ethical code, seek to maintain the same cultural standards, and share the same social vision. However, they are markedly different in other respects. The issues that separate them are Jesus Christ and his declaration that people need to be born again if they would see, much less enter, the Kingdom of God. Actually, there is really only one issue: the claims of the church regarding the person of Jesus--claims which the synagogue totally rejects.

Even so, Jewish people today are ambivalent about Jesus. On the one hand, they concede that he claimed to be the Messiah, but add that so have others down through the long history of their people. He was a man, a good man, but nothing more. They remain puzzled as to why he continues to exercise such a positive and, indeed, growing influence in the lives of millions, as he has for almost two thousand years. On the other hand, they ask: "If he is what you Christians claim him to be--God incarnate--what has he accomplished?" Has he brought about the end of war, poverty and death? Scattered Israel has not been regathered, the holy temple has not been rebuilt in Jerusalem, the final judgement has not taken place with rewards for the righteous and punishment for the wicked. And where is the true community of justice, love and tolerance?

And this is not all that Jewish leaders have to say about Jesus. Their recent writings are replete with a measure of impatience with him. Everything turns on their rejection of the authority with which he acted and spoke during the days when he was among 'his own' (John 1:12). They ask: How could he dare to abrogate the law and call himself the Lord of the sabbath? (Matthew 12:8). By what right could he imply plurality in the Godhead (John 10:30)? God is One, not three gods rationalised into one! And was it not arrogant to claim sinlessness (John 8:46)? For, "Surely there is not a righteous man on earth who does good and never sins" (Ecclesiastes 7:20). Furthermore, he assumed that he could *forgive* sin. "Why does this man speak thus? It is blasphemy! Who can forgive sins but God alone?" (Mark 2:7). And is it not a vain boast that he promises salvation to people--whether past, present or future--through the efficacy of his vicarious sufferings on the cross?

But what provokes the greatest Jewish impatience is the church's claim that the God of Abraham, Isaac and Jacob descended, through the incarnation, to the level of sinful man. They protest: "God cannot exist in human image. He cannot become man and be worshipped. For Jews to worship him would be to violate the second commandment, which forbids the bowing down and worshipping of any likeness in heaven above." Furthermore, they reject out of hand his affirmed ability to reveal God, the Father of us all, to whomsoever he wished (Matthew 11:27-30). As a result, the rabbis conclude that the church's claims are absurd, irrational and unadulterated idolatry. Furthermore, they add that these exclusive claims have brought great agony to the Jewish people. "Give us this madness," they cry, "and anti-Semitism will largely end." Again and again, the Jewish people remind the church of its frequent complicity with anti-Semitism

down through the centuries. And the issue of Jesus Christ often surfaces as the focus of their irritation.

But how shall we react to this serious charge? Certainly, the church needs to face up to those periods in its history when it was seduced by the state to support national anti-Semitic policies. And yet, there is the need to sense the larger issue at stake. In the encounter of church and synagogue, the church's true identity is tested as at no other time. If the church retains its commitment to the New Testament portrayal of Jesus, it will confess him as Lord before the Jewish people. And it will press his claims and share his gospel with those to whom he first came as Lord and Christ (Acts 2:36). Indeed, it is only when the church evangelises the Jewish people that it demonstrates its real commitment to the Lordship of Jesus. The current refusal of all too many mainline Protestant denominations to engage in Jewish evangelism is evidence of a betrayal of their confession of Jesus as Lord of the church.

The alternative to confessing the uniqueness and finality of Jesus Christ is too horrible to contemplate. If Christ is not who he said he was, then Christians have no hope for themselves and no gospel for the nations. To reduce Jesus Christ to a Jewish rabbi like any other is to destroy the very essence of the Christian faith.

God's Purpose for Israel

David Harley:

Any Bible student must grapple with the place of the Jewish people in the *heilsgeschichte*. Yet we evangelicals are so liable to have our doctrine all neatly packaged up, and ignore some of Scripture's central truths--all the while claiming our adherence to the whole of the Bible! We need to address not only the question, 'What was the part of the Jewish people in the history of salvation?', but also, 'What will be the part of the Jewish people in the history of salvation?' These are not questions only for those entering the field of Jewish evangelism, but they are an essential part of any study of the Bible.

Some endorse a theology of replacement--that once the Jewish people had rejected Jesus, that was it for them. But how they square that with Romans 9-11, I can't imagine! Have the Jewish people no place any more? Unthinkable! Their call is irrevocable!

Of course, we will have different understandings of the place of the Jewish people in God's purposes, depending on our particular eschatology. But we have a responsibility to open the minds of students to the whole range of eschatological interpretation. At the very least, we can all agree that the apostle Paul expected at some future time a significant turning of the Jewish people to faith in Jesus Christ. The recent Bermuda statement includes the words: "We affirm that the Bible promises that large numbers of Jews will turn to Christ." This indeed is part of God's future purpose for Israel. And Paul gives no indication that there is any other way of salvation for Jewish people other than in Christ. Their covenant, which still endures and is not broken, does not of itself bring salvation, apart from personal faith in the mercy and revelation of God. That was the case in the past, and it is certainly the case in the present, now that God has been finally revealed in his Son, who died as Saviour of Jew and Gentile alike. The idea that there are two separate ways of salvation is a tragic misunderstanding of the New Testament.

It is said that Charles Simeon was waxing eloquently at a meeting once, talking about the need of the six million Jews of the world to hear the gospel, when someone pointed out that there were six hundred million non-Jews in equal need. To which Simeon is reported to have replied: "What if the six million are, in God's strategy, the key to reach the six hundred million? What then?" There is indeed something in the turning en masse of the Jews to Jesus as being, as it were, life from the dead for the church, though we might not fully understand it. It is an issue that we cannot ignore in our schools and colleges.

