



**LAUSANNE
CONSULTATION
ON JEWISH
EVANGELISM**

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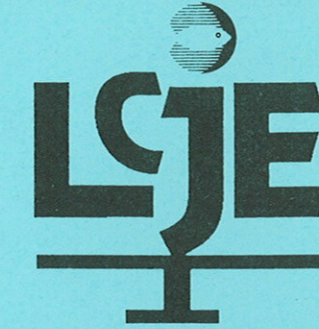
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**LAUSANNE CONSULTATION
ON JEWISH EVANGELISM
BULLETIN**



ISSUE No. 19 (Feb. 1990)



LCJE Bulletin
Issue no. 19
February 1990

• Lausanne Consultation on
Jewish Evangelism

Editor: Kai Kjaer-Hansen
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Printed by LB offset, 8471 Sabro,
Denmark

Published February, May, August and
November
Dead-line of no. 20: 1 April 1990

Annual subscription 15 US \$, payable to
LCJE

Our bankers are:
Copenhagen Handelsbank, Lystrup Branch
SWIFT-address: CoCo DK KK
Account no. 4803086338
or
cheque drawn on a Danish bank, and send
to LCJE/Kjaer-Hansen (address on back
cover)

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From the editor

The Bulletin

I have been asked to be editor of The Bulletin until the next International LCJE Conference in Holland, 5-9 August 1991, when there will be new elections to LCJE's Coordinating Committee.

The Bulletin will be published quarterly and sent by airmail from Denmark in the middle of February, May, August and November. Each number will be of 16, 20 or 24 pages and will include the dead-line date for the following number.

We are indebted to Susan Perlman for the new cover and LCJE's new logo, and we have more or less "borrowed" the lay-out from other periodicals. So if somebody feels we have borrowed from "their" magazine, they are probably right. I hope they will be able to look upon it as a kind of co-operation. We are trying to keep printing costs at an absolute minimum.

If everything goes according to plan, the coming issues will contain a number of *brief* articles, written specifically for the LCJE Bulletin. There will also be excerpts from papers given at conferences arranged by various LCJE Chapters. Comprehensive and profound theological articles will also in the future appear in *Mishkan*. LCJE Members should not deprive themselves of such articles. Serious evangelism requires serious reflection. I see The Bulletin and *Mishkan* as complementary - not competitive - periodicals.

In a network such as LCJE it is important for the members to be informed of new initiatives in evangelism and of the publication of new books, tracts, films, videos, music cassettes, etc. Only to the extent that members let me know about the existence of such shall I be able to pass on the relevant information in our Bulletin. I do not promise to make detailed mention of everything, but I will try to list as much as possible.

This number of The Bulletin focuses on what some institutions in Israel, USA and UK can offer in the way of courses in Jewish evangelism and education of Jewish believers.

This is by no means a new theme in the LCJE context. But if we want to do something about it, it is important to keep the pot boiling.



A New Hope for the 90's

As we enter the 1990's, we are amazed at the events in Eastern Europe and at the rapid developments in world affairs. What few believed possible a few years ago has happened with the opening up of the Communist countries. In our faith we again sense that God is the God of history, and we wonder what this new situation holds for Israel. Therefore we also ask what this means with regards to our obligation to share the Gospel with Jewish people and our ministry for the salvation of all Israel. Are the present events relevant for LCJE?

In this part of the world congregations and fellowships of Jewish believers blossomed at the turn of the century, but they also suffered from violent anti-Semitism and the Holocaust like the rest of the Jewish people. Today more than one-fifth of the world's Jewish population live in the USSR and Eastern Europe, and we know that there are Jewish believers within Orthodox as well as Protestant churches. With Perestroika, there is a new freedom for the Jewish people, but also for the blossoming of hidden anti-Semitic forces.

In the USSR and all East European countries there is today a stunning hunger for Bibles. The collapse of Marxist atheism in Eastern Europe has left a spiritual void in which many are turning back to the biblical heritage. Now it is up to the churches if this new situation is to bring a biblical awakening with a potential for growth for the Body of Christ worldwide in the last decade of this millennium.

Many Jewish people in the USSR and Eastern Europe will probably choose to emigrate to Israel and to other countries, but many will doubtless choose to stay. There are three very important questions to be asked: Are we ready to meet this new situation in our ministry of Jewish evangelism? How can we relate to our sisters and brothers in Christ and to the new spiritual awareness in these countries? And how can we, as individuals and societies within LCJE, work together towards this end?

In October this year the European Chapter of LCJE will meet in Budapest and assess this new situation in our part of the world. Maybe mission leaders from other parts of the world would like to join us for this conference, as the new European situation also touches our ministries in Israel as well as in the United States?

The theme of this issue of our Bulletin is "education in Jewish evangelism". It is not irrelevant that many educational initiatives in Israel, Europe, the United States as well as in other parts of the world, have learnt much from the Institutum Judaicum in Halle, in Leipzig in today's GDR, and from "green-houses" in Central and Eastern Europe. As we encourage these educational programs, we must also, today, ask two more questions: Are we training young people for the kind of Jewish ministries which the world scene of the 90's will demand? And what about educational programs for believers in Eastern Europe and the USSR?

With the rapid changes we experience today, we do not know what tomorrow will bring, but at the moment, opportunities are opening up for us to reach new groups of Jewish people with the Gospel. Let us pray and work to meet these new opportunities under the guidance of the Lord of history, the Messiah of Israel, and the empowering of the Holy Spirit. In this way we shall uphold the hope for Israel and the world.

I greet you all in the name of our Saviour and wish you a blessed entrance into the 1990's!

Ole Chr. M. Kvarme, International Coordinator

What Is Being Done?

In 1989 Dr. Jack Estep conducted a survey concerning Jewish studies, Jewish students, and interest in Jewish evangelism at a number of Christian colleges and Bible schools. At the consultation of the LCJE North American Chapter last year in April the findings were presented under the heading: "What is being done in Evangelical colleges, seminaries, and Bible schools concerning Judaic studies and evangelism, and to sensitise students to Jewish evangelism."

A total of 146 schools were sent questionnaires, and 75 responded. The 146 schools are broken down into 3 sections:

1. BIBLE COLLEGES - American Association of Bible Colleges (AABC)
2. CHRISTIAN COLLEGES - Primarily members of the Christian College Coalition
3. SEMINARIES & GRADUATE SCHOOLS

The ten questions asked on the questionnaire are listed below. The questions are followed by Dr. Estep's comments on the answers. Jack Estep is General Director of Conservative Baptist Home Mission Society.

The questions asked on the questionnaire

? ? ?

1. Does your school offer a Major or a Minor in Jewish studies?
(If the answer was "Yes", they were requested to list course titles.)
2. Does your school offer electives in Jewish history, Jewish culture, Jewish people of the modern world, Jewish literature (i.e. Mishna, Talmud), or any other related Jewish courses?
(If the answer was "Yes", they were requested to list course titles.)
3. Does your school make note of special Jewish holidays? (If the answer was "Yes", they were requested to explain.)
4. Do you have any faculty members who have a particular interest and/or sensitivity to Jewish people and/or to Jewish ministry?
(If the answer was "Yes", on an "optional" basis only, they were asked to give names

- of the specific faculty members.)
5. Do you have representatives of Jewish Ministries speak in Chapels?
6. If the answer to question 5 is "Yes", is this a regularly planned event?
7. Has your institution officially sponsored any trips to Israel?
8. Has any member of your faculty or staff unofficially sponsored a trip to Israel?
9. Have any members of your faculty or staff taken trips to Israel? If "Yes", how many and how often?
10. (Optional) Does your school have any Jewish faculty members. Also optional, the school was asked to indicate what percentage of their student body is Jewish.

Some Facts and Observations from the Survey conducted concerning Jewish Studies, Jewish Students, and Interest in Jewish Evangelism

A survey was taken among Bible colleges, Christian colleges, and seminaries. The questionnaire was sent to 146 schools: 49 Bible colleges, 53 Christian liberal arts colleges and 44 seminaries. 25 of the 49 Bible colleges, 22 of the Christian liberal arts colleges, and 28 of the 44 seminaries responded to the survey.

A very basic conclusion from the survey would indicate that very little, if anything, is being done to enroll Jewish students, challenge students to Jewish ministry, or even to establish a solid foundation on Jewish studies. It is observed that Jewish ministries have not made any impact on our schools regarding the need for

Jewish studies or Jewish students. As the Lausanne Consultation on Jewish Evangelism, I suggest that we need to address the question and brainstorm some answers as to what we might be able to do in this regard. Do schools not have Jewish studies because they do not have the students, or do they not have students because they do not have the studies?

Another observation is that trips to Israel are indeed very popular. It would appear that these trips, however, become ends in themselves rather than a tool which can be used for the furtherance of Jewish evangelism and Jewish study. One might conclude that there is a certain curiosity regarding the physical land of Israel - to be where Jesus walked, but perhaps there is little concern for the Jewish people.