Dialogue

Arthur Glasser:

In our day dialogue is increasingly being seen as a fundamental part of Christian service. It represents one's active response to the command to love one's neighbour as oneself, speaking the truth in a spirit of love, and thereby entering into those meaningful interpersonal relationships that provide opportunity for authentic witness.

We encounter this phenomenon in Scripture. The apostle Paul, whether in Athens (Acts 17:17) or in Ephesus (Acts 19:8), so engaged the minds and hearts of those to whom he bore witness that he fully epitomised the God of Isaiah who pleaded with his people: "Come now, let us reason together" (Isaiah 1:18). This is the picture that the Bible portrays: that dialogue and witness are virtually synonymous. Before one bears effective witness to the gospel, one makes the effort to understand one's hearers. Only then can the gospel be expressed with heartfelt concern and in meaningful terms.

However, since World War II and particularly in conciliar circles, the impression has been promoted that dialogue should be reconceptualised so that its emphasis is on the development of mutual appreciation and understanding without any necessary intention of including gospel proclamation and persuasion. Dialogue is seen rather as the avenue that leads to cooperative social action. It is argued that, in today's world, such urgency exists for peoples of varied religious allegiances to cooperate in programmes furthering human betterment and social harmony, that dialogue to this end is in fact the very essence of mission. Whereas we rejoice in all efforts to ameliorate the raw nerves of the human condition, we believe that there is an incompleteness to dialogical encounter when it stops short of sharing Jesus Christ, the church's greatest treasure.

This revised understanding of dialogue has nonetheless left the Jewish people somewhat wary. Although they are immensely pleased that the Roman Catholic Church (at the Second Vatican Council) disassociated itself from deliberate efforts to engage in Jewish proselytisation, and that many major denominations within the World Council of Churches have followed suit, they remain reluctant to engage in the sort of dialogue that involves theological issues. Their fear is that the invitation to dialogue contains the hidden agenda of 'conversionist' activity. From their perspective, the theological divisions between Jews and Christians are irreconcilable. I quote just one representative statement:

What is the point? You can only see all that we regard as obedience to God's will as rebellion against him. You will not rest until we commit the ultimate betrayal of denying our sacred traditions and accepting yours. If there is any measure of human compassion left in you, do not waste it on words. Leave us alone and let us stay alive. So far as we are concerned, Auschwitz was the culmination of 2000 years of anti-Semitism. In response to its implications, we must plead that there is no point in dialogue on your terms--or on any terms involving a God of the Covenant.

By 'covenant Theology', Jewish people mean the theology of history: that God called Abraham to be the federal head of a people for a distinct purpose in history, and that this purpose involves the nations. Because of the tragic dimension which entered Jewry at the time of Christ, all their subsequent experiences have baffled them and made them doubt the reality of God. Some even question the need to express their Jewishness or to engage in religious discussion.

But when evangelicals encounter Jews, they are so eager to confess Jesus Christ that they are vulnerable to the charge of indifference to the importance of pre-evangelism--that is, dialogue. Whether or not this is actually so must be judged in the light of the steady stream of Jews in our day coming to faith in Christ. At the same time it must be recognised that the evangelical reluctance to participate in ecumenical gatherings promoting dialogue at the expense of evangelism must be evaluated in the light of a very real fear. To be encouraged to stop short of

bearing witness to Jesus Christ is to embrace a concession that evangelicals deem unworthy of biblical Christianity. The church that does not encourage the open confession of Jesus Christ unwittingly denies any distinction between the church and the synagogue; it has ceased to be a New Testament expression of the church whose head is Jesus Christ.

When biblically-oriented Christians engage in serious theological discussion with Jewish people, whether orthodox, conservative, reformed, or reconstructionist, they find surprising and radical differences on such major themes as the nature of humankind, of atonement and salvation, and of the Messiah and Israel. Judaism is essentially optimistic. Human beings by virtue of bearing the divine image may sin, but they are able through resolute action to obey the law and thereby make themselves fit for God's presence. Christians, on the other hand, stress human fallenness. Only the intervention of God can deliver them from their guilt and shame. They find their only grounds for optimism in the cross of Christ and his Easter victory.

The more Christians engage in dialogue with the synagogue, the more aware they become of its truncated use of the Scriptures. Indeed, Judaism today is not the religion of the Hebrew Bible but a system of religion having its origins in the Sinaitic code but which, over the centuries, has removed itself from many of its central themes--in particular, bypassing the prophetic tradition. The result is that, in contradistinction to God's revelation at Sinai, Jews today contend that neither mediator nor sacrifice is needed to gain acceptance with God and to worship him acceptably. Indeed, all the variations within Judaism are agreed as to the self-sufficiency of men and women before God. Radical salvation is unnecessary. Rather, the term is reconceptualised to mean salvation not from personal sin but rather something 'corporate' so that the Jewish people as a community are liberated, set free to build the Kingdom of God. In contrast, Christians are merely the custodians of the good news of the Kingdom. They proclaim the possibility of entering into a relationship with Jesus Christ through repentance and faith, thereby being born into the Kingdom. The New Testament states that only God builds, much less extends, the Kingdom.

Great diversity characterises the Messianic hope of the Jewish people today. Most often some nebulous 'messianic age' shaped by Torah dominates their thought. Quite lost is the biblical portrayal of a Son of David ruling over the nations from Jerusalem from the midst of his regathered Israel. Actually Judaism has largely departed from the universal emphases so consistently proclaimed by the Hebrew prophets. Its concern is largely with the survival of a Torah-centered community that is under no conscious obligation to proclaim the knowledge of the one true God amongst the Gentiles. Sadly, Jewry has yet to organize its first Bible society to disseminate the Scriptures among non-Jews. Today, many Jewish people find their identity merely in the socio-political realities that have emerged with their establishment of the State of Israel. Few look forward to the triumph of God in history.

Training

David Harley:

So, what are colleges doing? Sadly, I have to say, very little. Most of these issues are ones which colleges and seminaries are ignoring. This does not bode well for the future of the church. Jack Estep, the General Director of the Conservative Baptist Home Mission Board in the USA, initiated a survey of 146 Bible colleges and schools in the States. He asked questions concerning the offering of majors or minors in Jewish studies, Jewish history, Jewish literature; concerning the presence of faculty members interested in Jewish ministry; concerning the availability of trips to Israel. Of course, they all had trips to Israel--but precious little else! Much depends on the faculty. An enthusiastic individual such as Richard de Ridder at Calvin College, or Louis Goldberg at Moody Bible Institute or indeed Dr Glasser at Fuller can ensure that all kinds of things happen. But by and large, the issues that we have talked about today are marginalised. Two colleges reported that they ". . . had some students who *were* Jews but were

now Christians [sic]". So a great deal needs to be done. All we can do at this point is to give you a brief glimpse into the programmes at All Nations and at Fuller.

Arthur Glasser:

How grateful we are for the varied and persistent efforts that All Nations Christian College is making to orientate its students not only to the Jewish roots of their Christian faith, but also to the present realities surrounding the worldwide Jewish community. Would that all Christian institutions, whether Bible schools, liberal arts colleges, or theological seminaries, were similarly committed. Indeed, nothing is more important than to convey these values to all potential servants of the church and its missions during their formative training years. Rarely does one find Christian workers who have come in later life to anything approximating an adequate Jewish orientation. Too many other pressures tend to pile up around them, merely crystallising their preoccupation with non-Jews.

I shall personally be eternally grateful for the one who led me to Christ at a student conference. He plied me with books on the Jews during my undergraduate years and kept up a lively correspondence with me during my subsequent years of secular employment. When I resigned to prepare for missionary service, he made sure that an interest in the Jews was not crowded out by the non-Jewish atmosphere of my seminary years. Sadly, I confess no recollection of any classes that raised distinctly Jewish issues. To make up this omission, he saw to it that I spent weekends and summers distributing Scripture portions to the Jews in New York City and engaging in Jewish evangelism among them. The inevitable result was an ever-deepening conviction that the gospel was first to be offered to the Jews and only then to the Gentiles.

Admittedly, formal Christian training gives students a rather precise understanding of the faith and vicissitudes of Jewish people during Old Testament times as well as shaping their understanding of biblical and of rabbinic Judaism in the first century A.D. However, in their encounter with Jews today, they soon discover that these earlier impressions cannot simply be superimposed. To do so would be manifestly inaccurate and unfair. Contemporary Judaism bears little relation to the Judaism of Scripture. This points up the need to expose oneself to a broad range of subjects before believing oneself to be in a position to appreciate the reactions of Jewish people today to our witness to Jesus Christ. We need to appreciate how they understand their own history and traditions, along with their faith and their patterns of expressing it. Areas of key importance include a careful review of the biblical witness, of the history of Jewish life and thought since the time of Christ, of the two thousand years of Jewish experience in 'Christian' Europe, and of their sufferings under 'Christian' anti-Semitism and at the hands of the secular powers. Especially, one must take the full measure of the creation and existence of the State of Israel and of its impact upon Jewish identity in our own day.

In the context of a growing awareness of the general unsuitability of traditional theological studies in preparing Christians for a career ministry among the Jewish people, and in response to the request of Jewish Christians for such a programme, we at Fuller Theological Seminary's School of World Mission began some years ago to take steps to launch such a programme. An initial course on Christianity and Judaism, offered over a period of several years, proved quite successful, although its inadequacies were painfully apparent.

During this period of experimentation, it became quite apparent that whatever we might offer at graduate level should not be represented as some American Johnny-come-lately aberration in the field of Christian education. After all, down through the history of the Christian Church there have been notable efforts to train people for Jewish ministry. We examined these. The model we finally selected was that of the Institutum Judaicum, founded by Johann Heinrich Callenberg at the University of Halle in 1728. This institution had an effective ministry until 1791. Later, in 1877, it was revived and redeveloped under the able leadership of Franz Julius Delitzsch, a Lutheran theologian of Hebrew parentage (1813-1890). It was subsequently named in his honour: Institutum Judaicum Delitzschianum. This school was shut down by the Nazis, and although it was restructured in Munster after the war, its passion for training students to

introduce the Jewish people to their Messiah was lost. The School of World Mission at Fuller is seeking to continue this great heritage through offering a concentration in Judaic Studies and Jewish Evangelism at Masters' level.

This programme combines graduate studies in the basic components of missiology (biblical theology, mission history, anthropology, folk religion, church growth, and leadership training) with intensive instruction in Jewish thought, history, and culture, as well as those proven evangelistic methods and strategies found effective in presenting Jewish people with the claims of Christ. The place of Israel in the redemptive purpose of God for the nations--a theme all too often overlooked in Western theological education--is given the prominence and attention it deserves. Academic work is intermingled with internship assignments designed to develop effectiveness in ministering to the Jewish people.