One other observation is that we might consider what we can do to encourage the

small percentage of Jewish students that are already in our Bible colleges, Christian colleges and seminaries. This encouragement should not be based on an interest for recruitment potential, but rather to encourage the student to develop fully to his or her potential.

It is also noted that many of the schools are open to having Jewish ministries presented in chapel. It might be that by working together, Jewish ministries could put the best foot forward possible to enlist others to join with us in such ministry.



Project Nathanael

Rev. Maurice Bowler, London, writes:

"Bulletin readers will remember that LCJE set up a central archive of training material for missionaries to Jews (see LCJE Bulletin no. 13, 1988). This records details of various courses and course materials prepared by various agencies around the world.

The material collected thus far has now been transferred to the LCJE office in Denmark. Agencies which have not yet sent in their details, which includes many in USA, can send them to Kai Kjaer-Hansen. Course programmes can also be sent to the LCJE office.

The International Co-ordinating Committee will later discuss how to make the collected material accessible to LCJE Agency Members.

ISRAEL UPDATE

LCJE ISRAEL conducted an investigation of complaints of tampering with mail to and from Christian addresses. It appears that such tampering is not as wide spread as is commonly believed. Where it occurs, evidence that will stand the rest of the courts is not yet available. LCJE Israel will continue to monitor occurrences in this area with a view to possible action once hard evidence emerges.

THE NATIONAL Evangelistic Committee has submitted a budget of some \$ 20,000. 1990 Proposed projects include two campaigns in Haifa, one in Tel Aviv and participation in the Annual Jerusalem March. The Committee's main focus, however, will be on a seminar now being written. Committee members are of the opinion that a major obstacle to evangelism in Israel is a lack of biblical and theological understanding. The seminar is designed to rectify that shortcoming.

THE BIBLE SOCIETY in Israel is now preparing for a revision of the Modern Hebrew Translation of the NT.

RUSSIAN JEWISH CHRISTIAN immigrants in the Haifa region are looking into establishing a Russian-Speaking Congregation.

From Israel Update Jan. 1990.

BIBLE SCHOOL-YESHIVA PROGRAMS RELATED TO THE UNION OF MESSIANIC JEWISH CONGREGATIONS (UMJC)

By Daniel Juster, former President and General Secretary, UMJC, Senior Pastor and Director of Beth Messiah Ministries, Gaithersburg, Maryland, USA.

The primary Yeshiva program of the UMJC for preparing people for Messianic Jewish leadership is its own Yeshiva program. There are presently thirteen required courses offered through two intensive sessions, one in the summer and one in the winter. These courses or their equivalent are required for UMJC ordination. There are also elective courses. Presently the UMJC Yeshiva committee is considering an additional group of courses for a higher level of recognition. This program has been well attended (from 15 to 60 per course) with an international group of students. Faculty have included excellent teachers both from within our own Messianic Jewish ranks as well as leading scholars from Christian institutions. A sampling of courses in the Yeshiva include: 'Messianic Jewish Theology', 'Hermeneutics', 'Principles of Pastoral Leadership', 'Messianic Jewish Apologetics', 'The New Testament in its Jewish Cultural Setting', 'The Talmud and Messianic Judaism', 'The Spiritual Life of the Messianic Jewish Leader' and more.

It was never the intention of the UMJC to limit the possibilities of ways that could be used by God to equip leaders. Therefore, the UMJC



encourages equivalencies to be accepted from other institutions when appropriate and seeks to either recognize other significant training programs and/or to publicize what exists. Training programs in UMJC related congregations have come and gone. Barry Budoff seeks to maintain a significant level of Yeshiva training in his congregation, Ahavar Zion in Beverley Hills, California. John Fischer from Congregation Or Chadash in Palm Harbor, Florida, provides significant intellectual foundations.

Messiah Biblical Institute and Graduate School of Theology in Gaithersburg, Maryland, presently provides the only *full time* school program known to me. MBI is connected to Beth Messiah Congregation and related congregations in the Washington D.C. and Baltimore, Maryland area, and is recognized by the UMJC. The ability of pastoral leaders

in the area to provide courses has enabled the school to maintain a low overhead while offering a full range of courses that can extend over a three to four year period. Courses are offered on a quarter system basis. They include the areas of 'Biblical Studies', 'Pastoral Theology', 'Leadership', 'Biblical Studies', 'Jewish Studies' and 'Biblical Counselling'. An unusual number of qualified Messianic Jewish leaders who are capable teachers live in proximity to the school. Small classes for ministry trainees are held along with large classes geared to the community at large that have drawn over two hundred.

MBI has adopted a unique system of dealing with the usual overlap between Bible Schools and Seminaries. Often students repeat the same courses but at a higher level in the Seminary. At MBI there are three groups of courses: those which can only be taken at graduate level; those which can only be taken at undergraduate level; and those which can be taken at either level. These last are the most numerous. The difference in the graduate level and the undergraduate level is in student research and writing. The lecture material is the

same for both. A student that wishes to continue graduate studies after receiving an undergraduate degree with us (a rare but possible option) will take completely different courses than those taken for his undergraduate area. Most areas can thus be taken on a graduate or undergraduate level.

The great need in the movement is for high quality correspondence courses taken either by video or cassette. Far too many need training and can not leave jobs or ministries to become residents at a program such as Messiah Biblical Institute. It is hoped that either the UMJC, MBI or both or some other group might come up with the quality correspondence program so greatly needed. For a full presentation of possibilities and philosophies, one should read Phil Goble's *Everything You Need to Grow a Messianic Yeshiva*, William Carey Press, Pasadena, California.

The UMJC Yeshiva has consistently offered courses since the summer of 1984. Messiah Biblical Institute has been offering courses continually since 1984 also and has been offering a full time program since the fall of 1987.

New book by LCJE Member
Victor E. Buksbazen: *The Jewish People In a "Christian" World. An Examination of The History and Development of Anti-Semitism in World History.* Published 1989 by Brentwood Christian Press, Columbus, Georgia 31904.

HERE AT ALL NATIONS CHRISTIAN COLLEGE ...

By Walter Riggans, lecturer in Old Testament, Judaism and Hebrew at All Nations Christian College, Easneve, England

I suppose that as long as our denominations and congregations see Jewish Evangelism as a fringe activity of the Church, or worse, see it as no longer legitimate in this age of Dialogue, then there will be hardly any interest in the training of those who have received a call from God to devote their lives to Jewish Evangelism and congregation planting among Jewish believers, and so we look around the world for such training centres and find ... hardly anything. Thankfully, there are two or three possibilities in the USA and Israel, but elsewhere the picture is bleak. Mission Societies which are committed to this work usually struggle to be able to afford extensive training programmes, or in-service training for their people at regular intervals.

Here at All Nations Christian College (ANCC) we are well aware of the inadequacy of what we can offer at present, but we do what we can. On one level, David Harley and I are often involved in personal directing of individuals who approach us for advice and supervision of studies. We are happy to have people directed to us for such help. At a more organised College level we have courses here in Judaism which any student can take, and we average about 25 students at a

time. Also students doing specialised Diploma work are encouraged (with very encouraging results) to write extended essays on aspects of Jewish and Messianic Jewish life and faith. In short, any person coming here for one or two years will be able to receive a fine overall training in cross-cultural mission and Bible, and yet specialise in preparation for Jewish ministry.

It must be admitted, however, that the specialised *teaching and training* (not the same) which we can offer presently is in the nature of personalised tutoring, supervised study and project work, and supervised visiting of synagogues and the London Messianic Congregation. This personal tuition is actually very good, but we cannot justify creating courses with a syllabus and full programme until we get enough people wishing to come for such courses. The future is in the hands of potential students and the Mission Societies!

But what can we offer to those who are not full-time students at ANCC? Well, we began two programmes of study and fellowship three years ago which are primarily aimed at non-students. Firstly, we arrange one half-day Seminar each term, on a Friday, from 11.00 a.m. till 4.00

p.m. Thus we have three of these per year. The current cost is 12.50 pounds all inclusive, which means a full lunch, two coffee/tea breaks, study material, and overhead costs. Hopefully, this is reasonable. Copies of discussion materials are sent along with a short bibliography to all who register for the Seminar.

Each Seminar has a theme/focus, and the structure is very simple. We begin with coffee/tea and a time to meet friends, make new friends and have some good fellowship with others facing the same difficulties and joys as oneself. Then there are two mini-lectures, or occasionally a full lecture, before lunch. After lunch we break into supervised group discussions, working through prepared material relevant to the day's theme/focus. There follows another coffee/tea break for conversation and comparing notes, and the day closes with all of us sharing back from our group discussions. Here are some examples of what we have spent days on over the past three years: Circumcision and Baptism, Midrash and Midrash in the New Testament, The Lord's Supper, Covenant and Fulfilment, How Jews and Christians Interpret Key Messianic Texts, Keeping the Sabbath, Wedding Services and Funeral Services. Occasionally we've had participants from Scandinavia and the Continent, but of course it is expensive! But all are welcome!!