Admittedly, behind this programme lies a deep desire to minister to the churches. We yearn to see them respond positively to the implications of the significant increase in Jewish receptivity to the gospel since Lausanne I in 1974. We also desire to strengthen the worldwide ministry of the LCJE. Since 1980, LCJE has been used by God to strengthen the ties between organizations devoted to Jewish evangelism and to encourage one and all in the common task. Furthermore, we are bold to believe that we can strengthen the associations of congregations of Messianic Jews that have also emerged since Lausanne I. Through academic study, through sociological research and through scholarly publication, it is hoped that much positive benefit might ensue to what God is so manifestly doing among the Jewish people in our day.

David Harley:

A final word about our programme at All Nations Christian College. Among a faculty of fifteen, we have four with a particular interest in the Jewish people. We have a world religions course for all our students, ensuring that all leave with some understanding of the Jewish people, and we have a more specialised course on Judaism, which some 30% of our students take. In addition, we have day seminars which are open to all involved in the field in the United Kingdom. In these seminars, we have examined a variety of issues from the sabbath to refutation literature. Each year, we stage week-long conferences on Jewish evangelism. For those of our students going into ministry amongst the Jewish people, a number of special assignments are given: the study of the Hebrew language, of eschatological issues, and so forth.

Overall, we do try to bring out the biblical teaching concerning the Jewish people wherever possible. In my own courses on Genesis and Exodus and in those which Walter Riggans teaches on the Psalms and on Matthew, we attempt to explore the riches of Jewish understanding of those books as well as reading the usual Christian commentaries.

We celebrate the Jewish holidays together: we have a Passover Seder each year, for example. And, yes, we do have trips to Israel! But we do use these trips as a teaching aid, enabling our students to meet communities of believers in Israel and to think through the very issues that have concerned us this afternoon.



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Proselytising, Propaganda and Evangelism

An Examination of the Perceptions of Jewish Evangelism by non-Evangelicals and Jews;
a look at the charges and counter-charges; an analysis of how language is distorted
so that the intent of the missionary is misunderstood

by Arnold G. Fruchtenbaum

This paper was delivered as part of the Jewish Evangelism track at Lausanne II in Manila.

The Four Fronts

Certain leaders within the Jewish community have made and are making a concerted effort to neutralise progress made by those involved in Jewish evangelism. This concerted effort has been launched on four fronts with varying degrees of success, which we will label the Jewish front, the Catholic front, the liberal Protestant front and the fundamentalist/conservative/evangelical front.

The Jewish Front

On the Jewish front, Jewish organisations have been formed with the sole purpose of countering all forms of missionary activity among Jewish people. Methods used include holding public demonstrations outside Messianic Jewish centres and/or churches and organisations that support Jewish evangelism; presenting anti-missionary seminars in synagogues, Jewish community centres and university campuses with the purpose of refuting arguments used by missionaries to prove the Messiahship of Jesus; producing literature for the same purpose; and 'deprogramming' those who have made a profession of faith, using the 'testimonies' of former Hebrew Christians or Messianic Jews who were 'saved' from a 'cult' that claimed to be Jewish but was in reality a 'front for conversion' to Christianity. These efforts have had a degree of success, in that some former believers have renounced the faith, thereby providing a reason not to believe for those who did not wish to do so anyway! However, this has failed to stop the flow of Jews coming to the Messiah in the US and elsewhere in the world.

The Catholic Front

On the Roman Catholic front, the primary method used to combat missionary activity has been the promotion of dialogue as an alternative approach, the goal being the acceptance of Judaism as an equally valid religion (through some kind of two covenant theory), thereby rendering 'proselytism' both unnecessary and undesirable. This effort has achieved a high level of success, to the extent that Rabbi Yechiel Eckstein has claimed: "Virtually all Catholic groups have abandoned their proselytizing missions to the Jews and sought dialogue with them instead." He quotes a Catholic priest in support: "Reverend James LeBar, a Catholic priest who's on the Interfaith Coalition of Concern about Cults, repudiates Jews for Jesus for distorting Christian and Jewish symbols. 'It's inappropriate to call them Jews', he says. 'You can't hold on to both. If they've been baptised, then they're Christians.'" In my own files, I have a cutting from the Jerusalem Post in which the Chief Rabbi was asked whether evangelism was not indeed a valid activity in a state avowing religious freedom; the rabbi responded that the Catholic Church was evidence that evangelism was not part of the package of being a Christian. One might outlaw evangelism without hindering any religious practice, he said.

The Liberal Protestant Front

On the liberal Protestant front, dialogue and the acceptance of a two-covenant theory of salvation have also been in evidence. Here too there has been a high degree of success, with 'liberal' denominations renouncing Jewish evangelism and individual leaders coming out openly against it. For example, Lawrence McCoombe, chair for the Diocese of Long Island of the Episcopal Church's Commission on Christian-Jewish Relations, is described as saying: "It [Jewish

evangelism] is upsetting to Jews because it impugns the integrity of Jewish belief. It is alarming to Christians because it misrepresents Christianity. It is disturbing to both Jews and Christians because it undermines the basis of mutual respect which it has taken so long for us to establish. 'We wish, therefore,' McCoombe concludes, 'to make it clear that as Christians we acknowledge and affirm the integrity of Judaism and disavow completely the message and methods of these "Jewish-Christian" groups.'" Rev. Nathan VanderWerff, a Presbyterian minister and an official of the National Council of Churches declares bluntly: "I abhor the Hebrew Christians."

Reasons for this apparent success are not hard to find. Liberal Protestants tend to be universalistic in their soteriology. They seldom recognise that anyone is lost, and therefore minimise the need for regeneration. They are not sure that *Gentiles* need to be 'saved', much less the Jews.

The Fundamentalist/Conservative/Evangelical Front

The fundamentalist/conservative/evangelical front was for a long time largely ignored by the Jewish community. Recently however, Jewish leaders have actively been seeking dialogue with evangelicals. Their not-so-hidden agenda is to neutralise this important group with regard to evangelism among Jewish people. Eckstein has made this quite clear:

On the other hand, Jews will, undoubtedly, bid Evangelicals to make the theological attempt to adopt some form of the double covenant theory as many liberal Protestants and Catholics have done, and to acknowledge the continuing validity of the divine covenant with the Jewish people. Jews, in this light, are not in *need* of adopting Christianity to achieve fulfilment and salvation. They will ask Christians to refrain from missionary efforts towards Jews "until the full number of Gentiles enter in" (Rom. 11:25). Should this prove to be theologically too difficult, they will request that Evangelicals regard dialogue as the proper forum in which to "preach the Gospel" to Jews and that they abandon the zealous and even cultic techniques often employed in efforts to convert them. For is it not the Christian's commission simply to testify through words and deeds to the truth of the Christian message while it is the Lord's prerogative to act upon the individual through the Holy Spirit and possibly bring about his conversion? If this is so, is it not reasonable for Jews to ask Evangelicals to fulfill their missionary commission through dialogue, decently and courteously, by model, teaching, and joint cooperation and without the intention of converting them? Certainly Jews will ask responsible Evangelicals to be especially alert to evangelizing efforts that involve any sort of manipulation, deception, or excessively aggressive tactics and to refrain from giving moral and financial support to the many Hebrew Christian para-church groups that target Jews for conversion (*ibid.*, 321).

What Eckstein is trying to do is to redefine for the evangelicals what their mission should actually be. If evangelicals accept Eckstein's redefinition of evangelical mission and methodology, then Jewish evangelism has obviously been neutralised successfully. On this front, the Jewish community has had its least amount of success. But the very fact that they have had *any* success at all is both surprising and appalling. This, of course, should be of the greatest concern to both the LCJE and the LCWE.

The Propaganda Methodology

Negative Symbolism

A major part of the efforts of the Jewish community involves the use of propaganda describing missionary endeavour in a poor light, calculated to produce a negative emotional response. Dov Aharonifisch, for example, describes missionaries as ". . . vultures hovering and circling over thirsting bodies in the desert. . . patiently waiting for the opportunity to snare yet another Jewish soul. . . stopping at nothing to win the soul of a young Jew" (*Jews for Nothing*).

The Use of the Holocaust

Another example involves the use of the Holocaust in the fight against Jewish evangelism. In an article published in *Present Tense*, A. James and Marcia R. Rudin write, "Some Jews feel that

Hebrew Christian groups threaten the very existence of the Jewish people. Says Rabbi Morris Shapiro of the Suffolk County Board of Rabbis: "We have just experienced a holocaust, and the attempt to convert Jews is another attempt to annihilate them!" ("Onward Hebrew Christian Soldiers": 22). Eckstein has also made the connection between the Holocaust and Jewish evangelism: "While Christians have sought to convert Jews to Christianity for almost two millennia, after the holocaust those attempts are regarded as especially pernicious threats to Jewish survival--indeed a form of spiritual genocide" (*ibid*, 287).

The Use of Negative Terminology or Redefinition of Terms

Some of its opponents portray Jewish missionary work not in terms of 'evangelism'--which has positive connotations in the evangelical community--but as 'proselytism', which has developed negative connotations.

Evangelicals today have found it necessary to distinguish between evangelism and proselytism. Thus Leighton Ford, writing to a rabbi, wrote:

For me to disclaim a desire to evangelize all peoples would be dishonest. And yet it is not my intent to turn this dialogue into a platform for proselytism. That would be grossly arrogant. . . . By the way, I wonder if you and I understand the word *evangelize* in the same way. Quite possibly not! I know that to many people it implies proselytism by trickery, force or manipulation. But to me it means to witness to the good news of God's liberating love and to invite [people] to respond freely. I understand this love as revealed according to Scripture in the person of Jesus as the unique Son of God and in his death and resurrection. . . .

Getting back to what I wrote before, we don't hide the fact that we long for you to believe Jesus is the Messiah. We really do. We can't deny our convictions that he is the fulfillment of the great plan of the God of Abraham, the appearance in history of God himself, our Savior and the Lord of all. This we regard as good news we have no right to withhold from anyone. But we do reject the neurotic approach which would select out Jews alone as some uniquely needy objects for proselytism. We deplore distorted evangelistic methods that involve force or manipulation or deception. We are open to a diversity of responses to the lordship of Jesus Christ, recognising there are Jews who accept him yet wish to remain within Jewish culture and tradition ("A letter to Richard", Evangelicals and Jews in Conversation: 300, 307).

Eckstein has quoted Vernon Grounds along the same line:

For Grounds, "Christianity as evangelically construed, is of necessity evangelistic." What troubled him, however, was whether or not Christians could "earnestly share their faith with Jews and not come under censure for proselytizing." His response was in the affirmative. "As an Evangelical," he writes, "I draw a sharp distinction between proselytizing and witnessing, rejecting proselytism as a perversion of witness. In the end, the problem is not *why* but *how*: as undeserving recipients of redemptive love how can we lovingly share the gospel with Jews?" His answer was to "share it prayerfully, graciously, tactfully, honestly, sensitively, and noncoercively. . ." (*ibid*, 289).