Our second programme is extended over six days, from a Tuesday 10.00 a.m. to Sunday after lunch. This is held early

in December each year, right after the first College term has ended. The cost for the 1989 Conference was 85 pounds all-inclusive, or 60 pounds for those not wishing to sleep at the College. It is also possible for people to come for a day or two if they cannot afford more time. The 85/60 pounds covers all meals and accommodation, materials for the Conference, and the expenses of visiting speakers, so again we hope it is reasonable. There are several characteristics of every Conference, viz a visit to the London Messianic Congregation for their Shabbat Service; time spent learning new songs for worship or evangelism; and the leading of a few sessions by Jewish and Christian leaders who are *not* supportive of Jewish Evangelism or Jewish Believers.

Each Conference has a major theme, with other sessions also, to vary the diet a little! In 1987 our theme was JEWISH EVANGELISM TODAY, and our sessions included: 'Jewish Missions around the World', 'The Holocaust and Jewish Evangelism', 'The History of Jewish Evangelism', 'The Practicalities of Jewish Evangelism', 'Church Planting and Jewish Evangelism', 'Case Studies', 'Where are the Jewish Believers Today?', 'The New Testament in Israel', 'Current Literature for Jewish Evangelism', 'The Biblical Basis of Jewish Evangelism', 'Handling the Media'.

In 1988 the theme was MESSIANIC JEWISH IDENTITY AND WORSHIP, and our sessions included:

'Who is a Jew?', 'Who is a Messianic Jew?', 'Hebrew Christians in the Church and in the Churches', 'Role-plays', 'Case Studies', 'LCJE Round-up', 'Are There Two Covenants?', 'Jews, Cults, and Jewish Believers', 'The Need for a Messianic Liturgy', 'The Dangers of Messianic Liturgy'.

And our 1989 theme, just last month, was JEWISH EVANGELISM INTO THE 1990'S, with sessions which included: 'What Can Believers Learn from Judaism?' 'Should Jews Teach Believers?', 'Role-plays', 'Case Studies', 'Creative Use of Tracts and Literature in Jewish Evangelism', 'Creative Methods of Jewish Evangelism apart from Literature', 'The Ecumenical Movement and Jewish Evangelism', 'How to Prepare for Hanukkah', 'Training for Jewish Evangelism', 'Why Jewish Evangelism is Different from Other Evangelism', 'Round-up of Jewish Missions'.

So, this is what we can do at present. Again, we have sometimes had European participants at our December Conferences, which we have advertised through the LCJE network, but the results are poor, statistically speaking. We would encourage all LCJE Bulletin readers to consider coming to future Conferences. But also we would like to hear *in advance* from any who might be in Britain in early December of any year on a speaking engagement, or the like, who would be available to teach or lead a workshop. The more international we can be the better, both as leadership and participants.

Caspari Center in Jerusalem

By Rev. Torleif Elgvin, Director of the Caspari Center in Jerusalem

The Center was established in 1982 by the Norwegian Ministry to Israel. It maintains close co-operation with the Finnish Evangelical Lutheran Mission. The Center has a three-fold purpose:

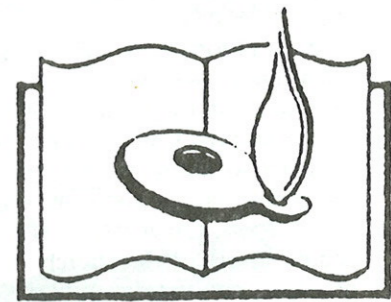
- a) Study: Theological study and research, especially the Jewish setting of the New Testament, Early Jewish Christianity, Messianic theology and Christian-Jewish relations.
- b) Education: Education of Hebrew congregations and believers in Israel directed to both the three Messianic congregations that have Lutheran roots (Shalhevetyah in Jerusalem, Bet Eliah in Haifa, Immanuel in Tel Aviv/Jaffo) and to the wider body of Hebrew Messianic congregations.
- c) Information: Conveyance of information and knowledge about Israel, Judaism and the Jewish heritage of the Church to churches and theologians abroad.

In the field of *local education* (point b) the main contribution of the center has been to plan and implement the first and only theological extension program in Hebrew, an interdenominational program called 'Telem'. An advisory board supervises the development of the program, local leaders as well as expatriate workers serve as tutors. Seven study books have been developed and

printed, covering topics from the Tanach, the New Testament with its Jewish setting, and early church history. Dogmatics and ethics will come later.

About 40 Israelis have been students in Telem, with an average of 15-20 each year. In 1989-90 there were/are study groups in Eilat, Beershaba, Tel-Aviv (Rishon), Natanya, Jerusalem, Haifa and Afula. Each group gathers twice a month with their tutor, usually finishing one course a year (December through May).

Telem has been a pioneering project, being the first program that provides theological education within the Messianic movement in Israel. We have experienced that interdenominational co-operation is not easy when it comes down to making concrete study books for students of different theological backgrounds. Agreement on editorial guidelines for a planned introduction to 'The Doctrine of Salvation' proved to be especially difficult. The number of tutors has been a limiting factor for spreading the program. Some have voiced scepticism asking, "Can this center with its Scandinavian/Lutheran roots really promote an interdenominational program for the wider body of Messianic congregations?" So far, the students



have been our best promoters.

The Telem books also serve the Messianic movement in Israel in general, the books are available on the market through Hagefen Publishing. The books have been printed in 300-400 copies.

A thorough revision of the board structure of the center is on the way and that will provide for more local authority over the educational programs. In the years to come the center plans to build congregational training programs in addition to Telem.

A main venture of the center has been its involvement in the journal 'MISHKAN - A Theological Forum on Jewish Evangelism'. Initiated by the first CC Director Ole Kvarme (still general editor) in 1984, the journal is published by the United Christian Council in Israel (UCCI). Caspari Center

is the secretariate of the journal, responsible for production and management, with the present director serving as editorial secretary and coordinator. Mishkan endeavours to be the theological forum for the Messianic movement worldwide, an evangelical voice that serves as a reminder to the wider body of the gentile church about its Jewish roots, the Jewish-gentile nature of the church of Christ, and the necessity of Jewish evangelism.

MISHKAN has been well edited, but management and promotion have been weak points. Since Caspari Center in 1987 took over management of the journal, these have improved. Promotion is now a crucial point for MISHKAN's future. Circulation is at present 400-500. The journal is semi-annual, subscription 12 dollars/9 pounds a year.

Within the field of *information* (point c) the center has organized courses for pastors and theological students from Germany and the Nordic countries, concentrating upon the Jewish setting of the New Testament. During these courses the guests from abroad also make contact with local believers, both Jewish and Arab. In 1988, the center provided a main part of a UCCI-sponsored introductory course for new church workers in the country.

Information about the Messianic movement in Israel has been provided to visiting theologians and to churches abroad (e.g. by means of a book by Ole Kvarme and Kai Kjaer-Hansen, published in German, Norwegian, Finnish and Danish).

A newsletter in English reporting on the ministry of the center and the Messianic movement is published twice

a year, and mailed to 800 addresses. A Norwegian edition is produced in 4000 copies, a Finnish edition in 1000, and excerpts are published in the German journal 'Friede über Israel'.

More comprehensive plans about establishing a one-year course in Jewish-Christian studies, serving both local believers and expatriate students, have been put aside. With a small staff (four full-time workers), the resources are limited. The main priority continues to be the local study programs.

Theological research (point a) has been concentrated to the fields of Early Jewish Christianity, Qumran and New Testament, ecclesiology and Messianic theology / contextualisation. A study library has been built up, which is already serving visiting students and pastors, expatriate workers as well as Israeli believers.

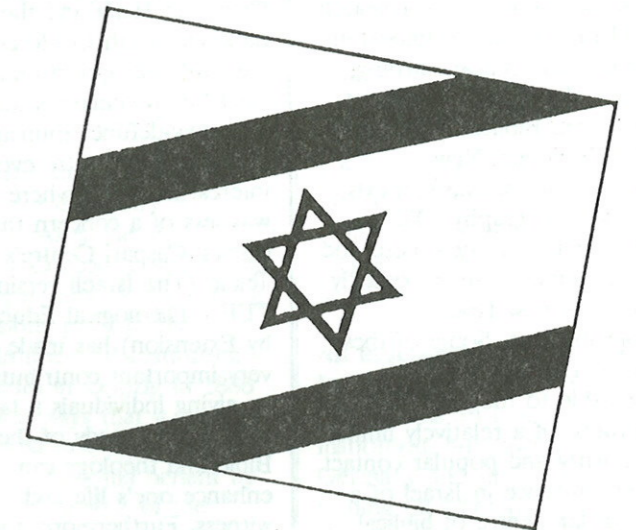
A Bible Centre in Israel?