An editorial in Christianity Today, though not mentioning the terminological distinction, made a similar point:

Of course, both Jews and Christians must repudiate certain kinds of evangelism. Some evangelistic techniques are not consistent with true respect for other people and, therefore, are not consistent with the respect that every biblical Christian should have for every Jew. Evangelists ought not to place unworthy pressures on Jews to induce them to become Christians. Any sort of manipulation or bribery is wholly out of order. We abhor any deception in seeking to present Christ to Jews. A small minority of Jewish Christians disguise their Christianity to attract unsuspecting Jews to accept Christianity. This is

deceitful, contrary to the New Testament teaching, and unworthy of evangelical Christians. Evangelicals have more reason to oppose this type of deception than do Jews, but we have often failed them by our silence. Evangelicals must speak out boldly and unequivocally against any deceitful practices. We must insist on evangelical integrity as the first law of any Christian witness (quoted in Eckstein, 290).

What Jewish leaders have done is to declare all forms of Jewish evangelism to be proselytism, thus delegitimising it all. For these Jewish leaders, evangelism is permissible but only *as defined by them*: essentially as dialogue, with preaching the gospel to the Jews waiting until after 'the fulness of the Gentiles has come in.'

Attributing False and Deceptive Motivation to Create a Negative Emotional Response

The propaganda against missionary and/or messianic groups is aimed at creating a negative emotional response and at attributing motives to the missionary which are considered deceptive or subversive. Rabbi Elliot B. Gertel, writing for The Jewish Post and Opinion (1 March 1989) criticises an evangelistic television ministry which, he states ". . . broadcasts late Saturday night when some people are especially vulnerable or lonely." The writer obviously intends the reader to understand that the choosing of a late Saturday night slot was deliberately chosen to entrap the vulnerable and the lonely. The fact that Saturday night happens to be a cheaper time slot is not considered. Of course, not all such programmes are aired late Saturday night. Concerning the others, he says, "On other stations it is broadcast just before bedtime or even during the family hour." Here again the intent is to attribute negative motivations. So the missionaries cannot win! If they broadcast late Saturday night, it is because they want to entrap the vulnerable and lonely. If they broadcast during prime time, they are out to get your kids! He goes on to say that such a programme "is slickly and cunningly produced." Of course, a similar secular programme would have been described as "first-class stuff"! This writer also mentions the fact that the wife of the broadcaster speaks "with a slight foreign accent, clearly intending to evoke association with European forebears." But if the woman happens to be an immigrant, how else is she supposed to sound? Even a person's accent is viewed as part of a conspiracy to entrap Jews! Another woman who appeared on the programme "with a full New York accent" was castigated for the same reason.

A further example of supposed devious motivation was reported as follows by the Jewish Post and Opinion ("Combatting Jews for Jesus"): "Cute tracts and fellowships with a lot of music and friendly faces put many unsuspecting Jewish people at ease and they become very receptive. The door is open to begin a cordial indoctrination of Christian fundamentalism. Many Jewish people fall victim to this missionary trap laid by groups like Jews for Jesus, Hebrew Christians, or the Messianic Jewish movement." Of course, pamphlets, havurah and chassidic music used by the Chabadniks are never classed in terms of an 'indoctrination' or 'trap'!

Messianic groups' use of Hebrew is not interpreted as representing a sense of Jewish identification but only a subterfuge to catch Jews:

The threat of the missionary activities are set loose everyday on the Jewish community by groups like Jews for Jesus, Hebrew Christians and Messianic Jews. Some even mislead us with Hebrew names like Beth Sar Shalom and Beth Yeshuah. The Jewish community needs to be aware of these groups and their activities (*ibid*).

And again:

Sixty-four-year-old Reverend Daniel Fuchs, whose Jewish parents were converted by Leopold Cohn, has parlayed the original modest ABMJ storefront center into a \$2,000,000 per year operation with headquarters in Englewood Cliffs, New Jersey. It has tried to rid itself of its missionary image by changing its name to Beth Sar Shalom (House of the Prince of Peace) in some of its New York centers (Present Tense).

Those who know the ABMJ's history will instantly recognise the fallacy of these statements!

The use of Jewish symbols causes further controversy. Jewish believers often use Jewish symbols in respect of their own cultural identity. But a different motivation is ascribed by Jewish leaders:

And they use Jewish symbols, often in distorted form, to get their message across. For example, the three matzoth on the Seder plate represent for them the Trinity, and the broken *afikoman* the crucified Jesus. The *shamash* on the Chanukah *menorah* represents Jesus as the light to the world. They assert that 6,000,000 Jews died in the Holocaust unredeemed, that the 6,000,000 Jews in the United States should not remain unredeemed (*ibid*, 19).

Furthermore, the use of Hebrew names is deliberately intended to hide the fact of missionary intent: "There are a number of proselytising groups using Jewish-sounding names in an attempt to lull Jews into believing that they are really legitimate Jewish groups, not missionary ones" (Eckstein: 298-299). But even when Eckstein admits that some messianic groups *are* ethical in their evangelistic methods, he still insists on ascribing to them ulterior motives:

Even those Hebrew Christian groups whose methods of witnessing to Jews are ethically sound are regarded as intrinsically wrong and deceptive. Often they try to pass themselves off to Jews as another Jewish denomination. So as not to alienate Jews from coming to Jesus they refer to him as "Yeshua" and do not place crucifixes in their "synagogues" but instead use only Jewish symbols. In presenting themselves to Christian audiences, on the other hand, they generally claim to be an evangelical Christian group seeking to bring Jews to Christ and meriting their funding and support (298).

Even outward appearances are not quite what they seem:

Jews for Jesus's "front line" missionaries, handpicked and trained, are generally attractive, articulate, and Jewish. They look deeply into your eyes, smile sweetly, and use your first name repeatedly. Quite conscious of the image they want to promote, they emphasize how normal they are, how well educated, how "typically Jewish" their backgrounds are; when pressed, they mention as an afterthought family and personal problems. It's hurtful when their parents reject them, they say, but *they* can understand their parents' point of view and so are patient with them. They carefully salt their comments with "meshuggener", "oy vay" and "goyim" (New York, 28 April 1986, "Inside Jews for Jesus").