By Baruch Maoz, Pastor of Grace & Truth Christian Assembly, Rishon LeTzion. Field Director of Christian Witness to Israel and LCJE Area Coordinator.

Jewish Christians in Israel have long been castigated for their lack of biblical and theological knowledge. Over the years, some have been moved to try and improve upon this situation by leaving their families, congregations and employment in order to seek a biblical and theological education overseas.

Most of the advantages are obvious: Potential teachers and ministers of the Word of God are instructed in an environment which, by virtue of its foreign culture, challenges them to think deeply and to inquire as to the roots of Christian conviction. Exposure to a culture other than one's own enriches the students' ability to appreciate the difference between culture and binding truth, as well as the beauty of cultural distinctions. Studying outside of Israel widens the scope of the student's interests so as to include the church universal. The availability of well-qualified teachers and excellent libraries, such as are not likely to be available in Israel for many years to come, contributes greatly to the higher standards of training achieved.

Alongside the advantages,



there have been some distinct disadvantages: A large number of those in need of instruction are presently serving in the churches. They are therefore not able to leave their charges in order to pursue studies. Most of these are also heads of families and their costs of their leaving with their families in order to study overseas are prohibitive. Even promising young persons who are able to travel hesitate to do so because they would be sorely missed in their congregations. There is in Israel a dearth of competent, dedicated men and women to serve as important mainstays of congregational activity. Furthermore, the attractions of overseas comfort, coupled with the pampering to which Israeli Jewish Christians overseas are often subjected, often cause students to remain in the countries to which they have

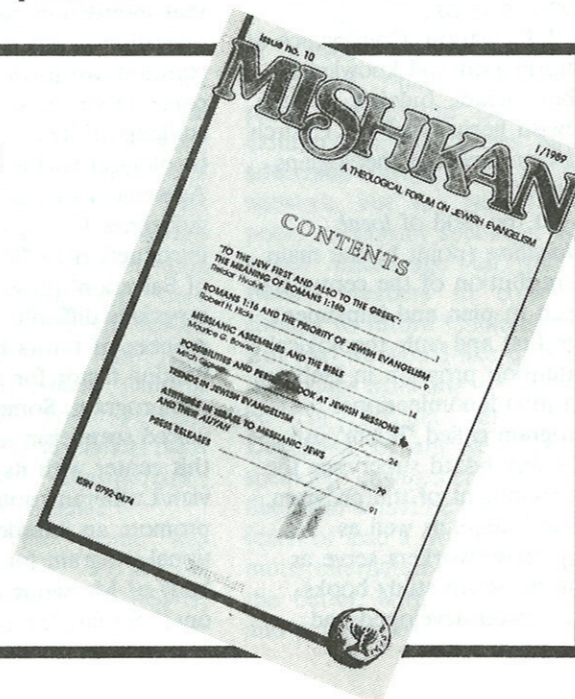
travelled. The number of competent Israeli Jewish Christians who have made their home overseas is quite surprising - and very disappointing. Their potential impact on Israeli society and on the Israeli churches is beyond measure. Israel cannot afford this drain to continue.

In addition, no centre of biblical and theological learning overseas could be as competent to respond to the volatile Israeli scene with as much integrity and immediacy as a similar centre located in Israel. No overseas centre would be able to be as fine-tuned in this regard as one in Israel can be. Moreover, Israel is the world centre of Judaic studies, and no Christian centre of biblical and theological learning for Israeli Jewish Christians should be considered without taking into account the need to equip its students with the means to competently address

MISHKAN

Mishkan is a semi-annual journal dedicated to biblical and theological thinking on issues relating to Jewish Evangelism, Hebrew-Christian / Messianic-Jewish identity and Jewish-Christian relations in general. Its editorial policy is openly evangelical, but no particular view of the issues discussed will be promoted.

MISHKAN, P.O.Box 116,
Jerusalem 91000, Israel.



their own people, culture and traditional religion as well as contemporary Judaic research.

Israel is also an important centre for biblical learning, especially of Old Testament research: Biblical languages, Old Testament/New Testament cultural contexts, biblical geography, Old Testament history - these and other subjects are repeatedly aided by new Israeli contributions. Some of these are not sufficiently made available to the church because of a relatively limited scholarly and popular contact. The presence in Israel of a Christian centre of biblical learning could increase the extent on these contacts, thereby enriching the church universal, as well as contributing meaningfully to the process of discovery.

Finally, the presence of such a centre in Israel will not only provide an opportunity for formal studies to a greater number of Jewish Christians, but also create in Israel a milieu which, in connection with the present prevailing tendency in Israel, would be more conducive toward theological thinking. Such a change would aid the development of a more distinctly Jewish Christian theological terminology, thus aiding the church in its efforts to communicate the Gospel to the Jews.

For these and similar reasons, there is a growing call in Israel to establish a Christian centre of learning in the country. The existence of works seeking to respond to this need have contributed

largely to its urgency. The Beit Yedidya Conference Centre in Haifa and the national Youth Conference have offered opportunities for brief but systematic studies. The now-defunct Emmanuel House Study Centre evoked interest in circles where study was less of a concern than others. Caspari Centre's Telem (The Israeli version of TEE - Theological Education by Extension) has made a very important contribution by giving individuals a taste of how serious study of the Bible and theology can enhance one's life and witness. Furthermore, the Telem experience, which was formulated and is now conducted by an advisory board made up of members of varying theological and ecclesiological backgrounds, has done much to forward the idea of a cooperative, church-wide, effort to establish, govern and advance in Israel a centre for Christian learning.

The recent initiative has produced a draft constitution and confession of faith. As envisaged, the centre (Midrasha, the Hebrew term for College, a Seminary or Rabbinic Centre of learning) is to be governed by a "senate" made up of representatives of churches who are members of the national intercongregational fellowship. It is to be administered by a body appointed by the senate.

A draft as outlined above, was brought before the Inter-Congregational Fellowship. As membership in the Fellowship

is in no sense defined, the Fellowship has responded by entering into a process which is meant to create clearer definitions relating to membership. It has been further decided that the Fellowship will discuss proposals concerning the Midrasha upon completion of the present process.

During the conference held on October 6th 1989, Joseph Shulam, who has been chairing the drafting committee for the Midrasha, made a private request for permission for the drafting committee to proceed in collecting funds, consult with lawyers and invite churches to send their representatives and set up the proposed senate. The Fellowship refused to define its position vis a vis the Midrasha until it had completed its process of self-definition, but reiterated its general sympathy for the idea.

It is obvious to most of those concerned that the Midrasha's contribution would be determined to a large extent by the measure of support it received from the wider body of Christ in Israel. For this reason, its success is to no small extent contingent upon the wisdom, patience and persistence with which the initiators can win and cultivate the goodwill of Israeli churches. This is no small task in a country torn by suspicions and with little experience in long-term cooperative efforts. There is much to gain by the success of this project, and much need for sympathetic Christians to pray.

Glimpses from Institutum Judaicum in Leipzig

By Kai Kjaer-Hansen

Instituta Judaica and Institutum Judaicum in Leipzig

In 1728 Johann Heinrich Callenberg established an Institutum Judaicum in Halle, Germany. This Institute had three objectives: First, the Institute should provide opportunities for Jews to be taught by Christians about the Christian faith. Books in Hebrew and Yiddish were printed. Second, the Institute was to offer help to the Jews who had come to faith. These were often expelled by their own people and they were not always recognized among Christians. Third, the Institute was to educate missionaries to the Jews.

Callenberg's Institute became the model of similar institutes established in the latter half of the 19th century - particularly in Germany. From 1886 we have a report from Wilhelm Faber to the effect that there are Instituta Judaica at nine universities in Germany. Most of those who took part in the activities of these institutes were undergraduates. But it was also possible for postgraduates to follow the lectures.

The Institutum Judaicum in Leipzig was different. Wilhelm Faber and Franz Delitzsch, the originators of the project, intended it for graduates, and its primary

objective was *to educate people for a ministry in Jewish mission*. Alexander McCaul's Hebrew College, London, was among its models. Describing his visions prior to the establishment of Institutum Judaicum in Leipzig in 1886 W. Faber says that it ought to be placed in a university town so that one could benefit by the teaching staff of the university, *but* it should be more than a "university lecture room". It should be a "Beth Hamidrash", pervaded by a Christian spirit.