The Conspiracy Theory

Another aspect of this propaganda is the representation of Jewish missionary activity as part of a fundamentalist/evangelical conspiracy which is well funded (or "secretly funded") by the evangelical churches. Rabbi Gerter declares: "Indeed, it is widely known that more money is available today in many Protestant denominations for the conversion of the Jews than for any specific immediate or long-range need of the Protestant churches themselves" (*ibid*). Or again: "Although there is a strong *baalei t'shuva* (Jews returning to the traditional observance of their faith) movement in Israel which sponsors yeshivot that enable interested Jews to study their heritage with devoted rabbis, these Jewish groups simply do not have funds comparable to those of the evangelical programs and cannot compete with them on an equal footing" (Amit Women, "The Growing Threat of Missionary Groups", Jan-Feb 1989).

One could only wish it were true!

Another popular facet of the conspiracy theory is the claim that missionary groups which claim one can believe in Jesus and yet remain Jewish actually know better. This too, it is said, is part of the subterfuge to entice unsuspecting Jews. In the end, the real motivation is to get one to become a Christian, not to remain a Jew. Along with this accusation is another, that missionary groups are really fronts for the evangelical churches whilst denying this to be so:

Rosen's letter clearly spells out his true aim--to channel Jewish converts into the established Christian church. It is significant that, while Rosen says Jews for Jesus is a

unique and independent entity ("Jesus, Yes, Christianity, No!" is a favorite slogan) and that Jews who have accepted Jesus as the Messiah are not converts but rather "fulfilled Jews", in this letter he refers to "converts" and "new Christians". . .

Because of this apparent duplicity, Jews for Jesus and other Hebrew Christian groups are perhaps even more dangerous to Judaism than other cults and other Christian conversionary movements. They attempt to lull the Jew into the belief that he is not actually changing his religion, when in fact the ultimate goal is to convert him to Christianity and have him join an established Christian church. . . (Present Tense).

In fact, the "slogan" ascribed to Jews for Jesus was never used by them. Furthermore, it is ironic to be accused of deception about one's goal when the very name of one's organisation spells it out! Eckstein comments:

What is so disturbing to Jews about the Hebrew Christian movement is not only the fact that in accepting Christianity these Jews are, in effect, lost to the Jewish community. Nor is it just that these groups are telling the Jewish community that only through Jesus can Jews become fulfilled as Jews, though that too is deeply disquieting. But it is their insistence that in accepting Jesus, Jews need not feel as if they are abandoning their Judaism and converting to Christianity. Instead, these groups profess that Jews become authentically Jewish through their act of acceptance of Jesus. From a Jewish point of view, messianic Jews are a front for evangelical Christians who try to wean Jews away from their ancestral faith by lulling them into believing that they can accept Jesus as Lord and still remain Jewish (296).

It is a rare Jewish writer who is willing to give a different slant, but one such is Stuart K. Charme, professor of religion at Rutgers University:

The goal of the messianic Jews is to provide a Jewish-like atmosphere where Jews will feel comfortable enough to accept Jesus as the messiah without feeling that they have deserted the Jewish people. By witnessing to their fellow Jews as *Jews* who believe in Jesus, the messianic Jews can show that acceptance of Jesus does not forfeit a person's Jewishness. As a result of this strategy, messianic Jews are often accused of deliberately trying to *deceive* traditional Jews into believing that Jesus is the Jewish messiah, i.e. to trick Jews into becoming Christians. However, since the evidence for such intent to deceive is, on the whole, unconvincing, it is more useful to accept the good intentions of most messianic Jews and to determine whether their position can rightly be called Jewish or whether they have--despite their good intentions--grossly misunderstood Judaism (Judaism, "Heretics, Infidels and Apostates: Menace, Problem or Symptom": 31).

Scare Tactics

Jewish community propaganda has also incorporated scare tactics. Several leaders have claimed that the evangelicals have concluded that the second coming is due to happen in the year 2000. However, the second coming cannot happen until all the Jews have been converted to Christianity. If Jews fail to do so, it will unleash a new wave of anti-semitism. One such claim appeared in the Jewish Post and Opinion, entitled "Cult-Buster":

He suggests a key reason behind the recent push to convert Jews is that the Book of Revelations [sic] requires that 144,000 Jews be converted before Jesus's predicted return at the turn of the century. Another important reason has to do with an international conference of Fundamentalist Christian groups held in 1978.

"At that conference," says Markowitz, "they felt that their prior belief that it wasn't necessary to proselytize Jews was in error, and they decided it was now necessary to convert Jews." Although Markowitz believes that most of those 50,000 messianic Jews are between 20 and 30 years old, he feels that many older Jews are getting involved as well.

The New York article mentioned previously declares:

Fundamentalist Christians have always considered Jews blind for not accepting Jesus as the Messiah--after all, Christ was a Jew. In the last few years, however, the more extreme churches have preached that intransigent Jews are delaying the Second Coming. According to the "endtimes" prophecy in the Book of Revelation, 144,000 "sons of Israel" will finally recognize Jesus as the Messiah. With only fourteen years to go until 2000 A.D., missionary groups that focus on Jews are playing an increasingly important role in the evangelical community.

Eckstein makes a comparison with Martin Luther:

There are also those who suspect that evangelical support for Israel is part of a ploy to convert Jews to Christianity and that their failure to do so could become viewed as the principal factor obstructing Jesus' second coming and the redemption of the world. They fear that the relationship might backfire as it did with Martin Luther who, at the outset, also "loved" Jews but later vilified them when they refused to accept Christianity. Evangelicals, such as Jews feel, might similarly come to detest Jews when they do not convert (319).