In passing it may be noted that when we concern ourselves with educational programmes related to Jewish evangelism today, it is essential that we do not confine ourselves to educational programmes for students. It is excellent that there are students who consider themes related to Jewish evangelism a *supplement* to their study of theology, and we would do well to intensify such programmes. Interest in Jewish evangelism can be aroused, but it still remains for us to have an institute which gives top priority to training postgraduates for Jewish evangelism and which offers in-service training for those already involved in Jewish evangelism.

In the following I shall give

a few glimpses from Institutum Judaicum in Leipzig and its activities in the first years after its foundation in 1886.

An independent institution

Institutum Judaicum in Leipzig was an independent institution, but since it was in Germany and since the leading men behind it were Wilhelm Faber and Franz Delitzsch, the Lutheran mission society for Jewish mission (Zentralverein) felt a certain responsibility for the Institute, but it was not "theirs". The Zentralverein put a lecture room at the disposal of the Institute, and Faber, who was in the employ of the Zentralverein, was allowed to spend time at the Institute and was not paid out of the funds collected for the Institute. The Nordic and the German Israel Missions contributed financial means to the Institute, and so did A. Saphir, London, and the Mildmay Mission. In the late 1880's Delitzsch wrote to Faber prior to Faber's attendance at a meeting in Mildmay Park: "You must try to arouse interest in England in this international and interdenominational Institute! ... It will not be able to subsist without English support. England is the land of Bible and mission. If God

does not grant us magnanimous friends there, the plant, which is now blossoming so beautifully, will wither."

In the same letter Delitzsch writes: "I regard this Institute as absolutely necessary for a new awakening and for a successful renewal of Jewish mission ... The older I become the more I am convinced that I ought to devote my time to practical tasks, and the challenge of this Institute is among my dearest tasks."

Keywords like "independent", "international", and "interdenominational" are worth probing if we are to succeed in having our Institutum Judaicum, or in other words: *co-operation*.

The students

As earlier mentioned the students were postgraduates and came from many countries - from Germany, of course, but also from Scandinavia, Eastern Europe, and from Scotland. There was even a student from far-away America. They received financial support from their respective organisations or scholarships from Institutum Judaicum. They committed themselves to at least three years' service in Jewish evangelism. If they did not meet this condition, the money they had received was to be returned.

When I have been leafing through the German periodicals of that time, what has struck me most is, perhaps, that there were so few students. If there were

more than three (sic) students, the figure was high! At times there were fewer and in some terms there were none.

This observation is a fact that is challenging. One hundred years ago there were people who did not see it as a failure when there were only three - or fewer - students to teach. There were teachers who did not think that they

were wasting their time even if the number of students was very low. There were people who did not confuse "success" with *number*.

The teachers

During the first years the teachers were Gentile Christians as for example Delitzsch, Faber and Gustav Dalman. A great deal of the

Studienplan

für das Sommersemester 1889.

6. Semester seit Bestehen des Seminars.

Montag: Früh 8—9: Fortgesetzte Uebersicht über die jüdischen Gesetze und Bräuche nach Leon da Modena, Cohn. 9—10: Fortgesetzte Lektüre und Kritik der jüdischen Streitschrift Chiffut Emuna von Isaaq Troki, Lichtenstein. 12—1: Alttestamentliche Theologie, Delitzsch.

Dienstag: Früh 8—9: Jargon-Lektüre, Cohn. 9—10: Talmud, Traktat Sanhedrin Abschnitt Chelek, Lichtenstein. 12—1: Alttestamentliche Theologie, Delitzsch. Abends 8—9: Biblische Zeitfragen, Delitzsch.

Mittwoch: Früh 8—9: Unterricht im Lesen und Schreiben der hebräischen Curfivschrift, Cohn. 9—10: Lukasevangelium aus Talmud und Midrasch erläutert, Lichtenstein. 10—11: Einleitung in die Litteratur des Talmud und Midrasch, Dalman. Nachmittags 5—6: Targumlektüre nach Mery, Chrestomatie, Dalman.

Donnerstag: Früh 8—9: Leon da Modena, Cohn. 9—10: Chiffut Emuna, Lichtenstein. 12—1: Alttestamentliche Theologie, Delitzsch.

Freitag: Früh 8—9: Jargon-Lektüre, Cohn. 9—10: Sanhedrin, Lichtenstein. 12—1: Alttestamentliche Theologie, Delitzsch. 4—5: Jesaja II, Delitzsch.

Sonnabend: 11—12: Anleitung zur praktischen Ausübung der Mission, Faber. Nachmittag 5—6: Targum, Dalman.

Privatlektüre: Das fünfte Psalmenbuch; Prüfung darüber, Delitzsch. Täglich außer Freitag abends 6—7: Praktische Auslegung neutestamentlicher Bücher, Faber und Müller.

Täglich früh 7: Gemeinsame Morgenandacht.

Täglich abends 1/2 8: Liturgische Andacht in hebräischer Sprache.

Alle Sonntage 4—5: Bibel- und Missionsstunde für einen weiteren Kreis von Missionsfreunden im Saale des Institutum Judaicum.

instruction, however, was provided by Jechiel Lichtenstein, a brother-in-law of Joseph Rabinowitz's and not to be confused with Isaac Lichtenstein in Hungary. He was only paid for his lessons, but he received financial support from A. Saphir, among others. Jechiel Lichtenstein was a Messiah-believing Jew, and Faber comments favourably on his lessons. What is most surprising in this connection is, perhaps, that they even used a non-Messiah-believing Jew as instructor, namely Israel Cohn or Israel Issar Kahan.

With so few students the teachers themselves were able to study and to write books. On the short run, the instruction had great effects, and on the long run, the publication of books was effective. The teachers at Institutum Judaicum wrote a number of books which later influenced the theological debate. Jechiel Lichtenstein also had some books published, among them a Hebrew commentary on the New Testament.

The study

Lessons were primarily in the morning and would take place in the library. Most of the afternoon was spent on self-tuition. The syllabuses for 1887-88 and 1889 give us an excellent impression of the subjects that were taken up. A year was divided into a summer term and a winter term. In the course of the term the students would write

Studienplan des Seminars des Institutum Judaicum für das Wintersemester 1887—1888.

Montag: Früh 8—9 Uhr: Jargon-Lektüre: Jüdischer Vor-Vesach von Selikowitzsch, Cohn. 9—10: Apostelgeschichte mit Erläuterungen aus der jüdischen Litteratur, Lichtenstein. Abends 5—6: Anleitung zum Religionsgespräch mit Juden, Delitzsch.

Dienstag: Früh 8—9: Jargon-Lektüre, Cohn. 9—10: Apostelgeschichte, Lichtenstein. Abends 8—9: Probleme der biblischen Kritik (Angloamerikanische Gesellschaft), Delitzsch.

Mittwoch: Früh 9—10: Apostelgeschichte, Lichtenstein. 10—11: Einleitung in die jüdische Litteratur, Dalman. 11—12: Bilder aus der Missionsgeschichte des 16. und 17. Jahrhunderts, Faber.

Donnerstag: Früh 8—9: Lektüre hebräischer Curfiv-Briefe, Cohn. 9—10: Traktat Sanhedrin (Chelek), Lichtenstein. Nachmittags 5—7: Englisch, Dalman.

Freitag: Früh 8—9: Jargon-Lektüre, Cohn. 9—10: Sanhedrin, Lichtenstein. Nachmittags 5—6: Ausgewählte Stücke aus Jesaja (Predigercollegium), Delitzsch.

Sonnabend: 10—11: Einleitung in die jüdische Litteratur, Dalman. 11—12: Einführung in unsere Missionskorrespondenz, Faber.

Privatlektionen der Teilnehmer am Seminar: Auswahl messianischer wichtiger Stellen des N. T., worüber Mitte und Ende des Semesters von Prof. Delitzsch Prüfung gehalten wird.

Alle Tage abends 7 1/2—8: gemeinsame Abendandacht.

Alle Sonntage 4 1/2—5 1/2 Missionsstunde für einen weiteren Kreis von Missionsfreunden.

papers, and each term would finish with an oral examination.

Relatively soon a good library was built up, quite a few of the books having been donated as gifts. Faber informs us that visiting Jews from Eastern Europe referred to the library as "a Christian Beth Hamidrash".

Journeys abroad

In the summer it was possible for them to travel abroad, partly to study Jews and partly to study missionary work. In 1889 the students visited Hungary, Galizia and the Danubian countries. One of the students travelled as far as Kishinev, where Joseph Rabinowitz worked. On his

return he gave a description of Rabinowitz's services.

Evening prayers

Evening prayers were held daily at 7.30 p.m. Besides the students a few "proselytes" would attend them. Scripture reading, responsory singing of the Psalms, the Lord's Prayer and Magnificat would be in Hebrew. In German there would be free prayer, profession of the creed, and the reading of a short piece of devotional literature. "I presume that our Institutum Judaicum is the only place in the world where there is a daily service which according to its principal constituents is Hebrew," says W. Faber in 1888. The prayers would last half an hour.