No doubt someone somewhere has set the year 2000 as the year of the second coming. But this is not a position held by the majority of evangelicals; most Jewish leaders doubtless know this is the case but choose to scare the Jewish community anyway.

Detrimental to Jewish-Christian Relations

Another facet of the propaganda is the claim that continued support for Jewish evangelism will do great damage to Jewish-Christian relations. The article, "Combatting Jews for Jesus", continues:

A major problem of the activities of the Jews for Jesus, Hebrew Christians, and the Messianic Jewish movement is that they have a very harmful effect on Jewish-Christian relations. They reinforce the many fears of those Jews who suspect all Christians of having missionary intentions.

Eckstein makes Jewish believers the sticking point in Jewish-Christian relations:

More than constituting an imposing threat to Jewish life and survival, Hebrew Christians are the source of much of the Jewish distrust of Evangelicals and the discord in their relations. Considering the amount of funds that go into such "Jewish missions", the success rate of such groups is dismally low, as it has always been. The costs Evangelicals have to bear in fostering better relationships with Jews, on the other hand, are exceptionally high. Christians would do far better to expend their funds and energies elsewhere, to dialogue with Jews, and to leave the conversion of Jews to God who may or may not bring it about when the full time of the Gentiles arrives. At the least, they ought to abandon and denounce the overly zealous and deceptive means usually employed by various Hebrew Christian groups (298-299).

Distinction in Converts

One final facet of the propaganda is the way they distinguish those Jews who "convert" to "Christianity" from those who convert to Judaism. The former are often described as "misguided", "ignorant", "unlearned", "mentally unstable", etc; witness the following example:

Initially, I was surprised to see how easily I could get upset when actually dealing with JJs [Jews for Jesus/Jewish believers]. But over the years I've trained myself to avoid anger and even much of my usual sarcasm. I see now that many JJs are a species of mental masochist; they expect and even want insult, something their callowness is almost bound to produce (Midstream, IV/85).

Not only are Jewish believers unstable--they also lack the ability to think:

Most JJs have a small store of biblical verses that they keep in their mental medicine cabinets like specifics for various diseases. The "disease" they guard themselves most zealously against is independent thought (ibid).

Furthermore, it seems, they lack a sense of humor:

It might be trivial to claim that JJs can't be Jewish because they have no sense of humor, but it's interesting to note how little humor any of them have. JJs cling doggedly to their beliefs like high school actors--many are not much older--clinging to their scripts; their situation is one that allows little room for laughter. If we merely destroy their memorized material without writing convincing new parts for them, we only leave them open to the next guru who has his act together.

Also not to be missed is that fact that Jewish believers have their psychological problems:

Whether or not they have studied Judaism seriously, or care to, what JJs are ultimately rejecting is not Jewish logic and opinion, but the Jewish community of their childhood. Many come from unhappy homes in which they received too little attention, Jewish or otherwise.

The same point is made by New York magazine:

Arnold Markowitz, a psychotherapist who directs the Cult Hot Line and Clinic for the Jewish Board of Family and Children's Services, describes the Hebrew Christians he's counseled as having "a great deal of underlying, unexpressed rage, usually directed toward the family. They're usually having difficulties in their lives, and they've decided that the answer will come through a spiritual or religious experience. And they are proselytized by a group that is definite about having answers, and which has no room for ambivalence.

Jews for Jesus seeks out, and is sought by the isolated and vulnerable--especially elderly Jews, Jewish prisoners, the blind, the deaf, the mentally unstable. A few weeks back, the turnout for "Murray's Place"--the monthly Saturday-night coffeehouse held at the Jews for Jesus brownstone--consisted mainly of single people, many of them visibly disturbed. . .

However, those who convert to Judaism are described quite differently: "Converts to Judaism are usually rational people who are more convinced by History than by Mystery; Jews for Jesus, in my experience, exhibit a high degree of sociopathology along with their sincerity" (Midstream). And again: "Nor will we ever hear on one of these programs the testimony of one of the thousands of Jews by Choice who each year enhance Jewish community and intellectual and spiritual life with unique commitments and contributions to the synagogue and Jewish community" (Jewish Post and Opinion, 1 March 1989). The possibility that such conversions could be based on ignorance or mental instability is never raised! Nor is there any discussion on motivation. After all, how many of these conversions to Judaism are based, not on conviction but on convenience for the sole purpose of marrying a Jew?

Conclusion

We do not need to be particularly concerned as to the success rate among Catholics and liberal Protestants. Our attention should rather be focussed upon the propaganda put out by these groups and even more so upon that put out by the Jewish community in its response to the fundamentalist/conservative/evangelical community.

A listing of possible specific responses, however, goes beyond the scope of this paper!

The **BACK** Page



Manila Manifesto Affirms Jewish Evangelism

Yes--the Manila Manifesto, issued at the end of the Congress, included the following words under the heading The Uniqueness of Jesus Christ:

We are called to proclaim Christ in an increasingly pluralistic world. There is a resurgence of old faiths and a rise of new ones. In the first century too there were 'many gods and many lords' (1 Cor.8:5). Yet the apostles boldly affirmed the uniqueness, indispensability and centrality of Christ. We must do the same. . .

It is sometimes held that in virtue of God's covenant with Abraham, Jewish people do not need to acknowledge Jesus as their Messiah. We affirm that they need him as much as anyone else, that it would be a form of anti-Semitism, as well as being disloyal to Christ, to depart from the New Testament pattern of taking the gospel to "the Jew first". We therefore reject the thesis that Jews have their own covenant which renders faith in Jesus unnecessary.