Mission hour

Every Sunday there would be a mission hour. This would also be attended by friends of the mission. In the first half hour there would be an exposition of a passage from the Bible, in the last half hour the students would take turns to give descriptions of well-known Hebrew Christian figures of the past. These addresses were good practice for the students who would later be asked to give similar addresses to Christian congregations.

Delitzsch on Institutum Judaicum

In the previously mentioned letter to Faber, Delitzsch writes:

"This Institute has now existed for two years. It is organized on the same lines a university: competent teachers deliver their lectures day after day. It is, so to speak, an 'academiola in academia', but certainly also an 'ecclesiola in ecclesia', for not just teaching and learning unite us but also common prayer and mutual edification."

After Delitzsch's death

Delitzsch's death in 1890 caused some people to wonder whether Institutum Judaicum would be able to continue without him. After a few years with internal debate and reduced activity, the work was continued. In 1897 Dalman sums up the activities of the years 1893-97, and he mentions four circumstances which are not only desirable but indispensable for missionaries to the Jews:

1. The missionary must know *the Jews' languages*. At that time it meant Yiddish ("Jewish German"), which was spoken by two thirds of all Jews. But it was also necessary to know Hebrew and Aramaic.

2. The missionary must know *the Jews' religion*. For if he does not, he will not be able to give the words of Christ such a form that they will be understood and received in the hearts.

3. The missionary must know *Christianity* and especially that in Christianity which is related to the people of Israel. He must be well versed in the Old Testament and have an adequate

knowledge of the election, the Law and the prophets, and know the difference between the Jewish and the Christian views of these things.

4. The missionary must become acquainted with *the nature of mission*, and he must acquire an insight into the methods actually used in missionary work. Introduction to the practical side of missionary work should be under the guidance of an experienced missionary.

The challenge

The establishment of Institutum Judaicum in Leipzig challenges *us*. If such an institute was needed then, the need is not less today. The difficulties were big in those days, so they are today. In those days they *did* something about it. Perhaps they did more about it - and were more serious than we are today.

Sources:

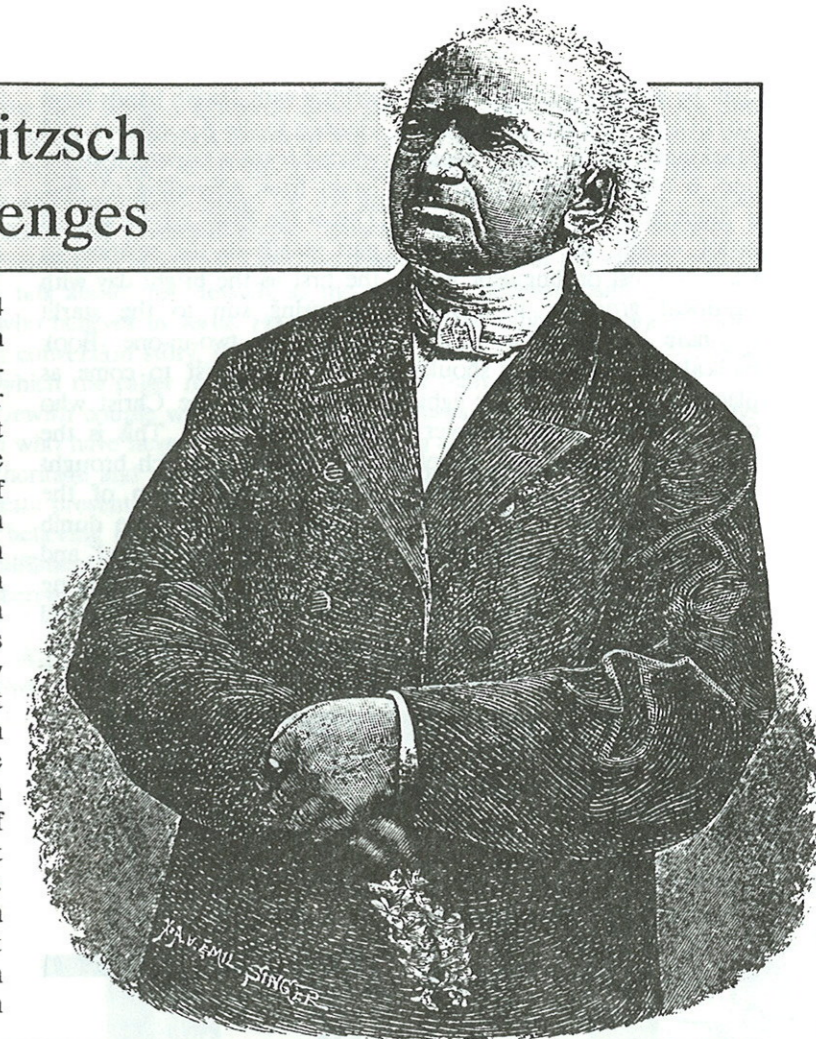
Saat auf Hoffnung, 1883ff
Friede über Israel, 1888ff
Nathanael, 1886ff
F. Dobert (ed.): Zeugnis für Zion, Erlangen 1971.

It is time for
paying LCJE
Membership
dues!

Franz Delitzsch Still Challenges

One hundred years ago, on 4 March 1890, Franz Delitzsch died. In his day he was a well-known Old Testament scholar and presumably the most famous theologian in those days to speak the cause of Israel and Jewish mission. In his later years he was a warm supporter of the well-known Messianic believer Joseph Rabinowitz in Kishinev. His Hebrew translation of the New Testament, which was first published in 1877, has had an enormous impact. Some people still prefer this translation even though a new translation of the New Testament to Ivrit appeared a hundred years later.

Delitzsch also played an active part in the establishment of Institutum Judaicum in Leipzig. He had it very much at heart.



On 1 May 1889

At the opening of the summer course, on 1 May 1889, Delitzsch said:

"The chief purpose of our Institute is to equip the participants in their struggle against Jewish unbelief with the spritual weapons of the Old and the New Testaments. The study of the Scriptures should have priority to the study of

Talmud, which can only help the student to be like a Jew to Jews in order to win Jews. They cannot be won through Talmud, however, only through the holy Scriptures, the prophetic parts of which have become a sealed book to the Jews in their one-sided legalism, but the scriptural foundation of the arguments in some of the old anti-Jewish writings is pathetic! This argumentation can and must be conducted in quite a different way! We have not sufficiently appreciated the new light which has been shining

upon the holy Scriptures since the time of the Reformation and again from the middle of the previous century; this light, which was denied our fathers, has granted us a new insight into the ways of God toward the New Testament goal. Today we would damage rather than promote Christianity if we wanted to use, against the Jews, such passages that were isolated from their context or even misunderstood as Messianic: like that about the departed scepter in Shiloh's day (Gen. 49:10) or the passage about the anointed one who

shall be cut off and shall have nothing (Dan. 9:26). Missionary work along these lines is obsolete and would be a disgrace today. The biblical proof ought to be able to stand the test on linguistic and historical grounds; it should originate in the whole of the biblical revelation and it should place the particular in the light of the entirety. This, however, does not make the proof compelling, for only he who allows himself to be convinced will ultimately be convinced, only he whose will is broken, and for that to happen the human soul must open itself to the melting spark that comes down from above.

So now, dear brethren, arm yourselves to holy war through persevering study of Holy Scripture. The mediaeval fight against Judaism with fire and sword is an abomination to us, we loathe the un-evangelical hateful polemics. Our only weapon is the Book, which was

written with Jewish hands from Genesis to the Apocalypse, and which breathes hopeful love for Israel from beginning to end. This is the Book whose second part stands in the relation to the first as the bright day with the rising sun to the starlit night; the two-in-one Book about the Christ to come as well as about the Christ who has already come. This is the Book of books which brought about the conversion of the ancient world from the dumb idols to the living God and which, in due course, will bring about the conversion of Israel from the dead works of the law to the Son of the living God."

Of Hebrew parentage?

Franz Delitzsch was "a Lutheran theologian". Whether or not he was also "of Hebrew parentage" - as has sometimes been asserted and even written (e.g. in the LCJE Bulletin no. 18, p. 34) - I for one strongly question. Those who think so claim that his biological father was a Jew who lived in the same house as his parents. No sources seem to confirm this unanimously, and none seem to deny it unanimously. He himself said, "Ich bin kein Proselyt" - but even a statement like that denies nothing.

Until new material turns up, to my mind we do well to handle the allegation that Delitzsch was "of Hebrew parentage" with great care.

Kai Kjaer-Hansen

The Jewish Case for Jesus

"The Jewish Case for Jesus" is a tape produced by Jews for Jesus (60, Haight Street, San Francisco, CA 94102, USA). Bodil F. Skjoett, Jerusalem, has listened to it. She is engaged by the Danish Israel Mission, and from the summer of 1990 she will be coordinator of Caspari Center's department for expatriate education. The tape can be ordered from Jews for Jesus.

"The most Jewish thing you can do is to believe in Jesus."

"Whether telling somebody about Jesus is proselytizing or not I don't know, but I'm glad somebody did tell me."

"The real issue is whether or not Jesus is who he claims to be."

The above quotations are from the new cassette "The Jewish Case for Jesus", produced by *Jews for Jesus* with "the hope that you might find the joy and the peace we've discovered in Y'shua".

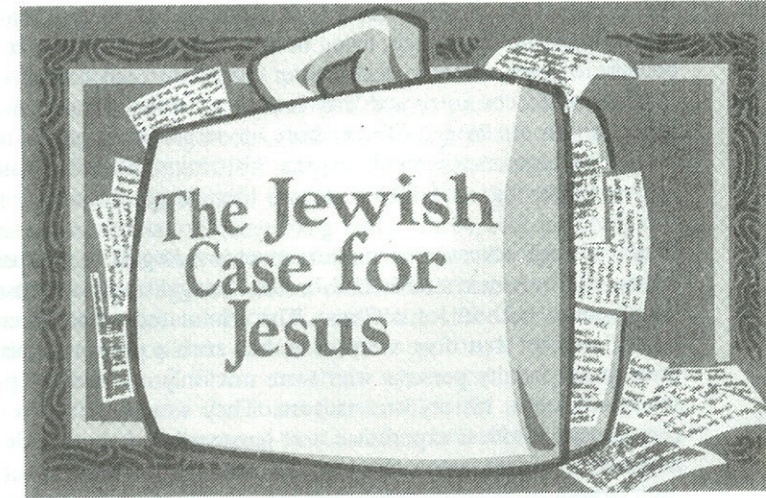
The cassette has two parts, the first being a fictitious radio talk show presenting the "pros and cons" of believing in "Y'shua haMessiah". The pros and cons are first presented through a rabbi and a Messianic believer, and after a song by the group *The Liberated Wailing Wall* the show continues with "smooth talk" where three different callers come "on the air". The first caller - a Jew - raises the question whether or not Jesus was predicted in the Tanach. The question is followed by a genuine discussion of the interpretation of Isaiah 53: Does the prophet talk about the Jewish people, as the rabbi claims, or does he talk about the Messiah, as the Messianic believer claims.

The second caller is a Jew who believes in Jesus. He comments on the rabbi's statement about proselytizing and gives his own conversion story, which is not particularly Jewish - apart from the fact that he is a Jew - and in which the caller refers to Christ rather than the Messiah.

The last call comes from a Jewish couple who have believed in Jesus for 60 years, have always considered themselves Jews and who have never felt a need to give up any of their Jewishness. They consider it to be part of their heritage and therefore it can neither be given nor taken away.

The second part of the cassette presents the Jewish case for Jesus through different testimonies and songs. The advantages of believing in "Y'shua the Messiah" are presented as: joy and peace, contentment, satisfaction and fulfilment. It is having a relationship with Jesus, who is always present in the believer's life. Jesus is seen as someone satisfying our needs rather than making our wishes come true.

The last issue on the tape deals with priorities: What is easy and what is convenient? It is emphasized that "easy" and "convenient" are not the right criteria to use when considering whether or not Jesus is who he claims to be.



The tape, especially the radio talk show, is very professionally done and not without a sense of humour. The music on both sides of the tape underlines the message well. The issues raised on the tape are genuine although not all of them are particularly Jewish. But doesn't that just emphasize that even though there are Jewish believers and Gentile believers, there is also a oneness between them? Also Gentiles experience emptiness and receive joy and peace through faith in Jesus.

The aim of the tape is to present the Jewish case *for* Jesus, and even though the talk show includes a rabbi, it cannot be expected that equal time be given to the Jewish case *against* Jesus. But is the rabbi given a fair chance? The answer will depend on who the answerer.

The aim of the tape is also to *convince* non-believers rather than to *confirm* those who already believe. The tape can definitely do the latter. As to the former - convince - the testimonies on the tape all show that when it comes to leading another person to faith in God's Anointed One, the most important part is played by another believer. But as part of my interaction with Jewish people I would be happy to have them listen to "The Jewish Case for Jesus".

SALVATION - OLD AND NEW

By Arthur F. Glasser, Senior Professor of Theology and East Asian Studies at Fuller Theological Seminary, Pasadena, USA.

Several years ago (1979) at the annual meeting of the American Society of Missiology, a prominent Lutheran theologian, Dr. Carl E. Braaten, delivered an extended address on the uniqueness and universality of Jesus Christ. At one point in his presentation he made a digression and shared with us his own definition of biblical salvation. He regarded it as:

"- a promise that God offers the world on the horizon of our expectation of personal and universal death ... (it is) what God has done to death in the resurrection of Jesus. The gospel is the announcement that in one man's history death is no longer the eschaton, but only the second to last thing. It has now become past history. Death lies behind Jesus, qualifying him to lead the procession from death into new life. Since death is what separates man from God in the end, only that power which transcends death can liberate man for eternal life with God. This is the meaning of salvation in the biblical, Christian sense. It is eschatological salvation, because the God who raised Jesus from the dead has overcome death as the final eschaton of life. Our salvation lies in the eschatological future when our own death will be put behind us. This does not mean that there is no salvation in the present, no realized aspect of salvation. It means that the salvation we enjoy now is like borrowing from the future, living now as though our future could already be practised in the present, because of our union with the risen Christ through faith and hope" (p. 6).

This statement intrigued me. It was so reflective of the dominant Christological emphasis of Reformation theology. Furthermore, it stood in contrast to the way in which a representative evangelical/charismatic would express his trinitarian understanding of salvation today. This statement was worth saving, so I filed it away - then forgot about it!

That is, until several years later when we began to discuss the possibility of offering graduate instruction in Judaic studies and Jewish Evangelism in response to the requests of Jewish people who had come to faith in Jesus Christ. This stimulated me to do considerable extra reading "on the side". I soon realized that if we were to launch such a program, this would necessitate an extensive search for adjunct faculty persons who were not only qualified to provide the best possible instruction in Jewish thought, history and culture. They would also have to be Jewish in background, Christ-centered in spiritual experience and personally involved in Jewish Evangelism. Furthermore, if I as a Gentile was to have any sort of linkage with this program, I had better upgrade my own understanding of all the basic themes related to the continuity between the Jewish people of God under the Abrahamic covenant and the emergence of Jewish Christianity in the first century.

In no time at all I was asking myself such a fundamental question as "What is new about the New Covenant?" This meant going through the Hebrew Bible in search of fresh insight into the nature of salvation provided by God to his people throughout the period prior to the New Covenant inaugurated by Jesus Christ. And of course, I encountered a complex reality. "Salvation" began to take shape with the specifics of the Abrahamic Covenant and the Exodus deliverance. The salvific will of God for the people he had redeemed and with whom he had entered into covenant relationship was then revealed at Sinai and amplified by the Prophets in the centuries that followed. Its key concepts were 1) the actuality of personal relationship with God; 2) divine liberation from enemies without and sin within; 3) a resolution of the problem of guilt through his provision of forgiveness; 4) the penitent's subsequent restoration to divine fellowship, and finally 5) the assurance that one's trust in a faithful God has not been misplaced: "his steadfast love endures forever" (Ps.

136). These five realities reflect the righteousness that is foundational to all God's dealings with his people.

Underlying this multi-faceted reality of salvation was God's gracious provision of a sacrificial system. This encouraged and enabled the rebellious, sinning Israelite to approach the holy God of his fathers with repentance and faith, and thereby gain confidence in the assurance of acceptance, rather than rejection. By sacrifice, covenant renewal was made possible from the human side, since Yahweh himself had made this provision. Indeed, a careful examination of all Old Testament texts related to the Law - its provision of priesthood, mediation and sacrifice - reveals that Jews were saved by grace through faith. The biblical emphasis on Law was never meant to point in the direction of self-salvation achieved by human effort.

But what about Braaten's definition? I went to my file, tracked it down, reread it - and began to wonder about the dimension of death in Old Testament salvation. Contrary to popular opinion, salvation in the Old Testament demanded inward interaction between one's spirit and the divine Presence. Having said this, one must grant that Old Testament salvation did not mean primarily one's deliverance into life after death. Rather, salvation was all that one experienced arising from "knowing the goodness of the Lord in the land of the living". Even so, death did not appear able to terminate the believing Jew's personal confidence in Yahweh. We recall Asaph's confession: "Whom in have I in heaven but Thee? And having Thee, I desire nothing else on earth. Though heart and body fail yet God is my possession for ever" (Ps. 73:25,26). We conclude that the believing Jew had intimations, even anticipations of life after death as a conscious ongoing existence with Yahweh (Aldwinckle 1982:19-31).

In other words, what we are saying is that biblical Judaism proclaimed a valid form of divine salvation. Consider those memorable words in Luke 1:6 concerning Zechariah and Elizabeth, the parents of John the Baptist: "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." This means they were truly saved, and nothing needed to be added to their salvation to make it more complete. Even so, this salvation was uninformed with respect to the New Testament revelation concerning Jesus Christ, and his conquest of death - which Braaten stressed so eloquently. But does this mean that we have the right to make an exclusive claim for New Testament salvation over against what the Old Testament provision was? Or, to be more pointed, does this mean that today salvation is possible to the Jew apart from conscious faith in the One who fulfilled all the prophetic and redemptive portrayal of the "Hope of Israel" (Acts 28:20) revealed in the Old Testament? There are those who argue that we should grant that Old Testament Judaism and New Testament Christianity are sufficiently alike insofar as salvation is concerned that Jews today can ignore the essence of the Christian faith and still be saved. In response, biblically committed Christians contend that Jesus occupies the central and indispensable salvific role in the eternal purpose of God (Eph. 3:11). Even so, Jesus adds nothing that makes Old Testament salvation more complete. Actually, his redemptive suffering alone made divine salvation possible whether to the people of God under Old or New Covenants (Heb. 8:9-10).

We often hear today that on this basis Christians should repudiate all efforts to evangelize Jews. They have their Old Testament salvation and we Gentiles find salvation in the New Covenant instituted by Jesus Christ. How should we reply to this? In one sense, all we have to do is to appeal to the Apostle Paul. In Romans 11:25-32 he expresses his confidence in the abiding validity of the calling of God to Israel. But in the previous chapter he reveals that his "heart's desire and prayer to God" for his fellow-Jews is "that they may be saved" (10:1). And a major section of that chapter focuses on the necessity of proclaiming the gospel to the Jews (10:5-16).

Actually, there are those who contend that it is irrelevant to speak of Jews today finding salvation via the Old Testament pattern, simply because Old Testament Judaism has completely disappeared. It has been so reconceptualized by rabbinic thought since the destruction of the 2nd Temple (A.D.

70) that the various forms of Judaism today are startlingly different from what Judaism once was, although to some degree all forms are in direct continuity with it. Actually, these contemporary Judaisms have departed seriously from the Old Testament revelation. Their flawed understanding of the nature of fallen humanity, their radical transformation of the concept of atonement, and their almost total alteration of the Old Testament pattern of acceptable worship as revealed in the Sinaitic provision of priesthood, mediation and sacrifice - all these are such that what has resulted is "the Jews' religion", something that is more a contrivance of human ingenuity than a response to divine revelation.

At the very onset of the New Testament, we find two promises identified with Jesus. He shall "save his people from their sins" and he shall be "Immanuel, God with us" (Matt. 1:21,23). And these two promises were wonderfully fulfilled. By his substitutionary death he took to his innocency our guilt and shame and received in himself that judgment of God that was our due. By his righteous obedience to the Law he provided clothing to cover our nakedness and thereby made us acceptable for the divine Presence and for fellowship with him. By his resurrection, deduced as a reality from the empty tomb and his appearances in glory to certain preordained witnesses, he entered "the world to come". Braaten is right when he identifies Jesus' salvation as eschatological, but he fails to emphasize adequately the second reality: Immanuel, "God with us". Today, the biblical recovery of a more trinitarian view of salvation has corrected the Reformation and the Evangelical preoccupation with its Christological dimensions. The Father in his fatherhood and election, the Son in his Sonship and active obedience to the Father's salvific purpose, and the Holy Spirit in his constant procession from the Father and the Son - this constitutes the fulness of the New Covenant.

Hence, when we examine the New Testament data on salvation we find that Jesus "saves men and women both by present power and future hope. In the actual business of living and dying, he rescues men and women from the threats of meaninglessness, sinfulness, alienation, and death" (Aldwinckle 1982:50). This does not mean that his salvation is from physical and mental suffering or from physical death (despite the "faith healers"), from error (no Christian has 20/20 vision when it comes to truth), and from sin ("in principle" yes, but all Christians still sin in thought, word and deed).

We must take the full measure of Jesus' announcement of the imminence of the eschatological Kingdom of God and realize that he offered himself as the final and comprehensive manifestation of the power and wisdom of Israel's God. In Him the human race meets God personally and is surprised at the salvation that he offers. No religious "salvation" even begins to approximate it. His cross changes everything for it proclaims that "God was in Christ reconciling the world to Himself" (2 Cor. 5:19). And his resurrection completed "the Christ event", for "having received from the Father the promise of the Holy Spirit, he has poured out ... the gift of the Holy Spirit" (Acts 2:33,38), who is "God with us". And those believing Jews under the Old Covenant living in Jesus' day were the ones who saw in him their Yahweh, now in fullness. They confessed: "The Word became flesh and dwelt among us, full of grace and truth. We have beheld his glory, glory as of the only Son from the Father" (John 1:14). No wonder that they added: "That which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ." "We know that we abide in him and he in us, because he has given us of his own Spirit" (1 John 1:3; 4:13). Because of these realities and because of the specific mandate of their Messiah and Lord the Jewish writers of the New Testament were adamant in their trinitarian proclamation the Good News of Jesus Christ was to the "Jews first", and without him there is "no salvation" (Rom. 1:16; Acts 4:12).

Bibliography:

Aldwinckle, Russel F., *Jesus - Savior or the Savior?* Macon, GA: Mercer Univ. Press, 1982.
Braaten, Carl E., "Who do we say that He is? On the Uniqueness and Universality of Jesus Christ", *The Occasional Bulletin of Missionary Research and Missiology*, January 1980, pp. 2-8.

Thanks to David and Elizabeth

This issue of the LCJE Bulletin marks changes in the LCJE leadership: David Harley has now stepped down as International Co-ordinator, and Elizabeth Myers as secretary to the International Co-ordinating Committee and editor of the Bulletin. And we would not like this event to pass without words of deep gratitude to both.

David Harley was appointed International Co-ordinator in connection with the Consultation on Worlds Evangelization in Thailand in 1980 and has been in charge of our network since then. Being a Christian nobleman with a warm heart and a clear head, he has managed to keep us together and to move us forward so that we have made considerable progress in our varied ministries. Since the small beginnings in 1980, he has moved into leadership of his college as principal of All Nations College, and today he is also chairman of the Church's Ministry to the Jews. As head of an educational institution with a significant Jewish program and of the CMJ we count on his continued involvement with LCJE, but would now express our thanks to God and to David for these years of constructive leadership.

Elizabeth Myers joined the LCJE leadership team in 1984 in connection with the Newmarket conference, and for these six years she has carried the burden of the day-to-day

management of the LCJE book-keeping, correspondence, the Bulletin, and conference management at Newmarket and Easneye. We are grateful to the CMJ for the time Elizabeth was allowed to devote to LCJE besides her ministry in England and in Paris during these years. In 1987 she married Stephen Myers, and in 1988 they moved to Pasadena, Los Angeles, to take up studies at Fuller Theological Seminary. As we express our deep appreciation for faithful service, we wish them both the joy and the power of the resurrected Messiah in their lives and ministry in years to come.

Dr. Kai Kjaer-Hansen is new in the leadership team of LCJE and, as a member of the International Co-ordinating Committee, will be in charge of our international office and the editorship of our Bulletin. Kai's doctoral thesis, "The name of Jesus", is a study of the name of Jesus in the contemporary Israeli scene, in Jewish and Christian nomenclature, and in the Gospel of Matthew. He has also published a significant study of Joseph Rabinowitz in Danish (English manuscript now available for publication). Kai was among the founders of the Free Faculty of Theology in Aarhus, and he worked as a pastor in Jerusalem from 1976 to 1979, as well as for shorter subsequent periods, latest last autumn. He is presently working with the Danish Israel Mission in Denmark. Kai has been a member of LCJE since

the Thailand consultation in 1980, and we welcome him to an active and dynamic service for LCJE.

Ole Chr. M. Kvarme

LCJE CONFERENCES

LCJE North American Chapter Seventh Annual Consultation of the LCJE North American Chapter, St. Louis, 14-15 March 1990.

Programme and information from Arnold Fruchtenbaum, area co-ordinator of North America.

LCJE European Chapter
Third Consultation of the LCJE European Chapter scheduled to take place in Budapest, 5-8 October 1990.

In May programmes will be sent to all LCJE agency members and to all individual members in Europe. LCJE members outside Europe are welcome. Further information to be obtained from Kai Kjaer-Hansen.

Fourth International LCJE Conference

The next international LCJE conference will be held in Holland, 5-9 August 1991. Book these days already now.

Suggestions for the programme and speakers should be sent to Ole Chr. M. Kvarme, the LCJE international co-ordinator by 1 August 1990.